

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND
GUJURĪ

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VOL. IX

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GUJURĪ

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- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahndā), and the Pisācha languages.
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 - „ IV. Pahārī and Gujurī.
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Map illustrating the Western Pahari Languages and Dialects	To face page

SYSTEM OF TRANSLITERATION ADOPTED

A. For the Devanagari alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ए e,	ऐ ē,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña		
ट ta	ठ tha	ड da	ढ dha	ण ṇa	त ta	थ tha	द da	ध dha	न na		
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	or	wa	
श ṣa	ष ṣha	स sa	ह ha		ळ ṛa	ḍ ḍha	ळ ḷa	ळ ḷha			

Visarga (:) is represented by *h*, thus कर्म *karmaḥ*. Anunāsika (◌̃) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंश *baṅśa*. Anunāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus मै *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindostānī—

ا a, etc.	آ ā	د d	ر r	س s	ع ʿ
ب b	ڄ ḡ	ڌ ḍ	ڙ ẓ	ش sh	غ gh
پ p	ڙ ḡ	ڌ ḍ	ڙ ẓ	ص ṣ	ف f
ٽ t	ڙ ḡ	ڌ ḍ	ڙ ẓ	ص ṣ	ق q
ٺ ṭ	ڙ ḡ	ڌ ḍ	ڙ ẓ	ص ṣ	ک k
ٺ ṭ	ڙ ḡ	ڌ ḍ	ڙ ẓ	ص ṣ	ک k
				ط ṭ	ل l
				م m	ن n
				و w	when representing <i>anunāsika</i>
				و w	in Devanagari, by ◌̣ over
				و w	nasalized vowel,
				و w	to or v
				و w	h
				و w	y, etc.

Tanwin is represented by *n*, thus فَران *fouran*. Alif-e maqṣūra is represented by *ā*;—thus دَوّی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَند *bān*. When pronounced, it is written,—thus گُن *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus वन *van*, not *vana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dekhṭā*, pronounced *dekhṭā*; (Kāshmiri) व्ह *ṭh*, व्ह *ṭh*, व्ह *ṭh*, pronounced *kor*; (Bihārī) देखि *dekhṭh*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhi (ॢ), Pushto (ټ), Kāshmirī (ټ), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhi (ड), Pushto (ځ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ټ) is represented by *ṭ*.
- (d) Sindhi ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Pushto ځ or ځ are represented by *ṇ*.
- (e) The following are letters peculiar to Pushto ځ—
 ځ *l*; ځ *ts* or *dz*, according to pronunciation; ځ *q*; ځ *p*; ځ *zh* or *g*, according to pronunciation; ځ *sh* or *lh*, according to pronunciation; ځ or ځ *n*.
- (f) The following are letters peculiar to Sindhi :—
 ڄ *bb*; ڄ *hh*; ڄ *th*; ڄ *l*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *ohh*;
 ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *dq*; ڄ *qh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *ñ*; ڄ *u*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " *a* in *hat*.

ē, " " " *e* in *met*.

ō, " " " *o* in *hot*.

e, " " " *é* in the French *était*.

o, " " " *o* in the first *o* in *promote*.

ö, " " " *o* in the German *schon*.

u, " " " *ü* in the " *mühe*.

th, " " " *th* in *think*.

dh, " " " *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āsīslai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

PAHARI

The word *Paha* means of or belonging to the mountains, and is usually applied to all groups of languages spoken in the sub-Himalayan hills extending from the Bhadravah, north of the Punjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Chinese languages are spoken. To its west there are Aryan languages connected with Kashmiri and Western Panjābi, and to its south it has the Aryan languages of the Punjab and the Gangetic plain, *viz.*—in order from West to East, Panjābi, Western Hindi, Eastern Hindi and Bihāri.

The three main Divisions. The Pahāri languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahāri, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahāri languages, Kumaonī and Garhwālī. Finally in the West we have the Western Pahāri languages spoken in Jamsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahāri there are in its proper home.

Number of speakers. Many persons (especially Gorkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 4,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahāri, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahārī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahārī speakers in British India are therefore as follows:—

Eastern Pahāri (1901)	.	.	.	.	.	.	.	.	-	143,721
Central Pahāri (1891)	.	.	.	.	.	.	.	.	.	1,107,613
Western Pahāri (1891)	.	.	.	.	.	.	.	.	.	816,181
								TOTAL	.	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahāri who inhabit Nepal.

To these speakers of Western Pāhārī must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujūrī has returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pāñjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujārī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujūrī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pāñjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gujjaras of Sanskrit literature. The Sanskrit Khasā and Gujjaras are represented in modern Indian tongues by the words Khas, and Gujjar, Gujjar or Gujjar respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rao) sub-division, as we shall see below,¹ I believe to be of Gujjar descent.

Sanskrit literature contains frequent references to a tribe whose name is usually spelt Khasā (खश), with variants such as Khasa (खस), Khasha (खष), and Khasīra (खसीर).² The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishnu Purāṇa,³ but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmir, had numerous wives. Of these Krōṭhavaśā was the ancestress of the cannibal Pīśāchīs or Pīśāchas and Khasa of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁴ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Pīśāchas of Hindū legend.⁵ Another legend makes the Pīśāchas the children of Kapiśā, and there was an ancient town called Kāpīśā at the southern foot of the Hindū Kush.⁶ That the Pīśāchas were

¹ See p. 13, note ³.

² Authorities on Kanēt and Khas.—

CUNNINGHAM, SIR ALEXANDER.—*Archaeological Survey of India*, Vol. XIV, pp. 125 ff.

FERGUSON, SIR DENZIL.—*Outline of Panjab Ethnography* (Calcutta, 1858), p. 268.

ATKINSON, E. T.—*The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North Western Provinces), Allahabad, 1884, pp. 268-70, 876-81, 439-42, etc. (see Index).

STRIE, SIR AUGUST.—Translation of the *Rajya-Taranginī*, London, 1900, Note to i, 317; II, 130, and elsewhere (see Index).

HOBSON, B. H.—*Origin and Classification of the Military Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, LI (1838), pp. 217 ff. Reprinted on pp. 87 ff. of Part II of *Essays on the Languages, Literature and Religion of Nepal and Tibet* (London, 1874).

VAHREY, E.—*The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXI (1891), Part I, pp. 213 ff.

SAVY, SYLVAIN.—*Le Népal*, Paris, 1906. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

³ E.g. Mahābhārata, VI, 875.—*Daradāt Kāśmirāḥ* *Khasirāḥ*, Darās, Kashmirīs, and Khasīras. Regarding the equation of the last named with Khasās, cf. Wilson, *Pishyu Purāṇa*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ Bhāgavata Purāṇa, III, xiv, 21. They wanted to eat Brahmā himself!

⁶ So Kallhaca, *Arjataranginī*, i, 184, equates Yaksha and Pīśācha. See note on the passage in Stann's translation.

⁷ Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known and the tradition about an ant-anibalism in the neighbourhood of the Hindu Kush have been described lately by the present writer. Here we have a series of legends connecting the Hindu Kush with cannibalism practised in the mountains in the extreme north-west of India, and so thus we may add Pliny's remark² about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Porcari; then come the Casiri (Khasiras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishtira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śaitōdā where it flows between the mountains of Meru and Mandara, i.e. in Western Tibet.⁴ These are the Khasas . . . the Paradas (‘the people beyond the Indus’), the Kulindas⁵ and the Taṅganas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipilika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāśmīras (Kashmiris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kambōjas⁹ (a tribe of the Hindu Kush), the Daradas (or Dardis) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duhśāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹¹ Bahlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,¹² Kulīṅgas (a tribe on the banks of the Satlaj¹³), the Taṅganas,¹⁴ Ambashtas (of the (?) middle Panjab, probably the Ambastai of Ptolemy¹⁵), Piśāchas, Barbarians, and mountaineers¹⁶. Amongst them,¹⁷

¹ J. B. A. S., 1896, pp. 286 ff.

² XVI, 17, McCrindle,—*Ancient India as described in Classical Literature*, p. 118. Is it possible that ‘Thuni an Fureuri’ represent ‘Hūns and Tukhāra’?

³ II, 1822 ff.

⁴ II, 1858. Cf. Fargger, *Mārkandēya Purāṇa*, p. 351.

⁵ *Vide post*.

⁶ The *Tárravai* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Tanganapara, mentioned in copper-plate grants preserved at the temple of Pandukṣvāra near Badrināth (*Atlas* n. son. op. cit. p. 357).

⁷ III, 104.

⁸ VII, 899.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Iranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindu Kush spoke an Aryan language, which was closely connected with an old Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Iranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a snokle.’ Now we shall see that in Western Pahari and in the Piśācha languages generally, *tr* continually becomes *ch* or *ś*. Thus the Sanskrit word *putra*, a son, becomes *puśh* or *puśh* in Shina. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Piśācha dialects is the Kashmiri *dādi*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ I.e., if they are the same as the Kulīṅgas of Mark. P., LVII, 37.

¹² VII, 1, 36.

¹³ VII, 4818.

¹⁴ VII, 4848.

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armed with swords and pikes were Daradas,¹ Taṅgaṇas,¹ Khaṣas, Lompakas (now Kōṣirs of the Hindū Kush),² and Palindas.³

We have already seen that the Khaṣas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Kaṃpa describes the Bahikas in the Śth book, they are again given a bad character.⁴ Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvātī (Ravi), Chandrabhāgā (Chinab), Vistā (Jhelam), and the Śindhu (Indus) issue from the hills, is the region of the Āraṭas, a land whose religion has been destroyed.⁵ There live the Bahikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśā (Bias). They are without the Veda and without knowledge. The Prasthōlas,⁶ the Madras,⁷ the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āratas, the Khaṣas, the Vāsās, the Sindhvas and Saaviras (two tribes dwelling on the Indus), are almost as despicable.⁸

In the supplement to the Mahābhārata, known as the Harivamśa, we also find references to the Khaṣas. Thus it is said⁹ that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaṣas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tūkharistān of Muslim writers.

In another place,¹⁰ the Harivamśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹¹ Daradas (Dards), Pāradas,¹² Taṅgaṇas,¹³ Khaṣas, Palūvas (Parthians), and other barbarians (Mlechchhas) of the Himālaya.

Many references to the Khaṣas occur in the Purāṇas. The most accessible are those in the Vishṇu and Mārkaṇḍēya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Vishṇu Purāṇa¹⁴ tells the story of Khaṣā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, vi) the

¹ See above.

² Mark. P. LVII. 40, and Pargiter's note thereon.

³ There were two Palindas, one in the south and another in the north. See Hall on Wilson, Vishṇu P. Vol. II, p. 159.

⁴ VII. 3032 ff. A clan of the Bahikas is the Jarikas (2031) who perhaps represent the modern Jatja. If they do, the passage is the oldest mention of the Jats in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āratas are mentioned in verses 2056, 2051, 2061, 2068, 2076, 2079, 2084, 2100 and 2110. The name is usually interpreted as meaning 'a people without idols', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Ambasthās (see above). Their capital was Śākala, the Segala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śākala—"When shall I meet and sing the songs of the Bahikas in this Śākala town, after having feasted on cow's flesh and drunk strong wine? When shall I smite, dressed in fine garments, in the company of fair-complected large-eyed women, eat much mutton, pork, beef, and the flesh of fowls, asses, and camels? They who eat not mutton live in vain." So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?

⁸ At the time that the Satapatha Brāhmaṇa was written, the Bahikas were not altogether outside the dītya pale. It is there (I, vii, iii, 5) said that they worship Agni under the name of Bhava.

⁹ VII.

¹⁰ 8440.

¹¹ See above.

¹² I, xx.

f g h n h B
P n p n IX th va pur on h he
h n in b o m s h k h b o l n u a h a l i c e o t h e
Of th h u a n d the north-west, and the other two to the south of

India, so that we cannot glean from it anything decisive as to the locality of the Khasas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛṣṇa. The tribes belong to various parts of India, but the last four are the Abhiras,¹ the Kāṇḍas,² the Yavanas, and the Khasas (o. l. Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlecchha) kings, who had no Brāhmanas. These were the kings of the Kirātas, Hāpas, Yavanas, Andhras, Kankas, Khasas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Māhābhārata Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khasas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khasas from the Brahmanical point of view, he says (X, 32) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kātubhājas,⁴ Yavanas,⁵ Śakas,⁶ Pūradas,⁷ Pahlaras,⁸ Chūpas,⁹ Kirātas,¹⁰ Daradās¹¹ and Khasas are those who became outcast through having neglected their religious duties¹² and, whether they speak a barbarous (Mlecchha) or Aryan language, are called Dasyus. Here again we see the Khasas grouped with people of the north-west.

Two works belonging at latest to the 6th century A. D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛhat Saṁhitā* of Varāhamihira. The former¹³ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.¹⁴ Here again we have the Khasas referred to the north-west.

¹ On the Indus, the Delta of Ptolemy.

² Kāṇḍas have not been identified but in the list of nations who brought presents to Yudhisṭhira already mentioned (Māhābhārata, II, 1850) they are mentioned together with the Śakas, Trilokas, and Kāmas (? Rāmas), i.e. as coming from the north-west.

³ Vide post.

⁴ See above.

⁵ Usually translated 'Greeks', but I would suggest that in this and similar passages they are the great Ship race, still surviving in Ulgiṭ and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kulluka.

⁸ xvi, 52. *Bhāṭṭakalāṭīkā* *śāstrīyānāṁ Khasaṁśāstrīyānāṁ*. I am indebted to Prof. Konow for this reference.

⁹ Lakṣmīdhara, a comparatively late Prakṛit Grammarian, says that the language of Bāhlika (Balkh), Kāśyapa (N. W. Punjab), Nepal, Gandhāra (the country round Peshawar), and Dhōṭa (for Dhōṭa, i.e. Tibet), together with certain countries in South India is said by the ancients to have been Bāhliki. See Lassen, *Indisch-Iranische Sprachwissenschaft*, p. 18, and Pischel, *Grammatik der Prakrit-Sprachen*, § 37.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūkas, (people of Kulu), Tāṅganas (see page 3), and Kāśmīras (Kashmiris). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhāṣṭōpāda, in his commentary to the *Bṛhatsamhitā*, quotes Parāśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,'³ Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab) Gāṇḍhāra (Peshawar country), and the Gangetic Doāb. This passage does not give much help.

Kaṭhapa's famous chronicle of Kashmir, the *Rājatarāṅgīnī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmir rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Panjal range, between the middle course of the Vitasta (or Jhelam) on the west, and Kaskiyāta (Kishnār) on the east.

In numerous passages of the *Rājatarāṅgīnī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Anṣ River, now called Panjābābā . . . as a habitation of Khasas. Further to the east lies *Bāpāṣṭā*, the modern Bāthāl, below the pass of the same name, where the pretender Bhikṣabhāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bāthāl to the Chāndrabhāga (Chenab), which is now called 'Bichhāri' and which in the chronicle bears the name of *Vishakṣa*, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khasāl (marked on the map as 'Kashur') which leads from the Marhal Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parpāsa or Prūṭa mentioned in the person of Tunga, who rose from the position of a cowherd to be chosen Queen Didda's all-powerful minister. The Queen's own father, Samharāja, the ruler of Lohara or Lohrāra, is designated a Khasa, . . . and his descendants, who after Didda occupied the Kashmir throne, were looked upon as Khasas.—That

¹ The whole passage (29 and 30) runs as follows:—“In North-East, Mount Mēru, the Kingdom of those who have lost caste (*vashtarāṅga*), the *śavāṇas* (*śavāṇas*,? worshippers of Śaṣṭyath), the Khasas (a tribe near Kashmir, Stein, *Āṣṭa Tarāṅgīnī*, trans. 31, 217), the Kāśmīras, the Abhisāras (of the lower hills between the Jhelam and the Chinab), *Dandās* (*Dandās*), Tāṅganas, Kulutas (Kulu), *Sarindhas* (not identified), Forest men, *Brahmapuras* (Brahmapur in Chamba), *Śavāṇas* (close to Abhisāra), *Pāṇavas* (apparently a Kashmir tribe, Stein II, 204 ff.), *Parasāras*, *Kuśāsas*, *Chinas* (clans of Ghilji, see above or Chinese), *Kaṇḍas* (see below), *Bhūṣas* (not identified), *Fatāṣas* (not identified), *Jatāṇas* (? Jat), *Kuṇḍas* (see below), Khasas, *Ghāṇas* and *Kuṭikas* (not identified). It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the *Kaṇḍas* or *Kuṇḍas*, it may be mentioned that Cunningham (Rep. Arch. Surv. Ind., XIV, 125) identified them with the Kanḍas of the Simla Hill States, whose name he wrongly spells “Kunt.” The change from ‘Kunḍa’ to ‘Kanḍa’ is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanḍas with Varāhamihira's Kanāṣas, but here again there are difficulties, for the ‘K’ in ‘Kanḍa’ is dental, not cerebral. Such changes are, however, not uncommon in the ‘Pāṇini’ languages.

² A similar but fuller list is also given in Varāhamihira's *Samāsaśāstrā* in which the Khasas are classed with *Udāsas*, *Abhisāras* and *Chinas*.

³ XIV, 26.

re Kb l V y be w V m a, n r d f h te a
 Ka h h a b n h w h t
 D ar on Dw h V ta y w l u m ff b d
 h d c a m l gh bab K... are identical with the modern
 K h za -- p... h... and g... in the Vitastā valley below Kashmir belong
 ... name *Khakh* (Pohāi; in Kashmiri song, *Khakh*, plur. *Khakh*) is the direct derivation of *Kāśa*
 Sanskrit & being pronounced since early times in the Panjab and the neighbouring hill-tracts as *kh* or *k*
 (compare *Kāshān* < Sanskrit *ś*).

The *Khakh* chiefs of the *Vitastā* valley retained their semi-independent position until Sikh times, and
 along with their neighbours of the *Bombā* clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the *Khāśas* was *Khāśiras*. The name
Kāśmīra (Kashmir) is by popular tradition associated with the famous legendary saint
Kāśyapa, but it has been suggested, with considerable reason, that *Khāśa* and *Khāśira*
 are more probable etymologies. At the present day, the Kashmiri word for 'Kashmir'
 is '*kashīr*,' a word which is strongly reminiscent of *Khāśira*.¹

Turning now to see what information we can gain from classical writers, we may
 again refer to Pliny's mention of the cannibal *Casiri*, who, from the position assigned to
 them, must be the same as the *Khāśiras*. Atkinson in the work mentioned in the list of
 authorities gives an extract from Pliny's account of India (p. 354). In this are men-
 tioned the *Cesi*, a mountain race between the Indus and the *Jamna*, who are evidently
 the *Khāśas*. Atkinson (l. c.) quotes Ptolemy's *Achasia* regio as indicating the same
 locality, and this word not impossibly also represents '*Khāśa*'. Perhaps more certain
 identifications from Ptolemy are the *Káorio* Mountains and the country of *Káorio*.²

In other places³ he tells us that the land of the *Ὀρροκόρροι* (*Uttarakurus*) and the
 city of *Ὀρροκόρρα* lay along the *Enodic* and *Serie* mountains in the north, to the east of
 the *Kasia* mountains. The latter therefore represent either the *Hindu Kush* or the
 mountains of *Kashgar* in Central Asia.⁴

To sum up the preceding information. We gather that according to the most an-
 cient Indian authorities in the extreme north-west of India, on the *Hindu Kush* and the
 mountainous tracts to the south, and in the Western Panjab there was a group of tribes,
 one of which was called *Khāśa*, which were looked upon as *Kshatriyas* of Aryan origin.
 These spoke a language closely allied to Sanskrit, but with a vocabulary partly agreeing
 with that of the *Brāhmin* *Avesta*. They were considered to have lost their claim to
 consideration as Aryans, and to have become *Mlechchhas*, or barbarians, owing to their
 non-observance of the rules for eating and drinking observed by the Sanskritic peoples
 of India. These *Khāśas* were a warlike tribe, and were well known to classical writers,
 who noted, as their special home, the Indian Caucasus of Pliny. They had relations
 with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that
 countries, places and rivers, such as *Kashmīr*, *Kashgar* in Central Asia, and the *Kashgar*

¹ The change of initial *kh* to *k* is not uncommon in *Mishra* languages. Thus, the Sanskrit *kāśa*, an ass, is *kūr* in
Earlgudi *Kāśi*, and in *Sānā* a language very closely connected with *Kashmiri*, the root of the verb meaning 'to eat' is *kā*.
 not *kāś*.

² Strabo VI, 15, 16, in *Loose* I.A. 1st 23
³ VI, 15, 2, 3, 5, 8; VII, 21, 7, in *Loose* I.A. 1st 1018.

⁴ According to Lassen, p. 100 the *Káorio* *Sen* of *Pliny* are the mountains of *Kashgar*, i.e. '*Khāśa-gair*', the
 mountain of the *Khāśas*. See, however, *Strabo*, *Ancient Cities*, pp. 50 f. The same name re-appears in Central south of the
Hindu Kush, where the river *Khōnā* is also called the *Khāśga*. For further speculations on the subject the reader is
 referred to *St. Martin*, *Mém. de l'Acad. des Inscriptions*, I série vi, i. pp. 281 ff., and to *Atkinson* (op. cit.), p. 371.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Pisachas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmir.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khashtas of the Jhelam valley are Khasas, and so are some of the Kanets of the hill-country between Kangra and Garhwal. The Kanets are the low-caste cultivating class of all the Eastern Himālaya of the Panjāb and the hills of their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanets as husbandmen. Like the ancient Khasas, they claim to be of impure Rājput (i.e. Kshatriya) birth. They are divided into two great tribes, the Khasis and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasi observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasi wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasi Kanets.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasi, and these people are universally admitted to be Khasas by descent. In fact, as we shall see, the principal dialect of Kumaon is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Barman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khasas of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khasas, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishnu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

The Gurjaras.

¹ Holstun, op. cit., § 487. Regarding the Rāo, see p. 18, note 1, post.

² Regarding the origin of the Nepāl Khas see Hodgson and Stirling's List, op. cit.

³ Authorities on the connection of Ujjain and Gurjara or Gūjara —

TOM, J., *Ancient and Antiquaries of Rajasthan* London, 1829-32. Introduction,

Editor, Sir H. M., K.C.B., *Memoirs on the History, Customs and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John James. London, 1859. I 29 ff., etc. (see Index).

IMPERIAL, Sir DAVID, K.C.B., *Outline of Panjāb Ethnography*. Calcutta, 1868, pp. 202 ff.

[JACKSON, A. V. T.], *Quarterly of the Bombay Presidency*, Vol. I, Pt. I, App. III, (by A. M. T. J.), Account of Bhimāl, esp. pp. 46; ff.

SMITH, VERNON A., *The Gurjars of Rajasthan and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

GUANDARZAR, P. R., *Puregn elements in the Hindu Population*, *Indian Antiquary*, XL (1911), pp. 7 ff., esp. pp. 21 ff.

According to the Hindu tradition, the name of the tribe which has nevertheless not been accepted by all historians of Gujarat and India together is the Hun, and the name is a Hindu name. A.D. They probably rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjars were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmins as equivalent to Kshatriyas and were called Rājputs, and some were even admitted to the equality with Brāhmins themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjars, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjars or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gūjars. It is separated by the river Chinab from the Gujranwala District, in which Gūjars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Gazarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hsien Tsiang in the seventh century, had its capital at Bhinnāl or Śrināl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinnāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 559 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjars or to a closely allied tribe.⁴

The Gurjars who established the kingdoms at Bhinnāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² India (Gieseler's translation, I, 202). Mr. Banadachary (l.c., p. 31) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mewari spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinnāl.

³ *Rajatarangini*, v. 148-150, and Stein's translation, I, 94.

⁴ Bombay Gazetteer (1899), Vol. I, Part I, pp. 3, 4.

⁵ The above account of the early history of the Gurjars is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gujar herdsmen (as distinct from the fighting Gurjaras who became Rājput̃s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form 13½ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gr̃jars), and they have nearly all abandoned their original language and speak the ordinary Pañjabī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, i.e. throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujars' (not 'Gujar' or 'Gr̃jar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajars who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Pusht̃o or Kāshmirī, though there are also spoken various Pisācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Pisācha dialect of its own, but employing Pusht̃o as a *lingua franca*. The Gujars are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujuri, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthān, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Pusht̃o, Kāshmirī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̃s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewar (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūnas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rājputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gujar graziers and Ajar shepherds, who roam over the lower Himalayan ranges from the Afghan frontier to Kunlun and Gazarwal, speak a dialect of 'Hindi' quite distinct from the Panjab and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjab and on the North-Western Frontier.¹ In 1903 the *Linguistic Survey* made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swat Valley is almost identical with that of the Rājput̃s of Mēwāt and Mēwār in Rājputana, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the

¹ Ivimey, *Outlines of Panjab Ethnography* (1883), p. 265.

² *Linguistic Survey*, Vol. IX, Part II (1909), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthān dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujuri than is Jaipurī. This is a matter of small importance. Jaipur lies between Mēwāt and Mēwār.—G. A. G.]

and much evidence of other kinds indicates that the principal settlements of the foreigners were in Rājputān, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhīmal (Śrīmāla) to the north-west of Mount Abu, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjars. A coin of Vyāghramukha was found associated with numerous slightly earlier Huna coins of the sixth and seventh centuries on the Munsawāl Plateau in the outer Siwālik Hills, Boshijirpur District, Panjāb, which at that period undoubtedly was under Huna-Gurjara rule. Early in the eighth century, Nāga Bhāta I, a Gurjara, who had then become a Hindu, established a strong monarchy at Bhīnmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhoja's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhoja II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-906 A.D.), the Gurjara-Pratihara kingdom of Kanauj was the paramount power of Northern India, and included Surāshtra (Kāthiāwār) within its limits, as well as Kanauj now under the Government of the Panjāb.

I take it that the Gurjars and other foreign tribes settled in Rājputān, from the sixth century onwards, adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindu women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gurjars and Ajāys of Śwās, and the similar tribes in the lower Himalayas to the west of Chamā, should be regarded as survivors of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of these northern Gurjars and Ajāys took up various languages, Pothohi, Lahnda, or whatever it might be, while the graders and shepherds close to the ancient tongue which their ancestors had brought from Rājputān, and which probably was spoken for a long time in much of the country intervening between the hills and Māwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Māwātī or the other dialects of Rājputān, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'archaisms' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjars, etc., came via Kabul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Mandakār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have probed up the tongue of eastern Rājputān. The ancestors of the Śwās Gurjars must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (c. 840-906 A.D.), included the Kanauj district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujars, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputān, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputān after they had acquired the Rājasthānī speech, and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.²

Turning now to the other explanation, we may premise by stating that the Gurjars may possibly have entered Rājputān from two directions. They invaded the Sindhu Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujari is more archaic in its forms than its nearest cognates, modern Māwātī. See the Gujari section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjars of Rājputān and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7-37). Mr. Bhandarkar (p. 36) thinks that Eastern Rājasthānī is derived from Pāhāḍī Hindī; but I do not think he can be right.

Janjuas and Pahan to strong oham. But the joges was not topped and they j obab v have ente d he G a a P o v n e a m. Weste n Ra pu an by his ro te In Cu ar at th v b a n m d n to the n ra i opulation, and there is now m ba n e e no G ja ca ., and there are Gājar and simple Vāmās (traders), Gājar and simple Sufās (carpenters), Gājar and simple Sonars (goldsmiths), Gājar and simple Kumbhars (potters), and Gājar and simple Sakts (masons).²

Gājars, as distinct from Rājputās, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājputās.³ These must have come from Sindu along the other supposed line of advance by a more northern route. Several Gājar-Rājput tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādālaksha.

Mr Bhandarkar⁴ has shown that this Sapādālaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahāri are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājputās there are no Gājars. The main population is, as we have seen, Khāsā, in which the non-military Gājars must have been merged.⁵ The Sapādālaksha Gājar-Rājputās, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gūjar septa is also called Chauhān, and the second of the two explanations for the presence of the Gūjars in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādālaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājputās in Sapādālaksha. In the times of the Musalmān rule of India many more Rājputās from the plains of India took refuge amongst their Sapādālaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahāri languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādālaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahāri languages and Rājasthani.

² Tibetan, I, p. 268. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bārnāl, North-West of Mount Ābā, indicates that the Gurjars came from the West, across Sindu, and not from the North down the Indus Valley. They could have entered Sindu either via Māran, as the Arabs did later in the end of the seventh century, or through Bāfāldān by roads further north. If they came from Sīstān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gājars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjars probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

³ Bhandarkar, I, p. 28.

⁴ In 1901 the total number of Gājars in Rajputana was 462,733. Of these, 68,040 were enumerated in Alwar, 284,494 in Jaipur, and 69,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁵ I, p. 28 ff. Sapādālaksha becomes in modern speech *sāḍālakṣā*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Sāḍālak' hills.

⁶ We see traces of this merging in the great Kapāt-caste of the Sinha Hills. It has two divisions, one called Khāsā and the other Rāo (Tibetan, I, p. 268). The former represent the Khāsās, and it is difficult to avoid the conclusion that the Rāos are Gājars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājputās.

⁷ The writer's personal opinion upon this disputed point is given at length on p. 16, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahari tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasas, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjars, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapadalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjars the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasa population. Others were fighting men, and were identified by the Brāhmins with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapadalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājputs, the great Rājput states of Rajputana.²

The Khasas were, we have seen, closely connected with the tribes nicknamed 'Pisāchas' or cannibals, of North-Western India. I have elsewhere contended, and I believe proved, that the wild

Results on the language

tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Pisāchas,' and I have classed the languages now spoken by them and also Kāshmiri, as belonging to the 'Pisācha Group.' This Pisācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahari.—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasas, whom Sanskrit tradition makes to be related to the Pisāchas.³ But the Pahari languages, although with this Khasa basis, are much more closely related to Rājasthānī. This must be mainly due to the Gujar influence. We have seen that the Gujaris occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gujar-Rājputs from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapadalaksha trace their descent from Rājputs of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

¹ It is possible that the Gurjars, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājputs and the Gujaris, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahari of Kumaon and Garhwal (i.e. of Eastern Sapadalaksha) agrees with Western Rājasthānī in having the genitive postposition *25* and the verb substantive derived from the *√achh*, while in the Western Pahari of the Siwal Hills (i.e. Western Sapadalaksha) the termination of the genitive is the Western Rājasthānī *25* while one of the verbs substantive (*5, 18*) is probably of the same origin as the Western Rājasthānī *25*. As for Gujarati, the genitive ends in *25* and the verb substantive belongs to the *√achh* group. West of Western Pahari we have the Pūthwari dialect of Lahnda. Here also the genitive termination is *25*, but the verb substantive differs from that of Gujarati. On the other hand Gujarati agrees with all the Lahnda dialects in one very remarkable point, viz. the formation of the future by means of a suffix. We thus see that right along the lower Himalaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarati, Western Rājasthānī and Eastern Rājasthānī.

³ Attention will frequently be called to these Khasa traces in dealing with each language in the following pages. See especially the section devoted to Western Pahari.

established settlements in the valley, and speaking a language from the same source as the
 languages which they have actually used to conquer the Canalic Valley.

Sapādalaksha (the mountain with Churn of Swat in the Khasan for its eastern extremity) the Khaṣas and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Hindu-lava and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khaṣa-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khaṣas of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthāni, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.⁴

The question of the language spoken by the Gūjars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *bandō* as a postposition of the genitive, the form *chhuā* for the verb substantive, and the use of *lō* to form the future tense) its modern descendant Rājasthāni shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rājputana, and their language there developed into Modern Rājasthāni. But as has been shown in the part of the Survey dealing with Rājasthāni, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindi. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthāni, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rājputana, in Alwar and Mewar, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pahari Groups.

⁴ See p. 26.

Now the Gujurs of Swat speak this mixed Mēwātī Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujūrī therefore must be a form of Mēwātī Rājasthānī, and we cannot describe the latter as a form of Swat Gujūrī, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rājputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rājputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.¹ The use of Hindōstānī forms in this mongrel submontane Gujārī, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

¹ See the section on Gujūrī, below

KHAS KURĀ OR NĀPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of
Where spoken.

any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828 it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Káśas* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jhelam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kāśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasā, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.³ Specimens it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājputs of Udaipur, being oppressed by the Mussalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaon, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvi Nārāyaṇ Shāh of Gorkhā made himself

¹ These are described in Volume III, Part I.

² For a summary up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by H. P. Adkinson; Allahabad, 1884.

³ A drama in the language of those days called the *Karschandevārīya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasas came into Nepal with Easī Mukunda Sīma in the early part of the twelfth century. See Wright, *History of Nepal*, p. 121, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff., Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwarī dialect of Rājasthān spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' i.e., the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khasā-speech.' In other words, the Khasās, who have abandoned their own Aryan language, and adopted that of their Rājput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' i.e., the language of the Gorkhās, owing to the fact that the Rājput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhettrīs and Thaktrīs from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjab Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

o speak ad K a k u a O h k n e e a n h l o o B u n p e c h n
e e p n t e d e s p e m b a f u n i d e a d n
ume III Pa I of th u v l be v h h e a d p a d d i s i n c o r r e c t K h a s -
k u a e h r a n u m —Dahi, Dighi, or Darhi; Dēawār or Dōnwār; and Kuswār.
In the case of the last named, while the vocabulary is almost entirely Khas-kura, the
grammar is still Tibeto-Burman. In the case of the other two the whole language is much
more Aryan in its character. Our only authority on these three dialects is Hodgson's
Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal,
which is quoted in the list of Authorities on page 99 below. In this essay he gives
vocabularies of each of them.

In the list of Khas-kura words and sentences appended to this section of the survey,
I have added, as far as was possible, the corresponding words in these dialects, taken in
each case from Hodgson's Vocabularies.

Khas-kura is a language spoken in Nepal, of which country we have no census. We
are, therefore, quite unable to state how many persons speak
it in its proper home.¹ The following Table shows the
number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	...	14
Bengal (and States)	5,037	81,813
Bombay (and States) . . . . .	..	2
Burma . . . . .	...	5,433
Madras . . . . .	...	4
North-West Frontier Province . . . . .	...	3,983
Punjab (and States) . . . . .	...	7,641
United Provinces of Agra and Oudh (and States)	12,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	..	856
Rajputana Agency . . . . .	.....	23
Total	24,262	143,731

The 1891 figures are certainly incorrect, but are given here, as the survey is
throughout based on the census of that year, corrections being applied where possible.
All these people are immigrants from Nepal or children of immigrants. Many of
them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Aluora District of the United Provinces, there are reported to be 22,186 domiciled
Naipālīs who speak a corrupt form of their native language mixed with Kumaonī, the language of the district. It is
locally called 'Soriyāl Gorkhāl' from 'Sōr,' the name of the pargana in which they chiefly reside. *File* p. 238.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Horischandraurṇṇīya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīwan Pustakālaya*. The most important of these is a version of the *Rāmāyana* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birikkā* (an anonymous collection of stories), Gopināth Lohani's translation of the story of Nala, Motiram Bhatta's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Puchisā*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

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Naipālīs, like other Indians, are very careless in distinguishing in *v* long and short *i*, and between long and short *u*, long *i* being quite common instead of short *i* and short *u* instead of long *ū*. Thus they generally write *गर्* for *garī*, having done, and *घुस्* instead of *घुस्* for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like as well as the long *ē*; and a short *o* (like the first *o* in 'promote') but Natives make no distinction between these short and these long letters done in the case of Bihārī, the following characters will be employed in

Instal.	Non-instal.
ए	८
उ	८
ओ	८
ओ	८

At the same time the reader must be warned that my knowledge is derived from native books in which this distinction is not made, and thus I have written the short *e* when I have been quite certain of its existence. Here which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them follow a vowel the *y* must be inserted, but after a consonant it is optional they became, always becomes *dhayē*, while *garē*, they did, may optionally. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in *v* being probably the most usual pronunciation. Similarly, *yak* or *ek*, *yas-kō*, of this: *geetā* or *yōtā*, one; while the plural termination *हर* written *हेर* for *हेर* *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as so the long *ē*, especially when final, very often appears in writing as *yā*. *garyē*, they did, is often written *garyā*. So absolutely interchangeable are ings that in a copy of the Parable received from the Nepal Darbār, the word once written *maryā-kō*, and once written *marē-kō*, while in a duplicate of the same scribe, the former is written *marē-kō*, and the second *maryā-thiyā*, or *lhiyē*, they were: *sārhya* or *sārh(y)ē*, bulls; and *gayā* or *goyē*, the explanation of these variations is that in former times the pronunciation *maryā*, *lhiyē*, *sārhya*, *gayā*, and so on; but this pronunciation is now obsolete being sounded instead of *yā*. The spellings with *yā* are therefore still obsolete pronunciation. In the following pages the modern spelling adopted as much as possible.

The short *o* is very similarly often represented by *or*, as in *होम्* *hos*: thou art.

uu a a ho en a ka ku a ih e
Eha u a o c n n h H n मारी न र m नार Te
h n a a e H m u p o

Yow ls e f q u, nasalized by the addition of *anāsika*. This, again, is quite optional. Thus, *am* or *mā*, in; *hām* or *hāmā*, we; *chhu* or *chhū*, I am. When a word ends in a nasalized short *i*, it is usually written *ī*. Thus, *ṭopā* Your Honour, is written *ṭopāī*. Similarly, a *g* preceded by *anāsika* is often written *ḡ*. Thus, *sāg* or *sāḡ*, with. Lastly, a nasalized final vowel is often incorrectly indicated by *ḥ*, instead of by *anāsika*. Thus, *hēḥ*, I may be, is written either *hēḥ* or (incorrectly) *hēḥḥ*.

Article.—The numeral *ek*, or *pak*, one, is commonly employed as an indefinite article. Thus, *yok jend aharthās mānis sāga*, lit. rally, with one person city-dwelling man, i.e., with a citizen. Mr. Turnbull mentions the word *ṭpō*, that, as being employed in the sense of a definite article. The word *chāḥī* or *chāḥī* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *it madhye kāḥḥā-chāḥī-lā bālu sāga bhundā*, on the younger of them saying to his father; *tes-ko jēphā-chāḥī chhōrā* (Bible Society's version, —*tes-kō jēphō chāḥī chhōrō*), the elder son of him (was in the field); *bābu-chāḥī-lā bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindi are masculine in Khas-kurā. For instance 'your order' would be *tuñhōrē āgā* in Hindi, but is *tharā* (not *tharī*) *āgā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *harā*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēṭō*, a boy; *kēṭā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōrā-mā*, not *gōrā-haru-mā*, on the feet. The termination *haru* is the same as the *lālā* Rājasthānī plural termination *hār*, *hōrō*, or *hōndō*, and as the *hār* which was employed with a similar force in the Kumañi dialect of Western Hindi at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Ohhattisgarhi dialect of Eastern Hindi to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 80, and Part II, p. 66.

² See Vol. VI, p. 28.

hāt, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *kāta*. Nouns ending in *a* preceded by a vowel, change *u* to *ea* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāica*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (i.e. the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versa*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhoro*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chāi chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhī chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *eka Ujjayani nivāsi devij-kō chhōrō Gurākhar thiyō*, Gurākhar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāna*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

Bhagawān-lē āmā-bābu-lāi gyān-prāptā bhayēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.)
bōbu-kā ghar, in the house of a father.

jō putra dhan-lē sarir-lē samartha bhāi āmō-bābā-lāi ānanda dīlai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house'. The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying; *farhā* (nom. *farho*) *pardēs gai*, having gone to a far country; *pardō*, in (i.e. while) happening; *pugdō* on arriving; *sōdhā*, on asking; (Specimen III) *chhādā*, on (i.e. while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *oi* instead of in *ā*, and this *ē* or *oi*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suāgur-haru-lē khādai garyēkō kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them; (Specimen II) *farakāi*, at a distance, far; (Specimen II) *āunē* (nom. *āunū*), on coming. So (Luke ii, 33) *na rōṭi khādai na dākh-ras piūdai ayō*, he came neither eating bread nor

drinking wine (here *kāḥāḍai* is literally 'on-eating,' or 'an-eating,' so *piṇḍai*, a-drinking); (Luke xvii, 14) *tiṇ-heru jōḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *saḍ-ai*, quite all; *dhēr-ai*, very; *kos-ai-lē*, anyone just-ai, exactly like; *saḍh-ai*, even always; *ter-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēḥō*, a servant-boy is always *kēḥō*, and never *kēḥā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows.—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative, and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāḥa</i> (<i>chhōrō-bāḥa</i>), from a son.	Abl. <i>chhōrā-haru-bāḥa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hū</i> (<i>hē chhōrō hū</i>), O son.	Voc. <i>hē chhōrā-haru hū</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābū-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative, thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *u* in the oblique plural. Thus, *ghara-mā*, in houses; *khēḥa-mā*, in the field, *khēḥa-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diḡō*, he gave the share; *dhan baṭūḷi*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābū-lāi jānu*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiḡē*, there were two sons.

The Nominative is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Iḥwar-kō rāj kailō āḍa chha?* *Iḥwar-kō rāj rūp dēkhēnē gari āḍai-na.*

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *katī chākhar-karu thiye*, how many servants were there?

The Agent case is employed, as in Hindostāni, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē unsa diyē*, the father gave the share; *bābu-lē, dēkhi, dayā gari, durī gari, tes kō gardan-mā ankhamāl gari, sauai khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *tinrā bābu-lē yal bhāj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yenti strē-lē pachhāpi-bātō chhēn āyō-ra as-kō bastra-kō jhumbhō chhōi*, a woman having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālī rājya-kō khabardāri gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uho āphnā bābu chhrā gai bhānālā*, I, arising, going near my father will say, and for the present, *ma tami-lāi kāl-dēkhi bachāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākhar-lē bhāndā tyō resāi bhīlra gayo-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunā ansa-bhāg, hy-ma tho-to-be-got share*, i.e., the share which I shall get; *avgur-lē khānē khutō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *khuf-lā* and *tes-lē* (agent) *khuf-lā* are correct. He adds that *tyō khuf-lā*, though correct, is out of use, and that '*tes-lē khuf-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *mā* (nominative) *khuf-lā* and *mo-lē* (agent) *khuf-lā* are both in use for 'I shall strike.'

Phaul m f sin th agon ca b f e es f tran o s rty
the same as t t f T to m n a gung s a d t fa a s o
y become c a om r v th t rax form of speech s w at a op-
tion into the colloquial language must be of recent origin. The follow-
ing examples of this idiom are taken from the Nepālī New Testament the
language of which follows Mr. Turnbull's rule. As already explained, I have
not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bhikkay-mā bhandu-ekha*, about whom is this
(person) speaking (John xiii, 22)?

Future tense,—*timiharū-mā-kō ek-junā-lē mā-lai pakarai dinchha*, one of among
you will betray me (John xiii, 21). With regard to this passage Captain
Austaman Singher remarks that the *kō* is superfluous. If it remains, it
should be separated from *timiharū-mā*, and the whole sentence would mean
'(I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bātō*, from. Others are *dekhā*
from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *vin bāṭa*, from the del',
ye tikā-bāṭha-dēkhā, from so many years, *Bachau Iscur-sita thiyō*, the Word was with
God (John i, 1); *yak-janā saharbās-manis sāga*, with a citizen (but this is hardly an
ablative). *Dēkhā*, it may be observed, is employed in the same sense in Bhil dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing
with a feminine noun it becomes *kā*, but it must be remembered that only animate beings
can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative
singular it is *kō*, but when the noun is in any other singular case or in the plural it
becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When
governed by another postposition it is, in the same way, sometimes *kā* and sometimes *ko*.
Examples are *bhāg-kō sampatī*, the goods of the share; *brāhmaṇ-kā kanyā*, the
daughter of the Brāhmaṇ; *bābu-kā ghar*, in the house of the father; *skūpō bhānānē ek*
janā yahudī-kā sāt bhāi chhōrāharu thiyē, there were seven brothers, sons of one
Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country,
tapūnī-haru-kā najik, near Your Honours; *mātā-pitā-kō najik*, near the mother and the
father.

The genitive postposition is often added to an adjective without affecting its mean-
ing. It is, in this way, very frequently added to the past participle, which, as should,
properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or
bhayā-kō), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar*
nam garē-kō yek sahar, a city Dhārānagar nam-made, i.e., named Dhārānagar,
Sankha nām garē-kā (plural of respect) *rājā*, a king named Sankha; *jōgī rukh-mā*
jhūndiyē-kō, an ascetic suspended on a tree. It will be observed that when *kō* is thus
added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and
used in negative sentences. This is a pure Rājasthānī form which has survived in
Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhāi-na*, now I became not
at all fit to be called your son; similarly, *lūyak kō chhāi-na*, a little lower down in the
Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *mā*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samamā*, up to. *Mā* means not only 'in,' but also 'on,' as in *kāl-mā*, in the field, *garden-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are *invariable*, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *a* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ō̃*. Thus, *rāmārō chhōrō*, a beautiful son, *rāmri chhōri*, a beautiful daughter, *rāmārō* (or *rāmārō̃*) *chhōrā-kō* (or *chhōrō-kō̃*), of a beautiful son; *rāmārō chhōrā-karā*, beautiful sons; *rāmārō chhōrī-harū*, beautiful daughters. So, *kā̃chhā chhōrā-lē*, (by) the younger son; *tāpā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekē dēj-kē*, of a Brāhman; but also, *āphnū khētū-mā*, (he put him) in his fields; *barō samratī-lē*, with great humility.

The comparative is formed by adding *bhāndā*, than (lit. in saying) to the noun compared, as in *kēfō bhāndā kēfī rāmri*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhāndā*, than all, or *sabās bhāndā*, than even all, as in *sabai kēfā-borū bhāndā Rāmlāl rāmārō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *a sabai bhāndā gāō chāka*, he is shortest of even all. *Dēkhī* may be used instead of *bhāndā*.

The earlier numerals are given in the list of words. It is usual (as in Tibetan-Burman languages) to add a defining word to a numeral. In the case of men this is *jōnās*, a person, as in *yuk-janā mānīs-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waḥā* or *ōḥ*, which with *ek*, one, becomes *ek-waḥā*, *yeṭā*, *yōḥā*, or *yeṭā*. Similarly, *kot-waḥā*, how many (things)? *Yeṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular in this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>mā</i> , I.	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I.	<i>tai-lē</i> , thou.
Obl.	<i>mā</i> , <i>mai</i> , we.	<i>ta</i> , <i>taī</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmī</i> , we.	<i>timī</i> , ye.
Ag.	<i>hāmī-lē</i> , we.	<i>timī-lē</i> , ye.
Obl.	<i>hāmī</i> , us.	<i>timī</i> , you.
Gen.	<i>hāmārō</i> , our.	<i>timārō</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *mai-lē̃*, *mērō̃* *hāmī̃*, *hāmārō̃*, *tā̃*, *taī̃*, *tērō̃*.

M b e f J wh u d eo equa y n Da h i s
vid u y f u ma
In h u a a f en add e a a f h u

f e of q ef m. The usual post-positions are employed, as in *ma-lāi*, me, to me; *tūai-bāi*, from you. The genitives are treated exactly like a substantive genitive in *lō*. Thus, *mērō dān*, my father; *mērō bān-lō*, of my father; *tīnrō āggā*, your command; *tīnrō hān-lō yak bhōj pōrē*, your father made a feast; *hāmā n nāmitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāni*, Your Honour. Both are declined regularly like substantives. They are contrasted with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hūvāha*, Your Honour is, *tapāni-lō rākhau bhō*, Your Honour kept (us). *Tapāni* may also be followed by the second person plural, as in *tapāni cāhuu*, Your Honour is.

The Demonstrative Pronouns *yō* and *u* are employed as pronouns of the third person. In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I, *ta-nai*, thou; *hāni-nai*, we; *u-nai*, he; *hō ni-hāni-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *taī* or *taīi*, thou; and *ai*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *a*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a *noun*, except that its genitive singular is *āphu* (obl. sing. *āphānā*, or *āphānā*, plur. *āphānā*). Equivalent to Hindi *āpas-mē*, we have *āpasta-nā*, or *āpas-mē*, amongst themselves, mutually. Equivalent to Hindi *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphānā* is *āphānāi*, as in *āphānāi mōnu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphānā*, as in Hindi, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *āphānā* is not so strictly used as in Hindi, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lō āphānā ghara-mā sabai-lāi basāiluv-hā*, Kṛishṇa settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom	<i>yō</i> this	<i>u</i> , that, he
Obl.	<i>yās</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>inā</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>
Obl.	<i>ina</i> , <i>inā</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>

In the plural *u* is often met *yina*, *yinā*; *wana*, *wunā*; and *hānā* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son, *gas-lāi dē*, give to this one; *yō tīnrō chhōrā*, this thy son, *yō tērō bhāi*, this thy brother; *yō gyān dāna thik chhai-nu*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lō*, that younger son; *nij-lāi pāyā-kō-lō*, because he had got him. So in the translation of the *Bhāgavata Purāṇa* *nij daitya-kō pēt chīri hānu bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jūn</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tes</i>
Plur. Nom.	<i>jūn</i>	<i>tī, tī, tīnī-harū</i>
Obl.	<i>jūn</i>	<i>tī, tī, tīnī, tīnē, tīnā, tīn</i>

Examples of the use of these pronouns are :—

jas-lē ...sarir ulpanna garyō, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmī-lē pāya-nēū*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō ampit phal rājā-lē rōnī-lāi diyē*, that ambrosia from the king gave to the queen ; *tyō risāi bhītra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāū-mā*, in that place ; but (Specimen IV) *jō tyō jōgi-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath dī*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tīnā-kā chār rānī chha chhōrā bhāē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tīnī-harū-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēpō*, whose servant-boy ? *tyō tīnī-lē kas-sana hīnyau*, from whom did you buy that ? *tīnīrō nān kē* (or *kyā*) *kō*, what is your name ? *kyā kō* ? what is it ? *tīnī kun poltan-mā chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, kōhī or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasāi*. *Kēi, kyē, kēhī, kāhī, kākhi, or kōhī*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhī diyena*, anyone did not give him anything ; *kēhī dūn pachhī*, after some days ; (Specimen IV) *kōhī bukhat-nā*, at a certain time ; *aru kākhi hōina* (Bhāgavata Purāna, X, page 155), it is not anything else ; *kallē kākhi Kṛishṇa hāmīlāi tā sañjhanān*, does Kṛishṇa ever remember us at all (ib. page 155).

Yotī (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

to be at the north of the country on the person
 says he is not. The latter is a new development we have
 to consider. The latter we were called we are
 more coming to the simple conjugation, we shall first consider the Verbs *Su-*
 which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base
 and the other from the base *hō*. The former base is treated as a participle, and,
 in some persons it has special forms for the feminine. When such forms are not
 in the paradigms it is to be assumed that the feminine is the same as the masculine.
 The present is thus conjugated:—

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
<i>chhu chhū</i> , I am	...	<i>chhun</i>	...
<i>chhas</i>	<i>chhes</i>	<i>chhan</i>	<i>chhen</i>
<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhen</i>

negative conjugation is:—

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
<i>chhi aiso, chhuina</i> , or <i>chhuina</i> , I am not	...	<i>chhinai, chhina</i>	...
<i>chhinai</i>	<i>chhinai</i>	<i>chhinai, chhinai</i>	<i>chhinai</i>
<i>chhinai</i>	<i>chhinai</i>	<i>chhinai</i>	<i>chhinai</i>

phatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both
 conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according
 to Lambell, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed
 in questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hū</i> , I am	<i>han</i>
2	<i>hos, hawa</i>	<i>han</i>
3	<i>hō</i>	<i>han</i>

Students should note that this verb is also treated as a participle in Khasi, and also in Khasi and Garo.

The Negative form is :—

Person.	Singular.	Plural
1	<i>hōina</i> or <i>hūāna</i> , I am not	<i>hōinaā, hūāna, lāna</i>
2	<i>hōwainas, hōnas</i>	<i>hōinana, hauna</i>
3	<i>hōna</i>	<i>hōnana</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chha* treated participially, and there are feminine forms.

Person.	Singular		Plural
	Masc.	Fem.	Masc.
1	<i>thiyē or thiyā</i>	.....	<i>thiyā</i>
2	<i>thiis</i>	..	<i>thiyana</i>
3	<i>thiyō</i>	<i>thiā</i>	<i>thiyō thiyō</i>

This is often contracted, so that we also have :—

Person.	Singular		Plural
	Masc.	Fem.	Masc.
1	<i>thē, thiyē, thiyā</i>	.	<i>thiyā</i>
2	<i>thiis</i>	..	<i>thiana</i>
3	<i>thiyō</i>	<i>thiā</i>	<i>thē, thiyē, thiyā</i>

The Negative forms are :—

Person.	Singular.		Plural
	Masc.	Fem.	Masc.
1	<i>thiyana, thiyena, thīna</i>	.. ..	<i>thiyanaā, thiyenaā, thiyāna</i>
2	<i>thīnas, thīnas</i>	.....	<i>thiyenana, thiyenana, thiyana</i>
3	<i>thiyana, thiyena</i>	<i>thīna</i>	<i>thiyana, thiyena</i>

Phanpos f uwe f hwe f rma u urma t u m n n e

ma marda oh a a-dvin

ma mardo chhoro bhanna waga ko chhanna, I am not at all worthy to be called your son.

tã sadhni moi-sãga chhore, thou art always with me

mẽrõ jõ chhu, (that) which is mine.

yõ ayã dñi thõ chhanna, it is not proper to allow this knowledge.

kya hõ, what is it?

tẽrai hõ, it is ever thine (here the verb is not employed interrogatively).

jẽthõ-chãhi chhõrõ khẽt-mã thiyõ, the elder son was in the field.

du chhõrõ thiyẽ, there were two sons.

tahã-kã rãjã Gandharva-sẽn thiyẽ, of there the king was (plural of respect) Gandharva-sẽna.

yõ rãjya-mã Chandro-mõn rãjã thiyẽ, in this kingdom Chandrabhãnu was (plural of respect) king.

yek sã yek jãnkõr thiyẽ, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhãdõ*, being. Its locative *chhãdã-mã* or *chhãdãi*, or its oblique form *chhãdã* or *chhãda*, in being, is very often used as an adverb meaning 'while'. Thus — *ti-chhõrõ dhẽroi ferãkai chhãdã-mã*, while that son was a long way off; *bayõ namratã-iã praxanaa gorãunẽ bhayẽ-kã chhãdã*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows:—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garau*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dñu*, or *dñnu*, to give, *khanu* or *khãnu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garau* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nu* which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both:—

Ma timiõ chhõrõ bhanna yõgya kũ abu bhañu, I became not at all worthy to-be said your son, and

Ma timrõ chhõrõ bhanna layak hõ chhanna, I am not at all worthy to-be-said in son, in which both *bhanna* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *õ* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have:—

hãm-iã harkha garau¹ mundañib chã, by us joy to make is proper.

ãnanda hãm-iã bãfa pũnu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yū gyān dīnu [hāi ohhina], to allow this knowledge is not right. Here, according to Captain Austman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *na*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majū gorna-lāi yētā pōhā dīyenu, you did not give one kid to make rejoicing.
tirtha-jātrā garna gayē, he (plural of respect) went to make pilgrimage.

Bhagawān-kō dārkaṇ garna-lē, from seeing Bhagawān (Bhāgavata Purāṇa, X, page 150).

darsan garna āulā, I will come to see (infinitive of purpose) (ib.)

u baptismā hānu-lāi āyō, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, incoptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *na*. Thus :—

prasasta rōṭi khānu na sakī, not being able to eat ample bread.

raṇ-chukṭi hāna sakṭina, there cannot be payment of the debt.

chētyē-pachhi būana lōgyo, after coming to his senses, he began to say.

āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.

ubarna panti pūnē, getters (of permission), on the other hand, to leave over and above.

upānti-karu-kū najik basu payenā, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yū timrō chhōrā ānuē, on this your son coming.

Bhagawān-kā yastō barhan sunnē, bittikāi 'jō āgyā' bhani, Jamarāj-lā hālakḥ hājir gur-āyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāṇa*, X, page 153).

prāṇ jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēva gāi dīnē-kō icchhā garyē-kō thiyē*. Vasudēva had made a wish (i.e. an intention) of giving cows (*Bhāgavata Purāṇa*, X, page 150), in which, according to Captain Austman Singh, *dīnā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garna*, it is to be done, means 'please do?' In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jāgi-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the *Bhāgavata Purāṇa*, X, page 151, we have :— *i dui bhāi-lāi parhan kē thiyō? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

W n t b t n P p o s m l o d a n a j e a k s the
 termination *nē* (or *nyō*), probably a confusion with the noun of agency (See below.)
 Examples are :—

mai-lē pūanē anso-bhūy, the share to be got by me.

sygar-lē khānē qhūpō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyō* is the **Noun of Agency**, which is very common, as in *garāē*, *garayē*, or *garayā*, a doer, or one who is about to do. Examples are :—

sygar chāiōunē kām-mē, in the business (of) a feeder (of) swine.

abornē puni pūnō, getters (of permission), on the other hand, to leave over and above.

tīmrō somp tē khāi dīnē, one who has eaten up your property

prasanna garāunē, (men) who caused them to become satisfied.

chārvī pu ushōrīthā dīnē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*, e.g. from the root *dē*, give, we have, *dīdō*, and from the root *hū*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *garī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *garīā-mū*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bīkramājīt rāhdā bhayē*, he became remaining (plural of respect) i.e. he became and remained) *Vikramādityo*, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

bhandā, on saying.

pardā, on happening.

pugdā, on arriving.

sōhdā, on asking.

chhādā, *chhādā-mā*, while being.

khādāi, on eating, an-eating.

pihdāi, on drinking, a-drinking.

jādāi, *jādāi*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *gardā khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *gardā khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garayō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus:—

kharcha garī sukē pachhī, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself *nahle*, as usual, to be declined. Thus, tem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are:—

maryā-kō thiyō, he was dead.

harīyē-kō thiyō, he was lost.

kusalānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (i.e. because he had got).

marē-kō thiyō, he was dead.

Specimen III:—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jānī*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV:—

Dhārānagar nāma garē-kō yek sahar, a city (which) made the name Dhārānagar, i.e., which was named Dhārānagar.

Sākhā nām garē-kā rājā, a king named Sākhā (plural of respect)

yek jōgī rukh-mā jhūṇṇīyē-kō, an ascetic hanged on a tree. Here *jhūṇṇīyē-kō* is the past participle of the passive of the root *jhūṇṇ*. The active past participle would be *jhūṇṇē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baṭṭī*, having collected; *dēkhī*, having seen; *khāī*, having eaten; *basī*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *munī-lē chhōrā kāth-mā bōhē-ra tirtha-jātrā garāo gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (i.e. need) I make a long representation; *hāmē khāī pī majā garāū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jābāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect), *soy barikha-samma sāwā garē*, if he do service for a hundred years.

The Future m d a be o he O P s Pa s ha
 (La w ud m h in sh Bao p i n a the a e e
 e ula es r a no the a a a b n a to the a, instead of to
 he of In h p --- *paas* *wa* becomes *nan*. The only example of this
 tense occurring with a consonantal verb in the specimens is *dhenuñā*. I will say (to my
 father). It will be seen below that the Aorist tense is quite commonly employed as a
 future.

The Past tense is formed by adding the personal terminations to the past participle in the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 23), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindi transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp garē, I did sin.

dhēroḥ sukh-bhōg garyā, you made much pleasure (and) happiness

chhōrā-lē bābu-lāi bhānyō, the son said to the father

kumālē-lē teli-lāi māryō, the potter killed the oilman.

yek dīn bāsyū-lē bhānī, one day the courtesan said.

tiarū bābu-lē yak bhōj garē, your father made (plural of respect) a feast.

tin-horū-lē ānanda mānē, they celebrated rejoicing.

Bikramājī-lē rājya garē, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.

Rājā-lē tī brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).

yak-janā sahurbās mānis-sūga garī bueyō, going with a citizen, he dwelt.

mēro chhōrā marya-kō thāyō phērī hāyō, my son was dead, again escaped (*i.e.* came to life)

The Aorist tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newāri or Sunwāri. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Sri Sukadev āgry garnu hunchha*

*See Vol. III, Part I, p. 205.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukḥ balukh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachisi (Specimen IV) *sō hajur-lāi māna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mōrchha sō chakra bati hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *ha*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as *annāsika*. Thus, *jāchhu*, I go, or *khacāichhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata Purāna*, page 155) *Kṛishṇa hāmī-lāi sañjhanchhan* (for *sañjehchan*), does Krishna (ever) think of us? *ma sabai kām bīsanuchhu* (from *bīrasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō bhābūrdūri garthiṭhō*, that guardian kept watch over the kingdom; *Bhartṛhari nṛti-pārbak rājya garthē*, Bhartṛhari continued to rule with prudence. So, *gōpini-haru and lūgā-ru gahanā lāi Kṛishṇa-kō charitra gāṭhē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāna*, I, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindi *karā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Henpenstall, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garḍa-chhu*, or *garḍa-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē mardā-chhu, I am dying
timrō fahal garḍa-chhu, I am doing thy service.
ma kuṭḍai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāna*, X) *Kṛishṇa-kō darśan pāṇḍi-kō*, we are obtaining a sight of Krishna; *in-lāi kusari mardā-kun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garḍa-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ru mā bilāpī bhāl tō-lai khōjda-thiyū*, we thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuṭḍai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāna*, we have *Bhagawān-kō mukh-kamal-kō amṛit-pān garḍa-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garḍ-kā*) is employed. In

in the instances, however, in which the object is (*ke*) *ahya* or of *rahy* without *ko* is employed. The form of the participle (*garē* *ko*) agrees with the object in number and number of persons. The examples are

(Last No 228) *res-ko chhōra-rai mai-ie kṛṣṇa-cha*, I have reared my son.

(*Bhāgavata Purāṇa*, page 153. *kō* instead of *chhā*):—*tesa-lē laugō-kō* he verily has taken (the child) away

So (Luke vi, 3) *tīm-haru-lē yē paṇi porṇē-kā chhau-na*, but have ye not read this?

Speeches IV:—

parīksā garē-kō rahē-chhā, she has remained, having made a test. Here *garē* is an ordinary past participle, used as an adjective. The perfect is *rahi-chhā*. *tīn-janā-kō gunna bhāi rahē-chhā*, the birth of three persons having occurred has remained; i.e. has taken place.

jōgī-kō rūp lī rahē-chhā, having taken the form of an ascetic, he has remained, he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *goryā-kō thiyē* (*thiyē*, *thiyō*, *thiyā*, *thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē gaba tyō-ra tyas-kā sāthi-haru-lē bhōkāye-ka thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Busudēva le gaṇa dānē-kō rāchhā garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ' *paṇi mā ālā,* ' *bhāṇi*, *poṭhāyē thiyē*, I sent (long ago), saying, 'I will come again' (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hāṇā* the future of the auxiliary verb *hū*. Thus, *garē-kō hāṇā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus *garāu-hū*, (il) I do.

Other rarer tenses will be found in Mr. Turnbull's Grammar

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dā*, give, we have the following forms (see also page 44).

Infinitive, *dānu* or *dānu*, to give.

Present Participle, *dādō* or *dādō*, giving.

Past Participle, *dāyē-kō*, one who gave

Conjunctive Participle, *dā*, *dā* or *dāyi* (*y* inserted for the sake of euphony) having given.

Aorist, *dānochhu*, I give, I shall give. I gave.

Similarly the root *lī*, take; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infinitive, *rahanu* or *rāhanu*; Pres. Part., *rahāō* or *rāhāō*; Aorist 1 sing., *rahnochhu*, and so on.

Many verbs have bases ending in *ā*. Most of them are causals. These verbs drop the *u* before *y* and *i*,¹ and generally have *causāsika* (च), not *z* in the aorist. Thus:—

Infinitive, *garānu* or *garānuu*, to cause to do.

Pres. Participle, *garānū* or *garānū*, causing to do.

Past Participle, *garāy-kō*, one who caused to do

Conjunctive Part, *garāi*, having caused to do

Aorist, *garāchhu* (not *garānchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tasāi paratōk-mā āphnāc mān kharāchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garāi*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the **Present Definite** are employed instead. Thus, *garānu* or *garānu*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the **Present Definite** being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the **Past**. In the negative conjugation this tense is also employed for the **Future** and for the **Aorist**. A few verbs, such as *garānu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	<i>garānu</i>	<i>garānāi</i>
2	<i>garānas</i>	<i>garānau</i>
3	<i>garānu</i>	<i>garānu</i> .

The **Imperfect** is formed by taking the third person singular of the negative **Present Definite** (*garānāi*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyā*). In the first person singular there is an optional form, based on the first person singular of the negative **Present Definite** (*garānāi* *thiyā*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the **Past Participle**.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the **Past** and the **Future** of the Auxiliary Verb.

¹ They also drop the *u* before the *s* or *z* of the passive voice. See p. 45 post.

The Periphrastic Present Subjunctive *d n cha g l ga e*
 simply prefixe

As *ex mp o h v e j t n o on n he p.c. nous*, we may
 q ote

timrō āgyā nāghē-na, I do not disobey your orders.

gōhā pōhā diyenun, you did not give a kid.

kasōi-lā kāhī diyenu, no one gave anything.

āphau pōt bhāruu pāyenu, he did not get (permission) to fill his own belly.

bhāruu gayenu, he went not inside.

kānāi-bāto pāunv bhayenu, the getting from us did not take place.

ma timrō chhōrā bhunnu gōgya kō gha bhānu, now I did not become at all
 worthy to be called your son.

hāmī abhōgi-lē tapāñi-lā nāhā nāhā bhānu pāyenuñ, we unfortunate ones did
 not get (permission) to dwell near Your Honours.

vin-chukti kīma noktoinu, there cannot be payment of the debt.

jō putra amā-bābā-lāi ānanda didānu, the son who does not give joy to his
 mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this
 again copying Tibeto-Burman languages) has an entire honorific conjugation. When a
 person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit.,
 'by him doing became.' Similarly 'you did' would be *tapāñi-lē garnu bhō*, by Your
 Honour doing became. It will thus be seen that whatever the subject is (first, second
 or third, singular or plural, masculine or feminine) the verb itself, in the form of the
 honorific conjugation, is always in the third person singular masculine.

This form of the honorific conjugation is made by conjugating the direct infinitive
 with the appropriate tense of the verb *kānu*, to become. This verb will be found fully
 dealt with on page 24 post.

According to the explanation given above we should expect the subject to be
 always in the Agent case, but this is not the fact. All memory of the real origin of the
 form is lost, and the honorific conjugation is now treated like an ordinary verb. In
 the literary language¹ the subject is in the nominative except when it is the subject of
 a transitive verb in a tense formed with the past participle of the auxiliary. The
 following examples of the honorific conjugation have been mostly taken from the trans-
 lation of the 16th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily
 recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

Bhagawān āhāñ ai, tapāñi-bhara-lāi prasanna garnu-hunē chha, (the revered)

Bhagawān, having come here, is about to (i.e., will) make Your Honours pleased.

pūrṇa garnu-hunē chha, (the revered Krishna) will fulfil his promise.

tapāñi Kṛṣṇa-lāi chāyēi dēkhnu-hunē chha, Your Honours will quickly see

Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third
 person, although the subject is in the second person.

¹ Vide ante, pp. 18 and 36.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ausa-bhāṅ mā-lāi dīnu-hos*, please give the share to me.

āphūā dūrmāhādār nōtor jastai garnu-hawas, please make me like one of your own wage-earning servants.

hāmi-lāi ḡḡyū garnu-hawas, please give the order to us.

hojār rāj garnu-hos, let Your Honour do ruling.

aba Braj-mā pōluu-hawas, now please proceed to Braj.

guru-dokshinā māḡu-hos, please ask for a teacher's fee.

sō bālakā dīnu-hos, please give that boy.

tapāñi Braj-mā jānu-hos Your Honour, please go to Braj.

tā-huru-lāi saḡjhāi dīnu-hawas, please console them.

tapōñi sūtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhaye*, the past tense of *hānu*.

Paramēśvar-Bhagavān-lē tyō ḡyū bīrsāi-dīnu bhō, Paramēśvar-Bhagavān caused (them) to forget that knowledge.

dui bhāi bhanna lāḡu bhō, the two brothers began to say.

ānanda hāmi-bāto pāunu bhayena, (Your Honours) from us did not obtain pleasure.

Krishna-lē Ugrasēna-lāi Māthurā-lō rājya dīnu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphūā ḡhura-mā basālu bhō, (Krishna) settled them in their own houses.

tapāñi-lē snēh-kā sātha rākhu bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita pūḡna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garnu lāḡu bhō, they began to do service.

chāusattiḡḡ katā sikhu bhō, they learnt the sixty-four arts.

garu-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhās-mā ḡoi ḡḡḡ-bhar ōsunu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagavān-lē bhannu bhō, Bhagavān said.

nēḡ daitya-kō pēt chīri kēnu bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kō bahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Māthurā ānu bhō, having sat down in a chariot, they came to Mathurā.

Nanda-ji sudhyāna lāḡu bhō, Nanda-ji began to ask.

Aorist In an l n he B^h a at P a u e he on in
to m con n en el n c a h a at a a heit l l
the low n exam p

S ś ī e a y gā n ... *nachha*, the revered Śukadēva made the order, i.e., said (Hindostānī *farmāḥ*).

sō kṣamā-garua yāgya kṛnā hanchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñi-haru sarbhānu yāgya kṛnu hunchha, Your Honours are worthy of praise.

rachnā garua, pānu, sankār garua, ityādi garua hunchha, He creates, protects, destroys, etc.

jō jō tapāñi, sōnu phalō, dēkhnu hunchha, sunnu hunchha, whatever, he is small or great, Your Honours see or hear.

Śrī Śukadēva bhānu hunchha, the revered Śukadēva says (i.e. said).

Past Aorist.—*tapāñi hāmarī-nēmīta sārhai khāl-nā kṛnu hunchhā*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have:—

tapāñi-lē kṛhē īyānu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hriday-mā rakha bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jō pratītyā garua bhayē-kō tīyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing become,' they sometimes employ the noun of agency with the verb *kṛnu*, to become, conjugated as a personal verb. Thus, *tīyō garu bhayō*, he became a deer.

Thus, *śu-kā dhārā-lā abhishēk garu bhayē-kā*, (Vasudēva and Dēvakī having) become doors of sprinkling with a stream of tears, i.e., having sprinkled him with their tears.

prasanna garāmā bhayē-kā chhādā, while being become satisfied-makers, i.e., while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular:—

hānu, to become.

jānu, to go.

ānu, to come.

dānu, to give.

tīnu, to take.

rīnu, to weep.

chhānu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 ante.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 ante. Thus, *nānu*, I do not become, I shall not become, etc.; *jānu*, *ānu*, *dānu*, and so on.

¹ On p. 14 of Mr. Turnbull's Grammar, there is, however, *aphe ānu hānu chha*, thou art.

Hānu, to become, is irregular in its past participle, which is *həyō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hānu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bəyō</i> , <i>bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hānu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā</i> , etc.	<i>jādā</i> , etc.
Conjunctive Part	<i>hoi</i> or <i>bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū</i> or <i>jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūla</i>
1 Sing. Past.	<i>bəyē</i> , etc.	<i>gayē</i> , etc.
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū</i> , <i>jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās</i> , <i>hos</i>	<i>jāwās</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawā</i> , <i>hun</i>	<i>jāwā</i> , <i>jaū</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hānu</i>	<i>jānu</i>

In the above, *haw* and *jāu* are employed in addressing one person respectfully in the plural, while *hawā* and *jāwā* are employed in addressing more than one.

The verb *hānu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāṇa, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *ānu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2 Sing. „ „	<i>ā</i>
2. Plur „ „	<i>āwā</i> , <i>āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive

The conjugation of *dānu* and *lānu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dānu*, to give—

Sing.	Plur.
1. <i>dāū</i>	<i>dāū</i>
2. <i>dē</i>	<i>dēwā</i> , <i>dēu</i> (as above)
3. <i>dāwās</i>	<i>dāun</i>

Similarly, *lānu*, to take. The conjunctive participles of these verbs are usually *dāi* or *dai*, and *lāi* or *lai*. Thus:—

(Specimen IV) *rājya dā āphu jaṅgal-mā gayē*, having given the kingdom, he himself went into the forest.

v phai aphai khayē tak n thā frut be a e h m se f (mpa e *ānu* having take o go to tak away n

Bānu, to weep, *dhānu*, to wash, and *chhānu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

Similarly, *dhōnu* and *chhōnu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lagyō*, begun). Thus (Bhāgavata Purāna, page 153):—*tesau-le lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ī* to the root, and in Khas-kurā by adding *ī* (often written *i* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Kṛishṇa-kā bāhu-lē rakshā-garīyē-lā Yōdar-haru*, the Yadavas who had been protected (lit. protection-made) by the arm of Kṛishṇa

śukh-lē bharīyē-kā bandhuvarg-kō charan-kā durān garna āñlā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karmā bandha-lē bīlīyē-kā guru-putra-lāi tapāñī-lē āhā lānuu bhaye lo chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgi rukh-mā jhuvīyē-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapāñī-haru-kō kīrti chāra torpha phailiyō* may Your Honour's glory be spread in the four (i.e. in all) directions.

Past:—*hārīyē-kō thiyō, phēri pāyō*, he was lost (and) again was (or is) found
dhulā-lē Uddhar-jī-kō rath līkul dhakīyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā dākṛāhañ-lē rath-kō śabdu pañi sunīyena, moreover, owing to the bellowing of the bulls, the sound of the chariot was not heard (negative past)

Aorist:—*jō āphu-lāi pālchha-pōschha, uki bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

onēk tarah-kā dēh-mā prabēs garī bhīma dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite:—*aru kēhi bar chāñīdama*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 30), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garānu*, to cause to make, is *garānu* or *garāñu*, to be caused to make.

¹ So also the Passive was formed in Māharāṣṭrī Prakrit by adding *īja* and in Saurasēnī and Māgadhī Prakrit by adding *īa*.

Infinitive	Infinitive
<i>gardā-kū</i>	<i>garda-kū</i>
<i>gardā-kos</i>	<i>garda-kos</i>
<i>gardā-kō</i>	<i>garda-kō</i>
Impersonal Honorific.	
<i>garu kūda-kō</i>	

Verbs with roots ending in vowels vary slightly from the above, see page 89.
For irregular verbs, see page 43.

Negative Conjugation.

Infinitive, *na garu*, etc., not to do.

Infinitive Participle, *na gardā*, etc., not doing.

Infinitive Participle, *na garyā*, *na qarē-kō*, etc., one who did not.

Infinitive Participle, *na garu*, etc., not about to do.

Infinitive Participle, *na gardā*, *na gardas*, etc., while not doing.

Infinitive Participle, *na garī* (*na garā-ra*), etc., not having done.

Infinitive Participle, *na garu*, etc., not a doer. Honorific Form, *na garu kūda*

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.	PAST	
I do not, I may not do, let me not do		I shall not do.	I did not.	
Singular.	Plural.		Singular.	Plural.
<i>na garū</i>	<i>na garuū</i>		<i>garīra</i>	<i>garyāna, gar(y)ena¹</i>
<i>na garī, na garos</i>	<i>na gara</i>		<i>garīnas</i>	<i>garyānas, gar(y)enas²</i>
<i>a garos, na qarē</i>	<i>na garu, na garas</i>	<i>gar(y)ena, garyana</i>	<i>gar(y)enas, garyanas</i>	
Impersonal Honorific.		Impersonal Honorific	Impersonal Honorific.	
<i>na garu kūda</i>		<i>na garu kūda eka.</i>	<i>garu bharana.</i>	

¹ Or *garyāna, gar(y)enā*.

² Or *garyanas*.

ASPECT.	PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.	I do not, I shall not do.		I was not doing.	
Not used. The Present Definite is employed instead.	Singular.	Plural.	Singular.	Plural.
	<i>garīna, gardāna¹</i>	<i>gardāna, gardāna²</i>	<i>gardāna³ thyā⁴</i>	<i>gardāna thyā</i>
	<i>gardanas</i>	<i>gardāna, gardāna²</i>	<i>gardāna thī</i>	<i>gardāna thyau</i>
	<i>gardāna</i>	<i>gardāna</i>	<i>gardāna thyā</i>	<i>gardāna thyā</i>
Impersonal Honorific.		Impersonal Honorific.		
<i>garu kūda</i>		<i>garu kūda thyā</i>		

Or *gardāna, gardāna²*

Or *gardāna*.

Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.

This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this *arana*, etc.) as described on p. 40.

P <small>RESENT</small> .		P <small>RESENT</small> .		
I have not done.		I had not done, I did not		
Singular.		Plural.		
1.	garē-kō chhāwina ¹	garē-kā chhāwina	garē-kō thiyana ²	garē-kā thiyana
2.	garē-kō chhāwina	garē-kā chhāwina	garē-kō thiyana	garē-kā thiyana
3.	garē-kō chhāwina	garē-kā chhāwina	garē-kō thiyana	garē-kā thiyana
Impersonal Honorific garē-kō chhāwina		Impersonal Honorific garē-kō thiyana		
F <small>UTURE PERFECT</small>				
I shall not have done		The Impersonal Honorific Future Perfect is garē-kō chhāwina		
Singular		Plural.		
1.	garē-kō chhāwina	garē-kā chhāwina		
2.	garē-kō chhāwina	garē-kā chhāwina		
3.	garē-kō chhāwina	garē-kā chhāwina		

PASSIVE VOICE.³

C. Positive Conjugation.

Indicative, *garīna*, etc., to be done.Present Participle, *garīdā*, etc., being done.Past Participle, *garīdā*, *garīdā-kō*, etc., been done.Adverbial Participle, *garīdā*, etc., while being done.Conjunctive Participle, *garīdā*, etc., having been done.Noun of Agency, *garīdā*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīdā*, I am done, I may be done, let me be done, etc. Second person plural *garīdā*.Future, *garīdā*, I shall be done.Past, *garīdā*, I was done.Aorist, *garīdā* (see pp 38, 39). I am being done, I shall be done, I was done.Past Aorist, *garīdā*, I was done (continuously).Present Definite, *garīdā-chhā*, I am being done.Imperfect, *garīdā-chhā*, I was being done.Perfect, *garīdā-chhā*, I have been done.Pluperfect, *garīdā-chhā*, I had been done, I was done (a long time ago).Future Perfect, *garīdā-chhā*, I shall have been done.Present Subjunctive (Periphrastic) *garīdā-chhā*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, *na garīna*, not to be done; *garīna*, let me not be done; *garīna*, I was not done; *garīdāna*, I am not being done, and so on for the other forms.

¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

³ Throughout the Passive Voice, the typical *i* is often written *ī* or, before vowels, *iy*. Thus, *garīna* or *garīna*, to be done; *garīdā* or *garīdā*, or *garīdā*, I shall be done. As explained on page 39, under the head of Vowel Roots, the *i* or *ī* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

khas kun usua y form : to cause verbs by th and no as to root which is conjugated as shown on page 40. There do not seem to be any examples of the usual causals, made with *cau*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

garuu, to do, *garāūnu*, to cause to be done.

bannu, to become, *bunāūnu*, to cause to become.

charhuu, to ascend, *charhāūnu*, to cause to ascend.

lāgnu, to be applied, *lāgāūnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive. *garāūnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

garuu, to do, *garuu lāūnu* or *garāē garāūnu*, to cause to make. So, from intransitive verbs,

bannu, to become, *bannu lāūnu*, or *bannē garāūnu*, to cause to make.

charhuu, to ascend, *charhuu lāūnu* or *charhnē garāūnu*, to cause to send up.

lāgnu, to be applied, *lāgnu lāūnu* or *lāguē garāūnu*, to cause to apply.

The verb *lāūnu* in the above means 'to apply,' and is a contracted form of *lāgāūnu*. It should be distinguished from *lāūnu* (Hindi *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khudāūnu*, to give to from *khānu*, to eat, and *basāūnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

(a) *Intensives*, as in *birsāūnu* or *birsāi dīnu*, to cause to forget: *lāūnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindi.

(b) *Compleatives*. These are formed with the verb *sakhu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Compleative compounds are.—
mā khāi sakē-kō chhu, I have finished eating.
mā dīi sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampati kharcha garī sakē pachhī, after having completely expended his fortune

(2) With the direct or oblique infinitive :—

(a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—

mā dīnu sakchhu, I will be able to give (Turnbull).

prasasta rōṇī khāna na-sakī, not being able to eat ample bread (Specimen II)

rin chukti hūna sakāina, there cannot be payment of the debt (Specimen III)

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus :—

chētiyē (obl. past part. pass.) *paṣṭhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōyī-lāi haluṇō chālāuna lāgī, she began to cause the sweetmeat to be tasted by the ascetic (ib.).

jōgi chātā garna lāgē, the ascetic began to make himself at ease (ib.).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dinnu*) and *Acquisitives* (with *pānnu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this :—

us-lāi jūna dēu, let him go.

āphnu pēṭ bhanna pāyena, he did not get leave to fill his belly (Specimen II).

tapānī-haru-hū nujik basna poyanaṭ, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *maṭ-iē garnu khōjyē*, I wished to do. In Specimen I we have *bhītra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chāha*, *chāhiyī*, or *chāhiṇchāha*, and to *chāhiyē thā*, *chāhi thyō* and *chāhiṇdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples :—

ma-lāi pāni chāhiṇchāha, I want some water.

timi-lāi bhōlī bhyāna jūna chāhiṇchāha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōlī byāhūnu jānu parnē-chāha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus :—

garnē garnu, to do habitually.

maṭlē jānē garē, I went habitually.

From Nepal, itself, we have :—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statives* and *Continuatives*. Examples of each are :—

mā rūdai gayē, I went away crying.

mā gardas raṭṭ chhū, I continue doing.

I have not noted any other examples of these compounds

Indeclinables.

Conjunctive participles are often employed as adverbs or prepositions. Thus, *pheri*, having turned, again; *lūgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit *vai*. Thus, '*kaā hai*' *bhani sō-lhādā*, 'what is it?' having said, on asking, *i.e.*, on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē onsa-thūg ma-lāi dinnu-ho*' *bhani, bhandā*, on saying (*bhandi*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma vñhi āphnā-bābu chheñ gai*, "kē bābā, *Isvar-ra tapāñi-māthi mai-lē p p garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhōñna; ma-lāi āphnā-dormūhāda nokar-jastai garnu-hawas*," *bhani* (1) *bhōñ-lā, bhani* (2), *vñhi āphnā-bābu-chheñ gayo*, 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanu* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-iē, sarir-lē, samarthu bhai, āmā-bābā-lāi ānanda dīdama*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pañi āphai-āphu najrāñā arpan garnē chham bhanē, aru rājā-kā tā kō kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāna*, p. 150) *manushya-lē prāñ jāñē bēlū-mā, śuldu-ma-lē kṣap-mātrū lo-mō man lāyō bhanē, pañam-gati-mi prāptu hunchha*, it (*bhanē*), at the hour of (his) breath departing a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyāhē milāp-kō santāñ ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, *i.e.*, on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buphā-haru pañi tarun bhayē, kina bhanē bananibār nētra-kō dēārā Bhagawān-kā mukh-kamat-kō anrit pāñ garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāna*, p. 150). Mr. Turnbull gives as an example, *a bhāgyō kina bhanyē darāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhi *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājū-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājīt-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>abā</i>	<i>Braj-mā</i>	<i>pāiannu-hawas</i> ;	<i>ma</i>	<i>pamī</i>	<i>sach-lē-bharjyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charan-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āñlā</i> ,	
relations-of-and	fect-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-kō sampatī urāyō, he squandered the goods of his share.

āphnu pēt bharna pāyau, he did not get (power) to fill his belly.

ma timrō chhōrā bhannu, to call me your son.

mērō chhōrā marya-kō thiyō, phēri bāchyō; harāyō-kō thiyō. phēri pāiyō, my son was dead, again survived, was lost, again became found.

nāch-kō sōr suni, hearing the sound of dancing.

timrō bhōz yō, your brother came.

tes-kō bābu bōl-bintī garyō, his father made supplication.

timrō taluk garda-chhu, I am doing your service.

timrō āgyā nāghīnu, I disobeyed not your order.

SPECIMEN III.

kisōr-abasthā-kō ānanda, the joy of the condition of youth.

ṭhulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-chāhī-lē bhandā, on the younger one saying.

kāñchhā-chhōrā-lē sabai dhan baṭull, the younger son having collected all his wealth.

tārphā-pardēs gai, having gone to a far country.

āphnā-ansa-bhāg-kō sampatī, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

ma timrō chhōrā bhannu, to call me your son.

ti-chhōrā dēkhi, seeing that son.

mērō chhōrā marō-kō thiyō, my son was dead.

jēthā-chāhī-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Puckies*),—*ēkā dvij-kō chhōrō thiyō*, he was the son of a Brāhman.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu sāga, with the father.

bābu-lē (Agent case).

āphnu khēta-mā, (he put him) in his fields.

mērō-bābu-kō, of my father.

āphnā-bābu-chhēn, (I will go) near my father.

tes-kō bābu-lē, his father (saw him).

tes-kō-gardan-mā, on his neck.

bharcha garī sakō (i.e. *sakpā*) *paehhi*,
after completely expending.
dukk pardā, on affliction falling.
tes-dēs-kā mānis sāga, with a man of that
country.
mērā-bābu-kō, of my father.
āphnā-bābu-ehheñ, (I will go) near my
father.
hē bābā, O father.
āphnā-nōkar-jastai, like your own
servant.
pharakai chhādā-mā, while being at a
distance.
ghar-ko najik pugdā, while arriving near
the house.
sōdhā, while asking.
timrā-bābā-lē yak bhōj garē, your
father made a feast.
hē chhōrā, O son

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
father.
chhādā, while being.
hāmra nimitta, for our sake.
rapōbi-haru-kā najik, near Your
Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lēi ānanda, joy to a mother
and father.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but
bēsyā-kā sāth, with the ascetic.
bēsyā-kā juktī-lē, through the device of
the soubh.

bābu-lāi, to the father.
tapāñi-kō-mukhēñi, before you, in your
presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him
bābu-chāhi-lē bhanyō, the father said

SPECIMEN III.

āmā-bābā-lēi, to a mother and a father.
barō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
am-kō rin-bāpā, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-*
kā sāth, with the courtesan

PLURAL.

Direct and oblique forms
in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē,
of a certain man there were two sons.

Direct and oblique forms
in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē, of a
certain man there were two sons.

aphnā chāka la to his own servants
garē (e ga a) e (plural of e p et
 male
aphna sath ha . saga, with my own
 companions.

SPECIMEN III.

prasauna garānā-bhayē-kā chhāñā,
 pleased makers-become while-being,
 i.e., while coexisting (their parents).

SPECIMEN III

āma-bāhu-lai gyan-prāpta bhayā-kō jāni,
 recognizing his mother and his father as
 being become endowed with knowledge.

SPECIMEN IV.

lima-kā chār rānā chha chhārā bhayā,
 of him there were four queens and
 six sons.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Basil Panchisi*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by native for the purposes of this Survey.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, or EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनहरूमाको जान्छो-चड्छे बाबुलाइ भन्यो वावै धन सम्पत्तिको संलाइ पर्ने भाग संलाइ देउ भनि । अनि त्येस्ले तिनहरूलाइ आफ्नु जीविका बाँडि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडो देस्मा गइ गयो अनि वहाँ कुकर्ममा दिन् विताउदै आफ्नु धन सम्पत्ति खरपुष्ट पायो । अनि जब त्येस्ले आफ्ना सबै थोक् खर्च्यो थियो तब त्येस् देस्मा सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्ने हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरवासी-हरूमाको घेउटाका गयेर टाँसीयो अनि त्येस्ले त्येस्लाइ मुंगुर चराउनुलाइ आफ्ना खेतमा पठायो । अनि त्येस्ले मुंगुरहरूले खाँदै गयेका कोसाले अघाईने अति इच्छे गर्दै थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिँदैन थियो । तर जब त्येस्लाइ चेत आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बनि गर्नेहरूका रोटोको परमस्त क अनि म चड यहाँ अनिकाल्ते नष्ट हुँदै छु । म उठयेर आफ्नु बाबु थाइ जांछु अनि उस्लाइ भन्छु हे पिता मैले खर्गको विसडमा अनि तपाइको मुखेजि पाप् गयेँ म फेरि तपाइको छोरो भनीने माफिको कडन संलाइ आफ्ना बनि गर्नेहरूमाको घेउटा जलिको तुल्याउनु हवम् भनि ! अनि त्यो उठयेर आफ्नु बाबु थाइ आयो । तर त्यो टाडै हुदखिरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडाली मारि त्येस्लाइ चूमा खायो । अनि छोरोचड्छे त्येस्लाइ भन्यो हे पिता

मल स्वर्गका बिसदमा अनि तपाइको मुखजि पाप गन्ध म फेरि तपाइका छरा
भनीन माफिकको छुन भनि तर बाबचडल आफ्ना दासहमलाइ भन्दा
किहू मूल खबता नकाति ल्याग्र त्यस्ताइ लगाव अनि त्येस्को हात्मा जोठी
र गोडामा जुत्ता लगाइ देव अनि पलुवा चड बाक्लो ल्याग्र मार र हाँसि-
हस खाइ आनन्द गर्नु किनभन्यो यो मेरो छोरो मयेको थियो अनि फेरि जौयो
हराईयेको थियो अनि पाईयो भनि । अनि तिनिहरूले आनन्द गर्नु लाग्यो ॥

अब त्येस्को जेठी चड छोरो खेतमा थियो अनि त्येस्ले घरको नजिक
आइ पुग्दाखेरि बाजा र नाचको सार सुन्यो । अनि त्येस्ले दासहमलाइ
वेउटालाइ छेउ बोलाग्र यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्ताइ भन्यो
तिमी भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चड बाक्लो मांयो किन-
भन्यो त्येस्ताइ निकानन्दै हुँदै गयेको फेरि पायो भनि । तर त्यो क्षोधि
भयो अनि भित्र जान्ने इच्छा गयेन अनि त्येस्को बाबुले वाइर आग्र त्येस्ताइ
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर म येति
वर्ष देखि तिम्रो लागि दास्ती गर्दै छु अनि तिम्रो आज्ञा कैलेइ तर्काईन र
पनि तिमिले भलाइ मैले आफ्ना सिवहस सड आनन्द गर्नुकोलागि कैलेइ
बाबुको पाठो दियाँन तर यो चड तिम्रो त्यो तिम्रो जीविका वेश्येहस सड
खल्काउने चड छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाक्लो
मांयो भनि । अनि त्येस्ले त्येस्ताइ भन्यो ए छोरा तं सधैं म सड कस् अनि
जति मेरो छ सबै तेरो हो । तर आनन्द र रमाइद गर्नु उचित थियो
किनभन्यो यो तेरो भाई मयेको थियो अनि जीयो अनि त्यो हराईयेको
थियो अनि पाईयो भनि ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, or EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-jaua-mānchhō-kā	āni-bhai-chhōrā	chiyē	Ani	tiniharū-mā-kō
One-person-man-of	two-brother-sons	were.	And	them-in-of
kānchhō-chaī-lā	bāhu-lā	bhanyō,	'bābai,	dhan-sampatti-kī
younger-the-one (ag.)	the-father-to	said.	'O-father,	the-wealth-property-of
mā-lāi	parnē-bhāg	dēu'	bhoni.	Ani
me-to	the-falling-share	give'	saying.	And
āphnu-jivikā	hāi	diyō.	Ani	dhar-ai
his-own-living	having-divided	gave.	And	many-even
kānchhō-chhōrō	sab-si	thōk	bhēlā	garyē-ra
the-young-son	all-even	things	collected	having-made
gā	gayō,	ani	wahā	kukarmma-nō
having-gone	went,	and	there	evil-deeds-in
āphnu-dhan-sampatti	chharaputtā	periyō.	Ani	jaba
his-own-wealth-property	scattered	made.	And	when
āphnā-sab-vi-thōk	kharchiyā-kō-thiyō,	taba	tyes-dēs-mā	sārō-ānikāl
his-own-all-even things	spent-had,	then	that-country-in	a-hard-famine
pariyō,	ani	tyes-lāi	apugyō	bhōnu
fell,	and	him-to	went	to-be
saharhāsīharū-mā-kō	yeutā-kā	garyē-ra	lāsiyō,	ani
citizens-in-of	one-to	having-gone	leunt-on,	and
enugur	charāūnu-lāi	āphnā-khēta-mā	parhāyā.	Ani
swine	feeding-for	his-own-fields-in	sent.	And
anugurbhara-lē	khādaī-garyē-kā-kōsā-lē	aghāīnē	uti	ichchhē
the-swine-by	an-eating-done-husks-by	to-be-satiated	very	wish
garda-thiyō.	ani	kas-ai-mānchhō-lā	tyes-lāi	kyōi
a-making-ous	and	any-even-man (ag.)	him-to	anything
Tara	jaba	tyes-lāi	chēt	āyō,
But	when	him-to	sense	came,
kattī-banni-garnēbarn-kā	rōti-kō	parasasta	chha,	ani
how-many-wage-makers-to	bread-of	sufficiency	is,	and
chāi	yohā	ānikāl-lē	nashā	hūda-chān.
on-the-other-hand	here	famine-by	destroyed	a-becoming-am.

u h̄ye ra phau bahu h̄ā janchhu n bh̄u n lb̄ b
ha ng ar sen my o o father es o go a m i f ay O
 p ta ma e swa g lo b m l̄ba ma n tap... k̄o mukh̄ējī
fa e I (ag.) I e u on of opposition-in, and Your Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhāññe māphik kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 chhūñ-na; mā-lāi āphnā-bhāmi-garaṇhara-mā-kō yentā jattiki
I-am-not; me (acc.) your-own-wage-maker-is-of one like
 tulyōñnu-hawas" bhani' Ani tyō nihyō-ra āphnū-bābu-lh̄āi gyo
please-to-make-equal" saying. And he having-arisen his-own-father-noon came
 Tara tyō tār-nī h̄ēñā-khēri tyes-kō-bābu-lāi tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dekhyē-ra tithāyō, aui duguryē-ra tyes-lāi aōālō māñi
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chāmā kh̄yō. Ani chhōrō-chañ-lē tyes-lāi bhānyō, 'h̄a-pitā,
him-to kiss etc. And son-the (ag.) him-to said, 'O-father,
 māñ-lē swarga-kō biruddha-mā, ani tapāi-kō mukh̄ējī pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhāññe māphik-kō chhūñ-na'
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not
 bhani. Tara bābu-chañ-lē āphnā-āss-baru-lāi bhānyō, 'chhitt-m
saying. But father-the (ag.) his-own-servants-to said, 'quickly-even
 māl lahētā nikālī lyāyē-ra tyes-lāi lagūwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā aūthi-ra gōrā-mā juttā lagūi dēwa, ani
him-of-hand-on a-rang-and feet-on shoes having-put-on give-ye, and
 paluwā-chañ bāchekhō lyāyē-ra wār-ra h̄āñihara khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū.
 "Kina" bhānyē, yō-mērō-chhōrō māñyē-kō-thiyō,
let-us-make. "Why"-if-you-say (i.e., because), this-my-son shed-had,
 ani phēri jiyō; harāyē-kō-thiyō, ani pāiyō' bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found' saying. And they (ag.)
 ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chañ-chhōrō khēt-mā thiyō; aui tyes-lē
Now him-of elder-the-son the-feld-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bh̄jā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-baru-mā-kō yentā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
 'yō kyā hō f' bhani sōdhyē. Ani tyes-lē tyes-lāi bhānyē, 'timō
'this what is?' saying asked. And he (ag.) him-to said, 'thy

bhāī āi mgyō, aui tūmō bābu-lē pahuvā-chaī bāchchō
 brother having-come arrived, and thy father (ag.) fattened-the calf
 uāryō, "kina" bhanyē tyes-lāi mkānau-lāi hūdai-garyē-kō phēri
 killed, because him (acc.) in-good-health a-being-made again
 pāyō' bhani. Tara tyo krōdhit bhayō, ani blutra jānē ichchhē
 got' saying. But he angered became, and with him to-go wish
 garṣena; ani tyes-kō hābu-lē hūira ayē-ra tyes-lāi
 made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāūnu lāgyō Tara tyes-lō āpnu-bābu-lāi utar
 to-i demonstrate-with began But he (ag.) his-own-father-to answer
 di bhanyō, 'hēra, mā jetti-harāḷa-dēkhī timrō lāgi dāsti
 having-given said, 'see, I so-many-years-from of-you for labour
 garda-chhu, aui timrō ājñā kadē-i tākāñu-ra pani
 a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mā-lāi, māi-lē ābhāḥ-mitrāharu-sāḥa ānanda garu-kō-lāgi
 you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kadē-i hākhā-kō pāthō diyu-na; tara yō chaī timrō, tyō
 ever-even a-pout-of hid gave-not; but this on-the-other-hand you, that
 imrō jivikā bēsycharu-sāḥa khalkāñu-chaī, chhōrō, jais ai āyō,
 your living harlots-with deceiver-the, son, as-soon he-came,
 taba timi-lē tyes-kō-lāgi palavā bāchchō māyau' bhani. Ani tyes-lō
 then you (ag.) him-of-for fattened calf killed' saying. And he (ag.)
 tyes-lāi bhanyō, 'ē chhōrā, tā sādha-āi mā-sāḥa chhu, ani jati
 him-to said, 'O son, thou always-even me-with art, and whatever
 nērō chha, sab-ai tērō hō, tara ānanda-ra ramāhat garu
 mine is, all-even thine is. But rejoicing-and merriment to-do
 achit thiyo, "kina"-bhanyē, yō tērō bhāi māyā-kō-thiyō, ani
 proper was, because, this thy brother died-had, and
 jiyō; ani tyō harīyē-kō-thiyō, ani pāyō' bhani.
 lived; and he been-lost-had, and was-found' saying

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHAS-KURÁ, NAIPALI, GORKHALI, PIRBATHI, OR EASTERN
PAHARI.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांकाचाहि-ले
बाबु सँग मैले पाउने थंसभाग मलाइ दिनु होस भनि भंडा बाबुले थंस छुवाइ
दियो । केहि दिन पछि निक्का कांका छोराके सबै धन बटुलि ठाढ़ा पर्देस् गे
तहिं भोजसजा गरि आफ्ना थंसभागको संपति सबै उड़ायो । संपति खर्च
गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् खाइ
पर्दा तेस् देस्का थक् जना सहर्वासि मानिस् सँग गे बस्थो । त्यो
सहर्वासिले तेस्लाइ आफ्नु खेतमा सुगर् चराउने काममा लायो । कसैले
केहि दियेन । तेस्ले सुगर्ले खाने ठुठीले पनि आफ्नु पेट भर्न पायेन ।
चेतिया पछि भन लाग्यो की मेरो बाबुको प्रसस्त रोटि खान नसकि उषार्न
पनि पाउने कतिका दर्माहादार् चाकर्हस थिये मर भोकूले मर्दकु । म उठि
आफ्ना बाबु छेउँ गे हे बाबा ईश्वर तपाजिसायि मैले पाप् गरं । म तपाजिको
छोरा भनु योग्य को थव भईन । मलाइ आफ्ना दर्माहादार् नोकर जस्तै
गर्नुहस भनि भनूँला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै
फरकै हँदामा तेस्को बाबुले देखि दया गनि छउडि गे तेस्को गर्दनमा
अंकमाल् गरि म्नाइ खायो । छोराके बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको
मुखीजि पाप् गरं । म तपाजिको छोरा भन लोयक को कैन । तर बाबुले
आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा
औठीर गोडुमा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ सजा गरौं
किनभने यो मेरो छोरा मझाको (०० सरको) थियो फेरि वाँच्यो । हाराईयेको
थियो फेरि पाईयो भनि तिनिहसले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेत्मा थियो । आइ घरको नजिक पुग्दा
बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा
तिनो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिखा बाबुले

यक् भोज् गरे भनि चाङ्गले तेस्लाइ भंडा ल्यो रिसाइ भित्र गयेन । तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बिन्ति गयो । तेस्ले बाबुलाइ जवाब् दिथो हेर यतिका धर्खदेखि तिस्रो ठहल् गर्दकु कैले पनि तिस्रो आग्या नाचौन तैपनि तिमिले कैले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ थोटा पाठा पनि दिथेनौ । बेखाहरु सँग बसि तिस्रो संपति खाइ दिने यो तिस्रो छोरा आफ्नै बिस्तिकै तिमिले तेस्को लागि भोज् गयो । तब बाबुआहिले भन्यो हे छोरा तँ सधै मसँग कस् । मेरो जो क सबै तेरे हो । हामिले मजा गरि हर्ख गर्नु मुनासिन् क किन भने यो तेरो भाई मरेको थियो फेरि बाच्चो । हराईयेको थियो फेरि पाईयो ॥

INDO ARYAN FAMILY

CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATTIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-junā-mānis-kō	dui	chhōrā	thiyē.	Ti-madhyē	kāñchha-
<i>Certain-one-person-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>younger</i>
chahi-lē	babu-sāga,	'mai-lē	pāunē,	ansa-bhāg	ma-lāi
<i>one (ag.)</i>	<i>father-with,</i>	<i>'by-me</i>	<i>to-be-got,</i>	<i>share-portion</i>	<i>me-to</i>
bhani,	bhandā,	babu-lē	ansa	chhutiyāi	diyō.
<i>saying,</i>	<i>on-saying,</i>	<i>father (ag.)</i>	<i>share</i>	<i>dividing</i>	<i>gave.</i>
nij-kāñchhā-chhōrā-lē	sab-ai-dhan	batuli	tāphā-pardēs	gai,	
<i>that-younger-son (ag.)</i>	<i>all-even-wealth</i>	<i>collecting</i>	<i>distant-foreign-land</i>	<i>going,</i>	
tāhi	mōj-majā	gari	āphnā-ansa-bhāg-kō	sampati	sab-ai
<i>there</i>	<i>pleasure-delight</i>	<i>doing</i>	<i>his-own-share-portion-of</i>	<i>property</i>	<i>all-even</i>
urāyō.	Sampati	kharcha	gari-sakē-pachhi	tes-ṭhāū-ma	
<i>squandered.</i>	<i>Property</i>	<i>expenditure</i>	<i>making-completed-after</i>	<i>that-place-in</i>	
thulō	anikāl	pari	tes-lāi	dukh	āi
<i>great</i>	<i>famine</i>	<i>happening</i>	<i>him-to</i>	<i>sorrow</i>	<i>coming</i>
ka	yak-janā-sahar-bāsi-mānis-sāga	gai	basyō	Tyō	sahar-bāsi-lē
<i>of</i>	<i>a-person-city-dwelling-man-with</i>	<i>going</i>	<i>he-dwelt</i>	<i>That</i>	<i>city-dweller (ag.)</i>
lai	āphnu	khēta-mā	sugur-charāunē	kām-mā	lēyō.
<i>(acc.)</i>	<i>his-own</i>	<i>fields-in</i>	<i>swine-feeder</i>	<i>business-in</i>	<i>put.</i>
kehi	diye-na.	Tes-lē	sugur-lē	khānē	dhutō-lē
<i>anything</i>	<i>gave-not.</i>	<i>He (ag.)</i>	<i>swine-by</i>	<i>to-be-eaten</i>	<i>husk-with</i>
apnu-pēt	bharna	pāye-na.	Chētiyā-pachhi	bhanna	lāgyō
<i>has own-belly</i>	<i>to-fill</i>	<i>got-not.</i>	<i>Sense-getting-after</i>	<i>to-say</i>	<i>he-began</i>
+ inērā-bābu-kō	prasasta-rōti	khāna	na-saki	ubāna	pani
<i>'my-father-of</i>	<i>ample-bread</i>	<i>to-eat</i>	<i>not-being-able</i>	<i>to-leave-over</i>	<i>even</i>
katakā-darmāhādār-chākar-haru	thiyē,	ma-ra	bhōk-lē	marda-chhu.	Ma
<i>many-wages-receiving-servants</i>	<i>were,</i>	<i>I-and</i>	<i>hunger-by</i>	<i>a-dying-am.</i>	<i>I</i>
uthi	āphnā-bābu-chhet	gai,	"hē	bābā,	īswar-ra
<i>arising</i>	<i>my-own-father-near</i>	<i>going,</i>	<i>"O</i>	<i>father,</i>	<i>God-and</i>
matui	malē	pāp	garē.	Ma	tapāñi-kō
<i>upon</i>	<i>I (ag.)</i>	<i>sin</i>	<i>did.</i>	<i>I</i>	<i>Your-Honour's</i>
bhai-na,	ma-lāi	āphnā-darmāhādār-nōkar-jast-ai			garnu-hawas "
<i>became-not,</i>	<i>me (acc.)</i>	<i>thine-own-wages-receiving-servant-like-even</i>			<i>please-make "</i>

bhani bhanū-lā,' bhani, uthi, āphnā-bāhu-chen gayō. Ti.
saying will-say,' saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakai chhāda-mā tes-kō-bābu-lē dēkhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā garī, dauri gai, tes-kō garden-mā ānkamāl garī,
compassion making, running going, him-of neck-on embracing doing,
 mwāi khūyō, Chhōrā-lē bābu-lāi bhanyō, 'hā bābā, Īśwar-ra
kiss ate Son (ag.) father-to said, 'O father. God-and
 tapāñ-kō mukhēñ pāp garē, mā tapāñ-kō chhōrā bhanna
Your-Honour's (ia-)presence sin I-did. I Your-Honour's son to-he-said
 layak kō chhai-na. Tara bābu-lō āphnā-chākar-lāi bhanyō, 'asal
fit at-all am-not. But father (ag.) his-own-servant-to said. 'good
 lagā lyāi yas-lāi de, hāt-mā anhi-ra gūrā-mā juttō pani
clothes bringing this-(one-)to give hand-in ring-and legs-in shoes also
 lāi-dē. Lau. hāmi khāi pī majā garañ, "kina?"
putting-give. Lo, we eating drinking pleasure let-make: "why?"
 bhanē, yō mērō chhōrā maryū-kō (or marē-kō) thiyō
(if) they-said (i.e. because). this my son dead was
 phēri bhāhyō, harāiyē-kō thiyō, phēri pāiyō,' bhani, tani-haru-lē
again was-saved; been-lost was, again become-found.' saying. they (ag.)
 ānanda mānā,
rejoicing experienced.

Tes-kō jēthā-chāhi-chhōrā khēt-mā thiyō. Āi qhar-kō najik
Him-of elder-the-son field-in was Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-panā-chākar-lāi dāki,
on-arriving must-end dancing-of noise hearing, one-person-servant-to calling,
 kyā Lō P' bhani, sōdhā. 'timrō bhāi āyō kusalananda-sahi
what is?' saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bāba-lē yak bhāj garē,' bhani,
him got-by (i.e. because) your-father (ag.) a feast made,' saying,
 chākar-lē tes-lāi bhandā, tyō māsāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not.
 Tes-kō bābu bāhira āi tes-lāi bōl-bintu garyō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jabāb diyō, 'hēra, yatikā-barkha-dēkhi timrō tahañ
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-chhu; kailhē pani timrō ōyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhē pani na-lāi āphnā-sāthi-haru-sāga majā garna-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōka patha panu di e-nau Bēya h ri ga a mo pa
one kid e en gave-not I ar e h due t g r pe y
 k ia -dim y t mro-c an e h n t m s-ho- gi
eater-up this young-one on-coming ac-uncle-elder you (sg.) went-off-for
 bhōj garyau.' Tabā bābu-chāhi-lē bhanyō, 'hē chhōrā, tē
feast made.' Then father-the (sg.) said, 'O son, thou
sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai kō. Hōiai-lē
always-even me-with art, mine what is all-even thine-even is Us-by
majā gari harkha. garnu mauāsib chha, "kicc ?" bhanē vō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said. this
tērō bhāi marō-kō thiyō, phēri bacyō; haraiyē-kō thiyō. phēi
thy brother dead was, again was-saved; been-lost was, again
pāiyō.'
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Sukadēva garva henchha*, Sukadēva is doing (or did), literally, (by) Śakadēva doing is becoming. Similarly, *tapāñi khēd-mā hunn hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुक्रदेव् आग्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त
भयेको जानि अर्को यो ग्यान् दिन ठीक् छैन भनि मायाले त्यो ग्यान् बिसौं दिन
भो । बाह्रौं पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ बढो नम्रताइले प्रसन्न
गराउने भयेका छँदा हे आमा हे बाबा भनि कीहि भइ लाग्नु भो । तपाजि हाम्रा
निमित्त साह्रै खिच्मा हुनु हुन्थ्यो । ते पनि बाल्य पौगंड किशोर् अबस्थाको आनन्द
हामिबाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरूका नजीक् वस्न पायेनौं ।
बाबुका घर बसेको जो सुख बालखुलाइ हुन्छ सो पनि हामिले पायेनौं । जस्तै चारै
पुरुषार्थ दिने शरीर् उत्तम गयो जस्तै पाल्नु गरि ठुलो बनायो उन्को रिन्बाट बराबर
सय वर्षसम्म सेवा गरे पनि रिन् चुक्ती हुन सक्नेन । जो पुत्र धनले शरीरले समर्थ भै
आमा-बाबुलाइ आनन्द दिँदैन तेसलाइ परलोकमा आफ्नै मासु खाउँछन् ॥

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 15th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv āgyū garbu hunchhā, Paramēswar-Bhagawān-lē
(By-) Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag)
āmā-bābu-lāi gyān prāpta bhayē-kō jāni, 'aihlē yō
mother-father (acc.) knowledge obtained become knowing, 'now this
gyān dina thik chhui-na,' bhani, māyā-lē tyō gyōn
knowledge to-allow right is-not,' saying, illusion-by that knowledge
birsūi dinu bhū Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving become. There-after Bhagawān the-two brothers,
mātā-pitā-kā najik āi, barō-namūatā-lē prasanna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become
chhāḍā, 'hē ānā, hē bābā,' bhani, kēhi bhanna lāgu
on-being, 'O mother, O father,' having-said, something to-say beginning
bhō 'Tapāñi hāmā-nimitta sārī-ai-khād-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
hun-thyō. Tai-pani bāya-paṅgamh-kiśor-ibasthā-kō ānanda hāmi-bāra
becoming-was Nevertheless infancy-boyhood-youth-condition-of joy us-from
pānu bhayē-na, hāmi-abhāgi-lē pan tūñi-hun-kā najik
getting became-not. We-loveless (ag.) moreover Your-Honours-of near
basna pūyēuñ. Bābu-kā ghar basē-kō jō sukhi
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
bālakh-lāi hunchhā, sō pani hāmi-lē pūyēuñ. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
purushārtha dinē, śarīr utpanna garyō, jas-lē pālan giri
human-objects giver, body produced made. who (ag.) cherishing having-made
thulō banāyō, un-kō rin-bāṭa barobar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service
garē, pani rin-chukti hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
śarīr-lē, samārtha bhāi, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for
paralōk-mā ūphu-ai masu khwāñchhan
other-world-in his-own-even flesh they-will-cause-to-eat.

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (i.e. Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. 'O Mother, O Father,' said they, 'for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.'

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rāja thiyā*, not *thiyā*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yā* or *ā*. Thus, in the first examples we have *thiyā*, *thiyā*, *thiyā*, *gariyā*, *gariyā*, *thiyā* (for *thiyā*), *thiyā*, *gariyā*, *thiyā*, *thiyā*. These well illustrate the remarks on the pronunciation of these sounds on page 23.

No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATHYĀ, OR EASTERN
PAHĀRĪ

SPECIMEN IV.

Preface to the Baitāl Pachisi.)

धारा-नगर नाम् गरिको येक् शहर थियो । तहाँका राजा मन्वर्द-सेन् थिये । तिनका चार रानी छ होरा भये । येक् सें येक् आम्कार थिये । तिनका ठाऊँमा सङ्ग नाम् गरिका राजा भये । तिनलाई तिनका भाइ विक्रमा-जित्ले मारि तेस् जनाको राज्य लिने-र राज्य गरे । कोहि बखत्मा विक्रमाजित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफ्ना जंगलमा गये । भर्तृहरौ नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले चमत्को फल् ल्याइ दिये । राजाले ति ब्राह्मणलाई धन्-दौलथ दि विदा गरे । त्यो चमत् फल् राजाले रानीलाई दिये । रानीले आफ्नु धारी उपपति कोत्वाल्लाई दिई । कोत्वाल्ले त्यो फल् बेसालाइ दियो । बेसाले राजालाइ दीई । राजाले वडो आश्चर्य भानि त्यो फल लि आफ्ने खाये । त्यो स्त्री चरित्र वैराग्यले राज्य छोडि जोगी भये ॥

राज्य मुन्य देखि इन्द्रले येक् रक्वाला खटाये । त्यो रक्वाला राज्यको खवर्दारी गर्थ्यो । राज्य मुन्य क भनि खवर पाइ राजा विक्रमाजित् आयो । तहाँ राज्यको रक्वाला देव सँग राजाको कुसी पयो । हे राजा म तिमिलाइ काल् देखि वचाऊँकु । पैल्ले येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुखमा तल् तिर टाउको मारि तिर खुट्टा गरि भुँडौँको देखि राजा आफ्ना दर्बार्मा आयो-र भन्न लागे जो त्यो जोगीलाई जान्ना ल्याउना त्यो

लाख् सुपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले स ति
जोगीलाइ ल्याजैकु भनि राजा सँग विनि गरि गै जोगीलाइ हलुवा मुखमा
चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलु-
वाको तेज्जे-र बेस्याको हाव्भावले जोगीलाइ कामको इच्छा भयो । बेस्या-
का साथ् जोगी चैन् गर्न लागे । देव-वसात् बेस्यालाइ गर्भ रघ्यो । दम्
मैन्हामा छीरो जन्म्यो । जब छीरो पाँच् छ मैन्हाको भयो तब येक् दिन्
बेस्याले भनौ हे मुनी जी धेरै मुख् भोग् गर्छो । अब तीर्थजात्रा जाउ
भनि मुनिले छीरा कांधमा बोके-र बेस्याका साथ् तीर्थजात्रा गर्न गये ।
घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको
रहेक भनि जानि छोरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु
जोग् कसाये ॥

हे महाराज् धेरै कहांतक् विनि गरू । येक् काल्मा तौन् जनाको
जन्म भै रहेछ् । येक् तेली येक् कुमाल येक् हुजूर । इन्मा दुइलाइ जो
मार्क सो चक्रवर्ति हुन्छ । कुमालेले तेलीलाइ माछो आफ्नु जोगीको रूप लि
रहेछ । सो हुजूरलाइ मार्न खोज्छ । हुजूरले चतुरी भै लै जोगीलाइ
मार्नु भनि अर्ति दियो ॥

राजाले लै जोगीको साथ् रहि बेतालका बुक्तिले जोगीलाइ मारि निस्क-
उक् राज्य गरि राजाधिराज् विक्रमाजित् रहुदा भये ॥

INDO ARYAN FAMILY

CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATTYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the *Baltāl Pachāsi*.)

Dhārā-nagar	nām	garē-kō	yek	śahar	thiyō.	Tahā-kā	rāja
<i>Dhārī-nagara</i>	<i>name</i>	<i>made</i>	<i>a</i>	<i>city</i>	<i>was.</i>	<i>There-of</i>	<i>king</i>
Gandharva-sēn	thiyē.	Tin-kā	chār	rānī	chha	chhōrā	bhayē.
<i>Gandharva-sēna</i>	<i>was.</i>	<i>Him-of</i>	<i>four</i>	<i>queens</i>	<i>etc</i>	<i>sons</i>	<i>become.</i>
sē	yek	jānkār	thiyē.	Tin-kā	thāñ-mā	Saṅkha	nām
<i>than</i>	<i>one</i>	<i>learned</i>	<i>was.</i>	<i>Him-of</i>	<i>place-in</i>	<i>Saṅkha</i>	<i>name</i>
bhayē.	Tin-lāi	tin-kā	bhāi	Bikramājīt-lē	māri,		
<i>became.</i>	<i>Him (acc.)</i>	<i>his</i>	<i>brother</i>	<i>Vikramāditya (ag.)</i>	<i>having-killed,</i>		
tas-jagā-kō	rājya	liyē-ra	rājya	garē.	Kōhi-bakhat-mā		
<i>that-place-of</i>	<i>kingdom</i>	<i>took-and</i>	<i>ruling</i>	<i>did.</i>	<i>Some-time-in</i>		
Bikramājīt-lē	āphnā-bhāi-Bhartīphari-lāi	rājya	dī.	āphu			
<i>Vikramāditya (ag.)</i>	<i>his-own-brother-Bhartrihari-to</i>	<i>kingdom</i>	<i>giving,</i>	<i>himself</i>			
jangal-mā	gayē.	Bhartīphari	niti-pūrbak	rājya	gar-thē.	Kōhi-bakhat-mā	
<i>forest-in</i>	<i>went.</i>	<i>Bhartrihari</i>	<i>prudence-with</i>	<i>ruling</i>	<i>did.</i>	<i>Some-time-in</i>	
rājā-lāi	yek	brāhman-lē	amrit-kō	phal	lyāi	diyē.	
<i>the-king-to</i>	<i>a</i>	<i>Brāhman (ag.)</i>	<i>ambrosia-of</i>	<i>fruit</i>	<i>bringing</i>	<i>gave.</i>	
Rājā-lē	ti-brāhman-lāi	dhana-daulath	dī	bidā	garē.		
<i>The-king (ag.)</i>	<i>that-Brāhman-to</i>	<i>wealth-riches</i>	<i>giving</i>	<i>leave-to-her</i>	<i>made.</i>		
Tyō-anrit-phal	rājā-lē	rānī-lāi	diyē.	Rānī-lē			
<i>That-ambrosia-fruit</i>	<i>the-king (ag.)</i>	<i>the-queen-to</i>	<i>gave.</i>	<i>The-queen (ag.)</i>			
āphnu-pyñō-upapati-kōtwāl-lāi	dī.	Kōtwāl-lē	tyō				
<i>her-own-dear-paramour-chief-of-police-to</i>	<i>gave.</i>	<i>The-chief-of-police (ag.)</i>	<i>that</i>				
phal	bēsyā-lāi	diyō.	Bēsyā-lē	rājā-lāi	dī.		
<i>fruit</i>	<i>a-courtesan-to</i>	<i>gave.</i>	<i>The-courtesan (ag.)</i>	<i>the-king-to</i>	<i>gave.</i>		
Rājā-lē	barō āscharya	māni,	tyō	phal	li	āphai	khāyē.
<i>The-king (ag.)</i>	<i>much surprise experiencing,</i>	<i>that</i>	<i>fruit</i>	<i>baking</i>	<i>himself</i>	<i>ate.</i>	
Tyai-stā-charitra-bairāgya-lē	rājya	chhōri	jōgi	bhayē.			
<i>That-very-aife-conduct-disgust-from</i>	<i>kingdom</i>	<i>abandoning</i>	<i>ascetic</i>	<i>became.</i>			
Rājya	sunnya	dēkhi,	Indra-lē	yek	rakh-wālā	khatāyē.	Tyōl
<i>Kingdom</i>	<i>empty</i>	<i>seeing,</i>	<i>Indra (ag.)</i>	<i>a</i>	<i>guardian</i>	<i>appointed.</i>	<i>That</i>
rakh-wālā	rājya-kō	khābardāri	gar-thyō.	'Rājya	sunnya	chha,'	
<i>guardian</i>	<i>kingdom-of</i>	<i>watch</i>	<i>made.</i>	<i>'Kingdom</i>	<i>empty</i>	<i>is,'</i>	

bhani, khabar pāi, rājā Bikramājil āyē. Tyahā rājya-kō
 saying, news getting, king Vikramāditya came. There kingdom
 rakh-wālā-dēv-sāga rājā-kō kusti par-yō. 'Hē rājā. ma timi-lāi
 guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāñ-ehhu Pahlē yek kathā sun.
 death-from will-save. First a story hear

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek dia jūgal
 'This-kingdom-in Chandrabhānu king was. He one day forest
 gayē. Tahā yek jōgi rukh-mō tal-tira tāukō, mūthi-tira khutā
 went. There an ascetic tree-on below-towards head, up-towards feet
 gari, jhūñdiyē-kō dēkhi, rājā āphāñ-darbār-mā āyē-in bhāna
 making, hanged seeing, the-king his-own-court-in came-and to-see
 lāgō, "jō tyō jōgi-lai nāhā lyāulā, tyō lākh
 began, "who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdi diyē. Yek-bēsyā-lē,
 rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgi-lai lyāñ-ehhu," bhani, rājā-sāga binti gari,
 "I that-ascetic (acc.) will-bring," saying, the-king-to request making,
 gai, jōgi-lai halawā mukh-joñ chātāuna lēgi. Halawā-kō
 going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began Sweetmeat-of
 swād pāi, jōgi sadhai halawā-mā palkē.
 taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Halawā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgi-lai
 Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgi chain garna
 Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgō. Dair-basōt bēsyā-lai garbha rahyō. Das-mainhā-mā
 began. Fate-owing-to the-courtesan-to pregnancy become. Ten-months-in
 ehhorō janmyō. Jaba ehhorō pāch-chha-mainhā-kō bhayō, taba yek
 a-son was-born. When the-son five-six-months-of become, then one
 din bēsyā-lē bhani, "hē muni-jī, dhērāi sukh-bhōg
 day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyau. Aba tirtha-jātrā jāu," bhani, muni-lē ehhorā kādā-mā
 you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on

bokē-ra bēsyā-kā sāth tirtha-jātrā garna gayō. "Ghumā
 carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirai bēsyā-lē rājā-lai āphuu kurā-mātrā dekhāi parikṣā
 turning the-courtesan (ag.) king-to her-own business-only showing test
 garō-kō ruhō-ehha," bhani, jāni, ehhorā-lai tihī māñ,
 made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgi phiri gai, tapasyā gari. āphuu jōg kamāyō.
 the-ascetic turning going, austerity doing, his-own asceticism completed.

He	maharaj	h ra	kahā-ah	b t	
	king	uc	who ap-	cy es a o	y I n e?
Y k k ma	tin ana-k	ja m	ha n	ra	e
<i>One-t.me--</i>	<i>three-persons-o-</i>	<i>birth</i>	<i>take-into-us.</i>	<i>one</i>	<i>ar-ost-man.</i>
kamālē.	yek	hujār.	In-mā	dui-lāi	jō
<i>a potter,</i>	<i>one</i>	<i>Your-Honour.</i>	<i>Them-in</i>	<i>two (acc.)</i>	<i>who</i>
	chakrabati	hun-chha	Kumāl-lē	tēli-lāi	māy
<i>universal-socereign</i>	<i>will-become.</i>	<i>The-potter (ag.)</i>	<i>the-gilnan (acc.)</i>	<i>little</i>	
sphu	jōgi-kō	rūp	li-rahē-chha.	Sō	hujār-lāi
<i>he-himself</i>	<i>ascetic-of</i>	<i>form</i>	<i>take-has.</i>	<i>He</i>	<i>Your-Honour (acc.)</i>
khaj-chha.	Hujār-lē	chaturō	bhai,	tyai-jōgi-lāi	
<i>is-seeking.</i>	<i>Your-Honour-by</i>	<i>alert</i>	<i>becoming.</i>	<i>that-very-ascet c o</i>	
mārnū,	bhani.	artī	diyō.		
<i>he is-to-be-killed,</i>	<i>saying,</i>	<i>instruction</i>	<i>he-gave.</i>		
Rājā-lē	tyai-jōgi-kō	sāth	rahi,	hātāl-kū	jukti-lē
<i>The-king (ag.)</i>	<i>that-very-ascetic-of</i>	<i>with</i>	<i>remaining,</i>	<i>the-goblin-of</i>	<i>deceit by</i>
jōgi-lāi	māri,	niskantak	rājya	garī,	rājādhinaj
<i>the ascetic (acc.)</i>	<i>killing.</i>	<i>thornless</i>	<i>kingdom</i>	<i>making,</i>	<i>King-of-Kings</i>
Bikramājīt	rādhā	bhayē.			
<i>Vikramāditya</i>	<i>remaining</i>	<i>became.</i>			

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva sena. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śankha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhatrihari, and went off to the wilds (to be a devotee). Bhatrihari governed wisely and one day a Brāhman came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhman, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhatrihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story

Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgi, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lakk* of rupees to any one who should bring the jōgi to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetries Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, "Sir Saint, you have been very happy here. Now you should go on a pilgrimage." So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

Your Majesty to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgi. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.' So saying the guardian spirit vanished.

The king stayed with that very jōgi, and by means of a cunning trick suggested by a *bātāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Khas-kut version is extremely condensed, and in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nīakī* for *nīkasi*, there has been a metathesis of *i* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindi forms, such as *nupharā-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ā* as in *dhīharā*, inside. For the Ablative-Instrumental we have *sīn* and *siya*. "For" is represented by *bari*, governing the genitive, as in *us-kō bari*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlana*, to say, is always treated as transitive. The genitive postposition, *kō*, is invariable, as in *ēha mānasa-kō dō gadēlō thiyō*.

Pronouns.—We have *mā*, I; ag. *mā-nā*; *mā-ana*, to me; *mārō*, my; *kum*, we; *kamē-kū*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iya* and (?) *ē*, this; *a*, he, that; *ola*, he or she; *vi*, they (a Kumaunī form); obl. *na*; *apanō*, own; *yō*, obl. sing. *jis*, who; *kjo*, what? *kōi*, any one; *koti*, how many? *kina* (Khas-kurā *kina dhanya*) because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pacēti*, after making. So many other similar forms.

Oblique present participle: *bōndō-ī*, immediately on becoming; *rāhadō*, while remaining; *kānakadē kīnakānō*, as he approached (the house).

Conjunctive participle: *garā-kano*, having made, and many others.

Old Present and Imperative: *garā*, I may make (rejoicing); *dēn*, give; *gum*, make; *pairān*, clothe; *kārō*, see! *mārō*, slay ye.

The future adds a *sa* to the Khas-kurā form, as in *twakūlōsa*, I will go; *bōlūlōsa* (? *bōlūlāsa*), I will say; *kōūlōsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *boiyō*, he said. There are one or two doubtful forms, such as *dhāriyā*, he approached (the house); *mā-nē pahola* (few) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *nacādō-hū*, I am dying; *rāhadō-hō*, thou remainest; *bōndō-hō*, it is becoming; *pacēdō-hō*, they are getting; *jāyō-hō*, he has lived, *milō-hō*, he has been found; *harōyō-ēhī-ō*, he had been lost; *sijō-thiyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLI, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀḌĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1897.)

एक मानसको दो गदेला छ्या । अरु उन्को सासुने आपनो बुबाचन बोल्थो ए बुबा धनको जा चिरा मेरो अंश न होंदोको उ मंचन देउ । उस्को पछी उस्ने उन्को वरौ धनको चिरा गयो । उ पछी ठेरै दिन न होंदै सासु गदेला आपनो समैअन बटोर गरिकन दुरदेशम तनक्की अरु उही रंडी-वाजीम आपनो धनअन खरच गयो । अरु समैअन खरच गरने पछी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पछरने लाग्यो । उस्को कौ उ तनक्किकन उम् देशको एक प्रजाको नेरे रछी अरु उस्ने बंदोलीको चरानेको वरौउअन गरहाम पठायो । अरु उ बंदोलीको चिचनेको खुदिसित आपनो मुंडि भरने चाछी बाकि कोई मानसने अचन न दियो । होशम हिरकिकन उस्ने बोल्थो मेरो बुबाको कति नफर परचुर अरु उस्सिय जेबादा रोटली पावदेहो अरु मं भुक्सित मरदोहुं । मं उठिकन आपनो बुबाको नेरे तनकुलास अरु उस्अन धोलुलास ए बुबा मं मरगको विचलांटीम अरु मेरो सासु तकसिर गयो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हुं मंचन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुबाको नेरे हिरकी अरु उ ठेरै टाढा रंहदे उस्को बुबाने उस्अन छेछी अरु दया गछी अरु तनक्किकन उस्को छोक्रो अंठ्यायो अरु अन्अन चुम्प्यो । अरु गदेलाने अचन बोल्थो ए बुबा मं मरगको विचलांटीम अरु तेरो सासु तकसिर गयो अरु अवैसित तेरो गदेला नावजदि होने लायक न हु । बाकि बुबा नफरौअन बोल्थो समैसित निक्को प्रोशाक लाइकन अचन पैराव् अरु उस्को डुंङलुम मुंडा अरु उस्को खुट्टीम लतडा पैराव् । अरु मोटो बाकुरअन लिक्न मारो अरु इमि विचिकन खोश होउंलास । किन इय मेरो गदेला सिजिकन जियो हो उ हरायो थ्यो अरु फेरि भिल्लो हो अरु उइ आनन्द गरने लाग्या ॥

अरु उस्को जेठा गदेला गरहाम ध्यो अरु हिरकदे हिरकदे उ खोपरो-
को नेरे मेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
उस्ने पुछ्यो कि इय क्या हो । उस्ने उअन बोल्थो तेरो ए भाइ हिरक्यो
अरु तेरो बुवाने मोटो बाङ्गरअन माख्यो किन उस्अन निको दशाम पायो ।
अरु उ रिसायो ध्यो अरु भीतरे तनकने न चाछ्यो । उस्सित उस्को बुवाने
निसकिकन उस्अन विनति गथ्यो । उस्ने जवाव दिउन आपनो बुवाअन
बोल्थो हेरो मने एतो वरष तेरी टहल गरी अरु तेरी आज्ञा कर्म न लांथ्यो
वाकि तने कर्म मंजन एक चंगडा दौ न दियो कि मं आपनो गंथोको संघ
खुशी गर्ह । वाकि तेरो जिस् गदेलाने प्रतरिथोको संघ रहिकन तेरो समै
धन खरच गथ्यो तने उस्को हिरकनेम उस्को वरी मोटो बाङ्गरअन
माख्यो । उस्ने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रहदोहो अरु मेरो
समै चित्रीं तेरो ही । हमिको खुशी अरु आनन्द गरमा प्रखोजन हो किन
तेरो एभाइ सिर्ज्याथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मित्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serampore, 1897.)

Ēki-mānusa-kō dō gadelā thya. Aru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana hōlyō, 'ē bubā, dhana-kō jō chirā mērō-ausa-ma hōudō-hō
father-to said. 'O father, wealth-of what division my-share-in becoming is,
u mā-ana deu.' Us-kō pōchhī us-nē un-kō harī dhana-kō chirā
that me-to give.' That-of after he (ag.) them-of for wealth-of division
 garyō. U-pachhi qhērai dīma u hōndē-i sānu-gadelā
made. That-after many days not on-being-even the-younger-son
 āpanō-sabbai-ana batōra gari-konn dūra-dēsa-ma tanakyō, aru ulī
his-own-all (acc.) collection made-having far-country-in went, and there
 ranḍibāji ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
 kharacha garanō pachhī thālō-anikūla u-dēsa-ma bhāi, aru u
expenditure on-making after great-famine that-country-in became, and he
 lōchāri-ma pachharanē lagyō. Us-kō pachhī u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
 us-dēsa-kō ēka-prajā-kō nērē rahyō, aru us-nō landōlō-kō
that-country-of one-cultivator-of near remained, and he (ag.) some-of
 charānē-kō harī u-ana garabā-ma pōbhāyō. Aru u bandōlō-kō (sic)
feeding-of for him field-in sent. And he swine-of
 ghīchanē-kō khudi-sita āpanō bhunḍi bharanē chāhyō, bhāki kōi-mān-asa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
 u-ana na diyō. Hōsa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said. 'my-father-of
 kati-naphara parachura aru us-siya jēyādā rōṭalō pāwādō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
 bhuka-sita maradō-lū. Mā aṭhī-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I ariscn-having my-own-father-of near will-go
 aru us-ana bōlūāsa, 'ē bubā, mā saraga-kō hibālāntō-ma aru tērō
and him-to I-will-say, 'O father, I heaven-of opposition-in and of-the
 sunu takusira garyō, aru awai-sita tērō gadelā uāwajadi hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na lū Mā-ana tērō ēka-naphara-kō ēsatō gara." "Aru u ūthi-ana
not I-am. Me thy one-servant-of like make." And he arise-having
 āpanō-bubā-kō nērē huakyō, aru u ghēra tādū rāhaḍe us-kō
his-own-father-of near come, and he very far in-remaining him-of
 bubā-nē us-ana hēryō, aru dayā garyō, aru tunaki-kano us-kō
the-father (ag.) him sow, and compassion made, and gone-having him-of
 ghōkarō āthyāyō, aru un-ana chumyō. Aru gadēli-nē u-ana bōlyō. 'ē
wind-pipe seized, and him kissed. And the-son (ag.) him-to said, 'O
 bubā, mā saraga-kō bibalantō-ma aru tērō sāma cakasin garyō, aru
father, I heaven-of opposition-in and of-the before faults did, and
 awei-sita tērō gadēli nāvajadi bonē hōk na hū' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabhai-sita nikō pōśaka lāi-kana u-ana panāw;
servants-to said, 'all-thun good vestments brought-having him-to clothe;
 aru us-kō dandalu-ma mundrō, aru us-kō khutō-ma laladā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōtō bāchhura-ana li-kana mārō, aru hami ghōchi-kana khōśa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
 hōḍlāsa. Kina iya mērō gadēli siji-kana jiyō-hō; u harāyō-thyō
wilt-become. Why? this my son died-having lived-has; he lost-was,
 aru ghēri mityō-hō.' Aru u ānanda garauō lāgyā.
and again got-is. And they joy to-do began.

Aru us-kō pēhā-gadēli garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana dāki-kana us-nē puchhyō ki. 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ā-bhāi hirakyō, aru tērō bubā-nē mōtō-
him-to said, 'thy (?) this-brother come, and thy father (ag.) the-fat-
 bāchhura-ana mārō, kina us-ana nikō-dasā-ma pūyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō ara bhitarē tanakanē na 'chūbyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nō jawāb
the-father (ag.) emergent-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō talala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō; bāki tē-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-chēgādā-bi na diyō ki mā āpanō-gāyō-kō sangha khāśt
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Baki tārō jia-gadēlā-nē patariyō-kō saṅgha rahi-kann tārō
may-make. But thy what-son (ag.) have/ots-of with remained-having thy
 sabhai dhana kharacha garyō, tā-nē us-kō hiraṅgaḍ-ma us-kō harī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōṭō-bāchhura-ana mārō. 'Us-nā u-ana bōlyō, 'ē gadēlā, tā sadai
the-fut-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always
 mērō nērā rāhadō-hō, aru mērō sabhai chijō tērō hō. Hama-kō
of-me now remaining-art, and mine all things thine are. Us-of

khuṣī aru ānanda gārnā prayōjana hō, kina tārō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō
dead-was, and living becoming-is; he lost-was, and got-is.'

LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ.

LIST OF STAN

English.	Khas-kurā or Nepes
1. One	Ek(-warā), rok, yak, yēt aṭṭa
2. Two	Ḍuī(-waṭā)
3. Three	Tin(-waṭā)
4. Four	Obūr(-watu)
5. Five	Pāch(-waṭā)
6. Six	Chha(-waṭā)
7. Seven	Sāt(-waṭā)
8. Eight	Āṣ(-waṭā)
9. Nine	Nau(-waṭā)
10. Ten	Das(-wata)
11. Twenty	Bis(-waṭā)
12. Fifty	Pachās(-waṭā)
13. Hundred	Saś(-waṭā)
14. I	Ma, mā
15. Of me	Mēo
16. Mine	Mēn
17. We	Ekmi, hārai-haru
18. Of us	Hāro
19. One	Hāro
20. Thou	Tā
21. Of thee	Tēo
22. Thine	Tēo
23. You	Tāmi, tūmi-haru
24. Of you	Tūro
25. Your	Tūro

SENTENCES IN EASTERN PAHAR

Dibowār (Hodgson).	Kurwār (Hodgson).	English
Ēk	Ēk	1 One.
Dwī	Dwī	2 Two.
Tin	Tin	3 Three.
Chār	Chār	4 Four.
Pānch	Pānch	5 Five.
Chāh	Chāh	6 Six.
Sāt	Sāt	7 Seven.
Āth	Āth	8 Eight.
Nā	Nā-n	9 Nine.
Das	Das	10 Ten.
Bis	Bis	11 Twenty.
Pachās	Pachās	12 Fifty.
So	So	13 Hundred.
Mā	Mā-La	14 I.
Mō-ra	Mā-ha-nā, or -in; bāhā-in, my father.	15 Of me.
... ..	... ..	16 Mine.
Humi	Humi	17 We.
Ham-rā	Hamārā	18 Of us.
... ..	... ..	19 Our.
Tū-i	Tā-La	20 Thou.
Tō-ra	Tū-ha-nā, or -in; bāhā-in, thy father.	21 Of thee.
... ..	... ..	22 Thine.
Tō-ho	Tā-mī	23 You.
... ..	Tāmārā	24 Of you.
... ..	... ..	25 Your.

26. He	Tyā, a	Ū
27. Of him	Tes-kā, us-kā	Ū-kar
28. His	Tes-kā, us-kā	...
29. They	Tini-haru, uni-haru	Ū-pa
30. Of them	Tini-haru-kā, uni-haru-kā	Ū-kar
31. Their	Tini-haru-kā, uni-haru-kā	...
32. Hand	Hāt	Hā
33. Foot	Godā, pā	Gā
34. Nose	Nās	...
35. Eye	Ākhā, āchā	Ākhi
36. Mouth	Mūh	Mūh
37. Touch	Dēt	Dāt
38. Ear	Kān	Kān
39. Hair	Radī (hair of body), kās (of head).	Bār
40. Head	Taurā, sir	Mād
41. Tongue	Jībhrā, jībrā	...
42. Belly	Pēt, bhāpī	...
43. Back	Pīṭh, pīṭhī, pīṭhin	...
44. Iron	Phalām	Phalām
45. Gold	Sun	...
46. Silver	Chāñḍī	...
47. Father	Bābu, bā	Bābo
48. Mother	Āmā	Ū-yā
49. Brother	Bhāī (younger), dāyā (elder).	...
50. Sister	Bahīnī, bahīnī (younger), dīdī (elder).	...
51. Man	Māns, mānchhā	Mān
52. Woman	Āimāī, chī	...

I

II

2

V

hōi-fāi-er 27. Of him.

28. His.

U-ho 29. They.

Wai-ko 30. Of them.

31. Their.

Hāh 32. Hand.

God 33. Foot.

34. Nose.

Ankhā 35. Eye.

Mā-hā 36. Mouth.

Dant 37. Tooth.

Kān 38. Ear.

Bār 39. Hair.

Mā-dek 40. Head.

41. Tongue.

42. Belly.

43. Back.

Phalam 44. Iron.

45. Gold.

46. Silver.

Bāhā 47. Father.

Am-bāi 48. Mother.

49. Brother.

50. Sister.

Mā-nns 51. Man.

52. Woman.

53. Wife	Svāmi
54. Child	Balakh
55. Son	Chhara
56. Daughter	Chhārī
57. Slave	Kamāra, kamārō
58. Cultivator	Kiśāni, khetivāl
59. Shepherd	Gārbāḥ
60. God	Bhagavan, Isvar
61. Devil	Biṭṭī, rālas
62. Sun	Sarjō, surj, ghām
63. Moon	Chandrama, jām
64. Star	Tārā, lārā
65. Fire	Āgō
66. Water	Pañi
67. House	Ghar
68. Horse	Ghōḍō, ghōḍā
69. Cow	Gai
70. Dog	Kakur
71. Cat	Birājō
72. Cock	Bhalyā, kakharō
73. Duck	Hāy
74. Ass	Gadhō
75. Camel	Ūth
76. Bird	Charā, charō
77. Go	Jā
78. Eat	Khā
79. Sit	Bas

			53. Wife.
			54. Child.
			55. Son.
			56. Daughter.
			57. Slave
			58. Cultivator.
			59. Shepherd.
			60. God.
			61. Devil.
Ga-mā	Sēray		62. Sun.
Jyān	Jān		63. Moon.
Tā-rāi	Tāra-l		64. Star.
Agi	Āghī		65. Fire.
Kyn	Pānī		66. Water.
Ghar	Ghara		67. House.
Ghara	Ghara		68. Horse.
Gai	Gai		69. Cow.
Kakūr	Ku-kol		70. Dog.
Mai-ni	Birālo		71. Cat.
.....	.....		72. Cock.
.....	.....		73. Duck.
.....	.....		74. Ass.
.....	.....		75. Camel.
Chārāi	Chāi		76. Bird.
Jā'	Nā, nā-hin'		77. Go.
Kha-ik	Khā-ik		78. Eat.
Bas	Bason		79. Sit.

¹ These are all imperatives, and so throughout this set of words.

80. Come . . .	A . . .
81. Beat . . .	Kuṭ . . .
82. Stand . . .	Ubhi . . .
83. Die . . .	Mar . . .
84. Give . . .	Dē . . .
85. Run . . .	Daud, dagur . . .
86. Up . . .	Mathi, ūbho . . .
87. Near . . .	Najir, nagich, nārai, nira
88. Down . . .	Tala, tali, muni, ūdho
89. Far . . .	Tārā . . .
90. Before . . .	Aghī, aghitira . . .
91. Behind . . .	Pachhi . . .
92. Who . . .	Kō, kun
93. What . . .	Kyā, kē . . .
94. Why . . .	Kyena, kina . . .
95. And . . .	-ra, ani . . .
96. But . . .	Tara . . .
97. If . . .	Bhanē . . .
98. Yes . . .	Hā, jya, ā . . .
99. No . . .	Hina, na, nā . . .
100. Alas . . .	Hās . . .
101. A father . . .	Bābu . . .
102. Of a father . . .	Bābu-kō . . .
103. To a father . . .	Bābu-jē . . .
104. From a father . . .	Bābu-bāta . . .
105. Two fathers . . .	Dui bābu-haru . . .
106. Fathers . . .	Bābu-haru . . .

U	U g ca)	K	H	K
Ar	ar	Ā	.	80. Come
Mār-ik	.	Thā-tha-ik	(strike him)	81. Beat.
Ūth (get up)	.	Ūth-on (get up)	.	82. Stand
.....		...		83. Die.
Ū-ik'	.	Dō-ik	.	84. Give.
Dēgar	.	Dhos	.	85. Run.
Ākāśai (above)	.	Ūpacu (above)	.	86. Up.
Yē chi	.	Pas-yong	.	87. Near.
He-tha (below)	.	Hēt (below)	.	88. Down.
Tar-hai	.	Du-re	.	89. Far.
.....		...		90. Before.
.....		...		91. Behind.
Kō-hik (interrog.)	.	Kē (interrog.)	.	92. Who.
.....		...		93. What
.....		Kyā-hūn	.	94. Why
Pā, sē	.	Gyē	.	95. And
.....		.....		96. But.
.....		.....		97. If.
Pē	.	Ab, ar	.	98. Yes
Bay-in	.	Nā	.	99. No.
.....		.....		100. Also.
.....		.....		101. A father.
Ī, ak (of)	.	Nā, kara (of)	.	102. Of a father.
Kō (to)	.	Lai (to)	.	103. To a father.
Su (from)	.	Bātho, dēkhi (from)	.	104. From a father.
.....		.....		105. Two fathers.
.....		.....		106. Fathers.

O	B	b
108. To fathers . . .	Bābu-haru-lāi . . .	
109. From fathers . . .	Bābu-haru-bāta . . .	
110. A daughter . . .	Chhōri	
111. Of a daughter . . .	Chhōri-kō	
112. To a daughter . . .	Chhōri-lāi	
113. From a daughter . . .	Chhōri-bāta	
114. Two daughters . . .	Dai chhōri-haru	
115. Daughters	Chhōri-haru	
116. Of daughters	Chhōri-haru-kō	
117. To daughters	Chhōri-haru-lāi	
118. From daughters	Chhōri-haru-bāta	
119. A good man	Ek jāti mānis	
120. Of a good man	Ek jāti mānis-kō	
121. To a good man	Ek jāti mānis-lāi	
122. From a good man	Ek jāti mānis-bāta	
123. Two good men	Dai jāti mānis-haru	
124. Good men	Jāti mānis-haru	
125. Of good men	Jāti mānis-haru-kō	
126. To good men	Jāti mānis-haru-lāi	
127. From good men	Jāti mānis-haru-bāta	
128. A good woman	Autī jāti sīmāi	
129. A bad boy	Autā na-jāti kēṭō	
130. Good women	Niki sīmāi-haru	
131. A bad girl	Autī na-jāti kēṭī	
132. Good	Jāti, nikō (in <i>healāk</i>)	
133. Better	Bhandā jātī (<i>better than</i>)	

.....	.	107. Of fathers
"	"	108. To fathers.
"	....	109. From fathers.
.....	"	110. A daughter.
.....	"	111. Of a daughter.
.....	...	112. To a daughter.
.....	"	113. From a daughter.
.....	"	114. Two daughters
" "	"	115. Daughters.
....	.....	116. Of daughters.
....	"	117. To daughters.
.....	"	118. From daughters.
"	"	119. A good man
....	....	120. Of a good man
.....	"	121. To a good man.
....	"	122. From a good man.
" "	"	123. Two good men.
....	"	124. Good men.
....	"	125. Of good men.
" "	"	126. To good men.
" "	....	127. From good men.
.....	"	128. A good woman.
.....	"	129. A bad boy
" "	....	130. Good women.
Bin-sajja (bad)	Nakhaṇa (bad)	131. A bad girl
Sajja	Bhala	132. Good.
.....	"	133. Better.

134. Best	Asal (very good)
135. High	Algo
136. Higher	Bhandi algo (higher than)
137. Highest	Jyādi algo (very high)
138. A horse	Ghorā
139. A mare	Ghopī
140. Horses	Ghōṭā-haru
141. Mares	Ghopī-haru
142. A bull	Bahar gāru
143. A cow	Gāu
144. Bulls	Bahar-haru
145. Cows	Gāu-haru
146. A dog	Kukur
147. A bitch	Kukurī
148. Dogs	Kukur-haru
149. Bitches	Kukurī-haru
150. A he goat	Boko, bākhṛā
151. A female goat	Bākhṛī
152. Goats	Boko, bākhṛā-haru
153. A male deer	Darō (male), mirga
154. A female deer	Murālī (female), mirga
155. Deer	Mirga
156. I am	Ma ohu, (hū)
157. Thou art	Tā chhas, (ha)
158. He is	U (or i) ohha, (hā)
159. We are	Hāmi-haru ohhā, (hā)
160. You are	Tum-haru ohhā, (hā)

- | |
|---------------------|
| 134. Best |
| 135. High. |
| 136. Higher. |
| 137. Highest. |
| 138. A horse. |
| 139. A mare. |
| 140. Horses. |
| 141. Mares. |
| 142. A bull. |
| 143. A cow. |
| 144. Bulls. |
| 145. Cows. |
| 146. A dog. |
| 147. A bitch. |
| 148. Dogs. |
| 149. Bitches. |
| 150. A he goat. |
| 151. A female goat. |
| 152. Goats. |
| 153. A male deer. |
| 154. A female deer. |
| 155. Deer. |
| 156. I am. |
| 157. Thou art. |
| 158. He is. |
| 159. We are. |
| 160. You are |

161. They are	Tim-haru (or uni-haru) chhan, (hun).
162. I was	Ma thiye
163. Thou wast	Tā this
164. He was	Tā thiye
165. We were	Hami-haru thiyañ
166. You were	Timi-haru thiyan
167. They were	Timi-haru thiye
168. Be	Ho
169. To be	Hānu
170. Being	Hāde
171. Having been	Bhar-kuan
172. I may be	Hāñ
173. I shall be	Ma hāñ
174. I should be	...
175. Beat	Kuñ
176. To beat	Kuñu
177. Beating	Kuñde
178. Having beaten	Kuñ-kuan
179. I beat	Me (ma-lē) kuñ, kuñ-chhan
180. Thou beatest	Tā (ta-lē) kut, kuñda-chhan.
181. He beats	Tā (ta-lē) kut, kuñda-chhan.
182. We beat	Hami-haru (lā) kuñ, kuñda-chhan
183. You beat	Timi-haru (lā) kuñ, kuñda-chhan.
184. They beat	Timi-haru (lā) kut, kuñda-chhan
185. I beat (Past Tense)	Ma-lē kuñ
186. Thou beatest (Past Tense)	Tā-lē kut
187. He beats (Past Tense)	Tā-lē kut

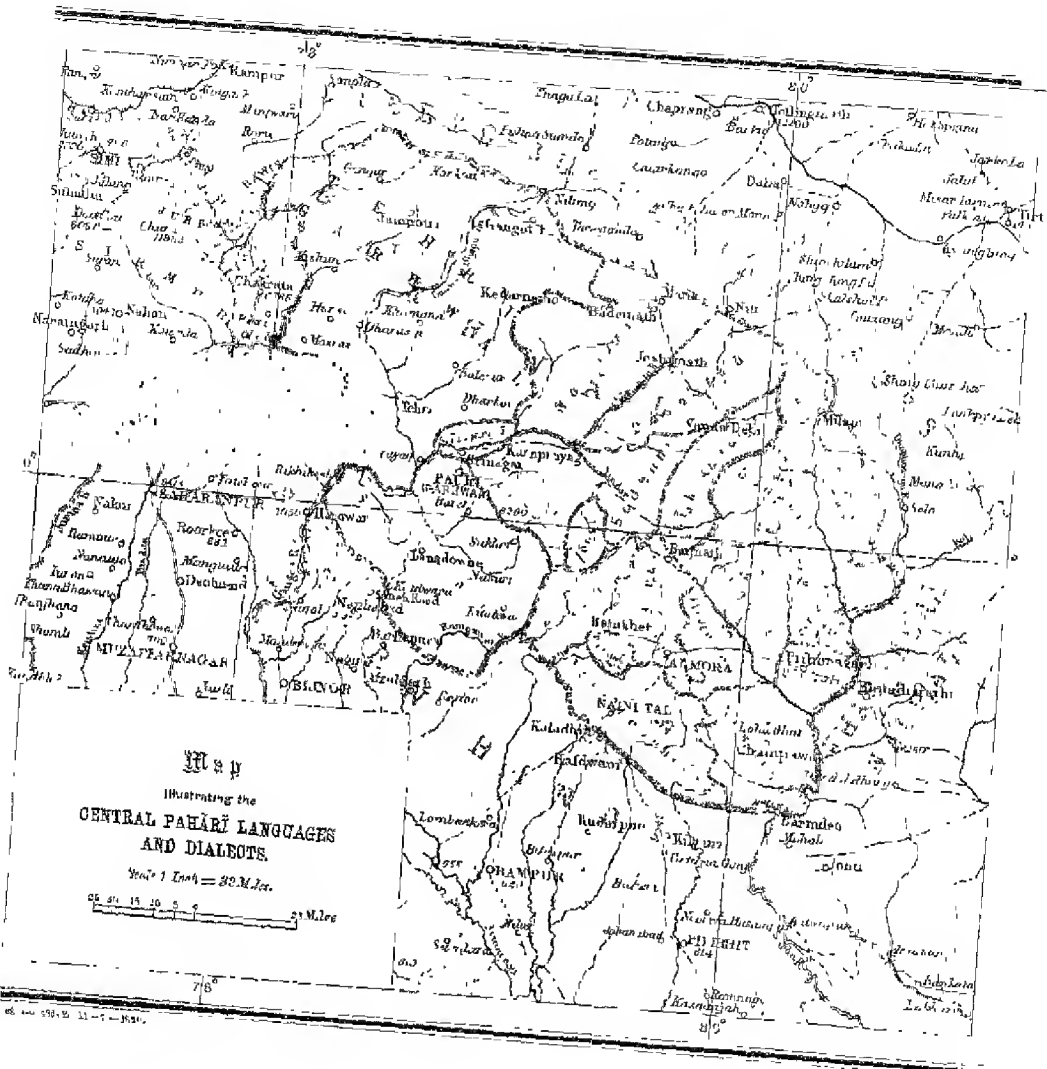
		161. They are.
...	...	162. I was.
...	...	163. Thou wast.
...	...	164. He was.
...	...	165. We were.
...	...	166. You were.
...	...	167. They were.
...	...	168. Be.
...	...	169. To be.
...	...	170. Being.
...	...	171. Having been.
...	...	172. I may be.
...	...	173. I shall be.
...	...	174. I should be.
...	...	175. Beat.
...	...	176. To beat.
...	...	177. Beating.
...	...	178. Having beaten.
...	Thatha-irak-an (I beat him).	179. I beat.
...	Thatha-irak-an (thou beatest him).	180. Thou beatest.
...	Thatha-ik-an (he beats)	181. He beats.
...	...	182. We beat.
...	...	183. You beat.
...	...	184. They beat.
...	...	185. I beat (Past Tense).
...	...	186. Thou beatest (Past Tense).
...	...	187. He beat (Past Tense).

188. We beat (<i>Past Tense</i>)	Hami-haru-le kuyā
189. You beat (<i>Past Tense</i>)	Tini-haru-le kuyau
190. They beat (<i>Past Tense</i>)	Tini-haru-le kutō
191. I am beating	Ma (ma-i-lē) kutui-ohau
192. I was beating	Ma (ma-i-lē) kutui-thuyā
193. I had beaten	Ma-lē kuti-thuyē
194. I may beat	Ma (ma-i-lē) kutō
195. I shall beat	Ma (ma-i-lē) kutū-lā
196. Thou wilt beat	Tā (ta-i-lē) kut-lā
197. He will beat	Tyo (tes iē) kut-lā
198. We shall beat	Hami-haru (-lē) kutū-lā
199. You will beat	Tini-haru (-lē) kutū-lā
200. They will beat	Tini-haru (-lē) kutū-lā kutū-lā
201. I should beat	..
202. I am beaten	Ma kuti-ohau
203. I was beaten	Ma kuti-thuyē
204. I shall be beaten	Ma kuti-lā
205. I go	Ma jā, jāchhū
206. Thou goes	Tā jā, jāchhā
207. He goes	Tyo jā, jāchhā
208. We go	Hami-haru jā, jāchhā
209. You go	Tini-haru jā, jāchhā
210. They go	Tini-haru jā, jāchhā
211. I went	Ma gayē
212. Thou wentest	Tā gayē
213. He went	Tyo gayē
214. We went	Hami-haru gayē

188. We beat (*Past Tense*)
 189. You beat (*Past Tense*).
 190. They beat (*Past Tense*).
 191. I am beating.
 192. I was beating.
 193. I had beaten.
 194. I may beat.
 195. I shall beat.
 196. Thou wilt beat.
 197. He will beat.
 198. We shall beat.
 199. You will beat.
 200. They will beat.
 201. I should beat.
 202. I am beaten.
 203. I was beaten.
 204. I shall be beaten.
 205. I go.
 206. Thou goest.
 207. He goes.
 208. We go.
 209. You go.
 210. They go.
 211. I went.
 212. Thou wentest.
 213. He went.
 214. We went.

2	You w	T m ha ga a
216	They went	Tini-bava gayā
217	Go	Jā jān
218	Going	Jādo
219	How	Uayo
220	What is your name?	Tinō nāukā (or kyā) hā?
221	How old is this horse?	Yō ghōṣā kati buḥā bhayā?
222	How far is it from here to Ka-Jam?	Yahā-bān Kasur kut tū bā chū?
223	How many sons are there in your father's house?	Tinō (or lamrā) babu-ko (or kī) ghar-mā kati jānā chhū-bān chhū?
224	I have walked a long way to-day.	Ajō mā ghērāi hūyā
225	The son of my uncle is married to his sister.	Mērō kākī-ko chhōṣī-ko byāba tes-ki bānhi-rān bhayō.
226	In the house in the saddle of the white horse.	Chhā bhūra sātā ghōṣā-ko jū chhā.
227	Put the saddle upon his back.	Tes-ko pithū-mā jū kās
228	I have beaten his son with many stripes.	Māi-jā tes-ko (or tes-kā) chhōṣā-lā dhērā palṭā (limes) kās-ko chhū.
229	He is grazing cattle on the top of the hill.	Pāhāḍ-ko jākūrī-mā tes-jā bōṣū chārāḍāi chhā.
230	He is sitting on a horse under that tree.	Tes rukh mūnī tyō ghōṣā chāḥī rahyā-ko chhā.
231	His brother is taller than his sister.	Tes-ko bhāi tes-ki bānhi bhūndī aigō chhū.
232	The price of that is two rupees and a half.	Tes-ko dam dūi rupiyā āḥī (or aṭh ānā) hō.
233	My father lives in that small house.	Mērō bān tyō sūzā ghar-mā rān-chhū.
234	Give this rupee to him.	Yō rupiyā kō-lāi dō.
235	Take those rupees from him.	Tyō rupiyā tyō dēkhī lē.
236	Beat him well and bind him with ropes.	Tes-ki gēs-gari kūrō-yā jōṭī-lē bādhā.
237	Draw water from the well.	Inar-dēkhī pānī jhik
238	Walk before me.	Mērō āgāḥi hū (or hī)
239	Whose boy comes behind you?	Tuzrā pachhāḍī kūsē kās-ko kāṭō hō?
240	From whom did you buy that?	Tinī-lē tyō kō-sānā kinyā?
241	From a shopkeeper of the village.	Gāṭ-ko āk jānā pasālō saba

215. You went.
216. They went.
217. Go.
218. Going.
219. Gone.
220. What is your name?
221. How old is this horse?
222. How far is it from here to Kashmir?
223. How many sons are there in your father's house?
224. I have walked a long way to-day.
225. The son of my uncle is married to his sister.
226. In the house is the saddle of the white horse.
227. Put the saddle upon his back.
228. I have beaten his son with many stripes.
229. He is grazing cattle on the top of the hill.
230. He is sitting on a horse under that tree.
231. His brother is taller than his sister.
232. The price of that is two rupees and a half.
233. My father lives in that small house.
234. Give this rupee to him.
235. Take those rupees from him.
236. Beat him well and bind him with ropes.
237. Draw water from the well.
238. Walk before me.
239. Whose boy comes behind you?
240. From whom did you buy that?
241. From a shopkeeper of the village.



CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khasā tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes

Where spoken,
speaking Central Pahārī.

Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, *i.e.* of the lower Himālaya between Nepal and the Panjāb, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract:—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khasā² or Khasiā race and speak a dialect of Hindī akin to the language of the Hindus of Rajasthan. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious beliefs are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khasas to be other than Hindus. There are several facts connected with their history that show, whatever their origin may have been, the Khasas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kolar and Rudra are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again many of these pilgrims took up their residence in the hills and learned the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys at Bhot, we have a tribe of devils! Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hindus. They are known as Bāijyas by the people of the lower hills, who in turn are designated Khasas by the Bhotis, whilst the people of the adjoining portion of Tibet are known as Bāas or Bāijis. In addition to the tribes already enumerated there are the Bāas or Bāijyas, the ancient representatives of the Bāya-Khātās and the Thāris and Bhukāis of the Tāsi lowlands and tracts of the Nāgas and Sukas, whilst others contend that we have here also old Baktian (Yarwan) colonies. For our present purpose it is only necessary to observe that there are, at the present day three great divisions of the population, the immigrants from the plains, the Khasas and Bhotas."

It will have been seen that while the higher parts of the Himālaya in Kumaon and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khasas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmiri, Shina of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājputās³ who entered Kumaon and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khasā tongue of their forefathers.

While, on the one hand, Khasas and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Geologist of the N.-W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the *Linguistic Survey*.

³ Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 3 ff.

among the caste the Khasās and Gujars who came to be of the same caste. As Atkison says

When my husband and I were in the Khasa hills, we found that the Khasas, as a Hindu converted to Islam and called Shakh, were to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Manusmṛiti, Dharmasāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws, which have in the course of centuries transplanted a so-called aboriginal hill race into good Hindus. A prosperous Kumaon Pōm sāmānī can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree.

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khasa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaon was conquered by Sūm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāia, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kanishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khasās of Kumaon and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khasa speech. Central Pabāri is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaonī section. The subject will also be further discussed in dealing with Western Pabāri.

Central Pabāri includes two closely connected languages,—Kumaonī spoken in Kumaon and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows:—

Language.	Where spoken.		Number of speakers.	Total.
	Kumaonī	Garhwālī		
Kumaonī	Nainī Tal		66,119	
	Almora		370,669	
Garhwālī		Garhwāl	491,135	436,788
		Dehri-Garhwāl	240,281	
		Almora	22,667	
		Pehra Dun	5,009	
		Elsewhere	1,750	
				670,624
TOTAL				1,107,512

¹ Op. Lond., p. 440.

The close relationship between Central Pabāri and Rājasthānī has long been recognized.—it should indeed be difficult for the most casual observer to *avoid noticing it*.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī, —Mārwarī of the West, and Jaipurī of the East,—and compare with them each of the two languages, —Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pabāri dialect,—the Jaunsāri spoken in the Jaunsūr-Bīwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pabāri, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pabāri spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pabāri.

DECLENSION OF NOUNS.

GHORŪ. १. *horu*.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular --					
Nominative	ghōrū	ghōrō	ghōru	ghōrō	ghōrō
Agent	ghōrūā	ghōrūā	"	"	ghōrūā
Oblique	ghōrūā	ghōrūā	ghōrūā	ghōrūā	ghōrūā
Plural --					
Nominative	ghōrūā	ghōrūā	ghōrūā	ghōrūā	ghōrūā
Oblique	ghōrūā	ghōrūā	ghōrūā	ghōrūā	ghōrūā

In the above, note the *a*-form of the Nominative singular and the *ā* of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Agent	"	"	te	"	"
Genitive	ghōrū, ghōrū	ghōrū, ghōrū	ghō, ghō, ghō	ghō, ghō, ghō	ghō, ghō, ghō
Dative	ghōrū	ghōrū, ghōrū	ghōrū, ghōrū	ghōrū, ghōrū	ghōrū
Ablative	ghōrū, ghōrū	ghōrū, ghōrū	ghōrū, ghōrū	ghōrū	ghōrū

¹ Cf. Atkinson, *Op. Lond.* Vol. II, p. 289 and Kellogg, *Hindī Grammar*, 2nd Ed. p. 69.

CENTRAL PABARI.

PRONOUNS.

First Person.

	RAJASTHANI		Kumauni.	Garhwali.
	Maswari.	Jaipuri.		
Singular--				
Nominative	हउं महुँ	मउं	माउं	मऱ, माउं
Oblique	महऱ, माउं	मा, मऱ, माउं	माउं	मऱ, मऱउं
Genitive	महऱऱ, माऱऱ	महऱऱ	माऱऱ	मऱ, ऱ
Plural--				
Nominative	महऱ मऱ	महऱ	हऱऱ	हऱऱ
Oblique	महऱऱ, मऱ	महऱऱ	हऱऱऱ	हऱऱऱ
Genitive	महऱऱऱ, मऱऱऱ	महऱऱ-हऱ	हऱऱऱऱ	हऱऱऱऱ

Second Person.

	RAJASTHANI.		Kumauni.	Garhwali.
	Maswari.	Jaipuri.		
Singular--				
Nominative	तऱ, तहऱ	तऱ	तऱ	तऱ
Oblique	तहऱ, तऱऱ	तऱ तऱ, तऱऱ	तऱऱ	तऱऱ, तऱऱऱ
Genitive	तहऱऱ	तहऱऱ	तऱऱऱ	तऱऱ
Plural--				
Nominative	तहऱ, तऱऱऱ	तहऱ	तऱऱ	तऱऱ
Oblique	तहऱऱ, तऱऱऱऱ	तहऱऱ	तऱऱऱऱ	तऱऱऱ
Genitive	तहऱऱऱ, तऱऱऱऱऱ	तहऱऱ-हऱ	तऱऱऱऱऱ	तऱऱऱऱऱ

Third.

	RAJASTHANI.		Kumauni.	Garhwali.
	Maswari.	Jaipuri.		
Singular--				
Nominative	यऱ, फऱ, यऱ	यऱ, फऱ, यऱ	यऱ	यऱ, फऱ, यऱ
Oblique	यऱ	यऱ	यऱ	यऱ, फऱ, यऱ
Plural--				
Nominative	यऱ, यऱ	यऱ	यऱ	यऱ
Oblique	यऱ, यऱऱ	यऱ	यऱ	यऱ

In the above, and the next, note how the feminine forms of Rajasthani reappear in Garhwali.

That.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jannari.
	Mārwarī.	Jaipuri.			
Singular—					
Nominative	tu, fem. tui	tu, fem. tui	tu	tu, fem. tui	
Oblique	tu	tu	tu	tu, fem. tui	
Plural—					
Nominative	tu	tu	tu	tu	
Oblique	tu, tu	tu	tu	tu	

OTHER PRONOUNS.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jannari.
	Mārwarī.	Jaipuri.			
Relative	jo, fem. jui	jo, fem. jui	jo	jo	jo
Oblique Sing.	jo	jo	jo, jo	jo, jo	jo
Correlative	jo, fem. jui	jo	jo	jo	jo
Oblique Sing.	jo	jo	jo, jo	jo, jo	jo
Interrogative—					
Mass fem.	ko	ko	ko	ko	ko
Oblique	ko	ko	ko, ko	ko, ko	ko
Neut.	ko	ko	ko, ko	ko	ko
Oblique	ko	ko	ko, ko	ko	ko
Indefinite—					
Mass fem.	ko	ko	ko, ko	ko	ko
Neut.	ko	ko	ko	ko, ko, ko	ko

In Jannari, as well as in Rajasthani, the relative pronoun *jo* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jannari.
	Mārwarī.	Jaipuri.			
PRESENT—					
Singular.					
1.	hā	chā	chā	chā	ā or ā
2.	hā	chā	chā	chā	ā, ā
3.	hā	chā	chā	chā	ā, ā

	RAJASTHANI.		Kumaoni.	Garhwali.	Jaunsari.
	Mewari.	Jaisiri.			
PRESENT—					
Plural.					
1.	hā	chāhā	chāhā	chāhāwā	chāhā
2.	hā	chāhā	chāhā	chāhāyā	chāhā
3.	hā	chāhā	chāhā	chāhā	chāhā
PAST PARTICIPLE—					
Singular.					
1.	hā	chāhā	chāhāyā	chāhāyā	chāhā
2.			chāhāyā		
3.			chāhāyā		
Plural.					
1.	hā	chāhā	chāhāyā	chāhāyā	chāhā
2.			chāhāyā		
3.			chāhāyā		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mewari	chāhāyā	chāhāyā	chāhāyā, chāhāyā
Jaisiri	chāhāyā	chāhāyā	chāhāyā
Kumaoni	chāhāyā	chāhāyā	chāhāyā
Garhwali	chāhāyā	chāhāyā	chāhāyā
Jaunsari	chāhāyā	chāhāyā	chāhāyā

Old Present.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jaunsari.
	Mewari.	Jaisiri.			
Singular.					
1.	chāhāyā	chāhāyā	chāhāyā	chāhāyā	chāhāyā
2.	chāhāyā	chāhāyā	chāhāyā	chāhāyā	chāhāyā
3.	chāhāyā	chāhāyā	chāhāyā	chāhāyā	chāhāyā
Plural.					
1.	chāhāyā	chāhāyā	chāhāyā	chāhāyā	chāhāyā
2.	chāhāyā	chāhāyā	chāhāyā	chāhāyā	chāhāyā
3.	chāhāyā	chāhāyā	chāhāyā	chāhāyā	chāhāyā

Imperative.

	RAJASTHANI.		Kumaoni	Garhwali	Jamnari.
	Mārwarī.	Jaipurī.			
Singular 2	<i>chal</i>	<i>chal</i>	<i>hi</i>	<i>cha'</i>	<i>uq'h</i>
Plural, 2.	<i>chalō</i>	<i>chalō</i>	<i>hiya</i>	<i>chalō</i>	<i>uq'hō</i>

Future.

	RAJASTHANI.		Kumaoni	Garhwali.	Jamnari.
	Mārwarī.	Jaipurī.			
Singular, 3.	<i>chalā'ā</i>	<i>chalā'ā</i>	<i>hiyō</i>	<i>chalā'.</i>	<i>uq'hā</i>
Plural, 3.	<i>chalā'āō</i>	<i>chalā'āō</i>	<i>hiyō'ā</i>	<i>chalā'</i>	<i>uq'hāō</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwarī	<i>chalā'ē-hē</i>	<i>chalā'ō-āō</i> or <i>chalā'dī-hō</i>
Jaipurī	<i>chalā'ē-chā'ā</i>	<i>chalā'ō-chā'ā</i>
Kumaoni	<i>hiyū-chā'ā</i>	<i>hiyū-chā'āyā</i>
Garhwali	<i>chalā'ō-chā'ā</i>	<i>chalā'ō chā'āyā</i>
Jamnari	..	<i>uq'hā'ū-āō</i>

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himālaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as Bhāhari, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kūnādeo, the old name of which was Kūrmachala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Vārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmachala.' 'Kumatunī' is an adjective formed from 'Kumaun.'

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khasās, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmins or as Rājputās. As described in the General Introduction to Central Pahārī, immigrants, not Khasās, have for many centuries been entering this sub-montane tract, Gājars coming from the West, and Rājputās coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput name that we come across is that of Som Chand, a Chandrahansī Rājput of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *patils*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1700 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput origin, and claimed Udaipur as their former home (see p 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput rulers imposed their own language and customs upon the Khasās and Gājars whom they conquered. The Khasās, themselves, claimed to be Rājputās by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khasā

¹ This, and what follows, are taken from Vol. II, pp. 457 ff., of Jackson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasa language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyāli* in the plural, the *che* becoming changed to *chyā*, on account of the *li* following in the syllable *li*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *payh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasa language and the 'Pisācha' languages of the North-West Frontier,—Kāshmirī, Khawār, Shīnā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasas extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasa-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the number of educated Kumaonis who see they live who however also employ on other of his dialects when speaking without auality to men of his own neighbourhood.

As to the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaon, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pochhāñ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumañiyā type, i. e., those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumañi spoken in the greater part of Naini Tal, and the Kumañiyā of Kali Kumaon immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaon lie, in order, the three Parganas of Chaugarkhā, Gangolā, and Dānpuriyā, where we have, respectively, the Chaugarkhiyā, Gangolā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumañi shows the influence of the neighbouring Khas-kurā, or Nepālī. These are named, after the Parganas in which they are respectively spoken, Sōijālī, Askōñī, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaonis. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Kangkas, and in the centre of the Pargana we find a mixed jargon, half Kumañi and half Tibeto-Burman, called Jōhāñī.

To sum up, the following is a list of the main dialects of Kumañi, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey:—

Name of Dialect.	Number of speakers.	Total.
Khasparjiyā	75,330	
Phaldākōiyā	20,908	
Pochhāñ	95,750	
		192,588
Kumañi of Naini Tal	56,679	
Bhābhāñ of Ranpur	300	
Kumañiyā	27,696	
Chaugarkhiyā	37,210	
Gangolā	37,784	
Dānpuriyā	22,831	
		193,470
	Carried over	386,058

Name of Dialect.	Number of speakers		TOTAL
	Brought forward		
Sarjiali	19,886		887,068
Askoti	10,964		
Sirahi	12,481		
			43,311
Johari			7,419
Total number of speakers of Kumaoni			480,788

The oldest writer in Kumaoni with whom I am acquainted is Gurdānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaoni or Hindi. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gurdānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Krishna Pāre was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaon was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaon, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaoni. Those which have come under my notice are recorded in the following list. Of them, Pandit Jwālā Datt Joshi's translation of the *Dada-kumara-charita* and Pandit Gangā Datt Upadēti's *Hill Dialects of the Kumaon Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Pandit Gangā Datt Upadēti's *Proverbs and Folklore of Kumaon*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaoni. In the year 1832 they reported that they had carried it down to Colossians, but that the work was then stopped owing to the death of the Pandit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaoni authors that I have seen :—

- BRABHU DATT JOSHI.—*Sakhi-ke Bap. The Way to Health, a Sanitary Primer.* Allahabad, 1894.
 CHANDRANI JOSHI.—*Durgā (Chandi) Pūja-stotra*, a translation from Sanskrit. Almora, 1897.
 GANGA DATT UPADĒTI.—*Pharwa-ke Mahārāj-ke Bāp. Luvaka Ichāṭa*, a translation of the Book of Esther. Almora, 1892.
 GANGA DATT UPADĒTI.—*Proverbs and Folklore of Kumaon and Garhwal.* Ludiana, 1894.
 GANGA DATT UPADĒTI.—*Hill Dialects of the Kumaon Division.* Almora, 1900.
 GURDĀNĪ PANT.—*Gurdānī-Nīti*, edited by Kōwa Datt Upadēti, Almora, 1894. Another edition with English translation in *Indian Antiquary* for 1902, pp. 177 ff.
 GURDĀNĪ PANT.—*Gurdānī-Nīti-vāchānā. Itihas-sāgrahāṭa*, the poet's works, collected and edited by Datt Śarma Biswāl, 1897.
 JWĀLĀ DATT JOSHI.—*The Dada-kumara-charita, or the Adventures of Ten Princes, of Dardī, translated into Hindi and Kumaoni.* Almora, 1892.

KRISHNA PĒR.—*An old Kumaunī Nation*, edited and translated by G. A. Grierson, *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.

KRISHNA PĒR.—*A Specimen of the Kumaunī Language*. Verses by K. P. with English translation and Notes by Gadā Datt Upreṭi. *Indian Antiquary*, 1910, pp. 78 ff.

LILĀDHAR JOSHI.—*Met. and Translation of the Māyavatā of Kalidāsa*. *Almora*, 1904.

ŚIVA DATTA SARTI ŚARMA.—*Buddhist-pravāṇ*, in three parts, each containing both Hindi and Kumaunī verses. *Bombay*, Pt. I. 1908, Pt. II. 1907, Pt. III. 1909.

ŚIVA DATTA SARTI ŚARMA.—*Mitra-sūkt*, songs in Kumaunī. *Bombay*, 1909.

ŚIVA DATTA SARTI ŚARMA.—*Gīt-Gīt*. *Bombay*, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London 1898). In this there are paradigms of the principal grammatical forms. Pandit Gangā Datt Upreṭi's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Pandit Chintāmani Jōshī, Pandit Gadā Datt Jōshī, Pandit Jwālā Datt Jōshī, and Pandit Lilādhār Jōshī, who have most kindly revised the proof-sheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khāsā basis of Kumaunī, and materially enhanced the value of this grammar.¹ Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Pandit Chintāmani Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaoni grammar is founded partly on the two specimens annexed, and partly on Pandit Jwālā Datt Joshi's translation of the *Doshakumār Charita*. References to the former are by number of specimen and paragraph. Thus *eso kari-tēr* (II. 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *kumaṛi khūsi rūṇi yā ni abhi* (page 201) indicates that the phrase is to be found on page 201 of Pandit Jwālā Datt Joshi's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaoni pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaonis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, *by* a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nāhātī,
dhunorhan Prabhū teri jāna nihātī.

The letter अ has two sounds, represented in transcription by *ā* and *ä*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्वारा *tvāra*, thine (nasc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राम *rām*, a true. When for any reason *ā* is shortened, it becomes *ä*, the difference not being shown in the native character. इ, ई, उ, ऋ, are pronounced *i*, *ē*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in बेलि *beli*, a daughter. The latter is the ordinary long *e* of Hindī, sounded like the *a* in 'fate,' as in मेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'set,' 'sad,' 'pat,' etc., as in बैट *haiṭ*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava¹ words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter औ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटी *roṭi*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

¹ A Tadbhava word is one which has descended to Kumaoni from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *a* is always) *a* & *d* pronounced like the *a* in *la* and no *l* k he *as* of *l* e. Thus औत *bhāt* *t* m b n ary rhyming with the English caught

In writing the Nāgarī character an attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and औ. nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that *ā*, *e*, *ai*, and *o*, although written in the Nāgarī character आ, ए, ऐ and औ are considered to be short vowels, as distinct from *ā*, *ē*, *āi*, and *ō*. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *u*, that long vowel becomes short. In such a case, *ā* is shortened to *a*, *e* to *e*, and *ō* to *o*. Thus, रोट *roṭ* (with final silent *a*), a cake, has the *ō* long. But रोटी *roṭi*, bread, has the first *ō* shortened to *a*, because it is followed, in the final syllable by a short *o*. Similarly, we have words such as *bhāro*, hire, *sīṭhī*, a ladder, *bhūlo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindi *bhāra*, *sīṭh*, and *bhūlō*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *lākin*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālaka*, a child, *stok*. Also a long vowel is not shortened before the infinitive termination *na*, as in *rīṣṭhna*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by *a*, it tends to become itself *ā* also. Thus बड़ो *baro*, great, has its plural बाड़ो *bārā*, often written incorrectly in the Nāgarī character बाड़ा. Similarly, the word दागारु, with, becomes दागैरु (II, 2) written दगाड़ो or (incorrectly) दगड़ो in Nāgarī. Again, the word वन, a forest, has its genitive वना-को, which when agreeing with a masculine plural noun becomes वान-क़ा. Again (II, 2), the Sanskrit word *durdāsā* when adapted into Kumaunī, becomes *durdāṭhā*. This rule explains passages such as the following:—

dekhāi ham dwin-mē ko baro chh, let us see who of us two is great (I, 2).

But,—*barā-bārā rukhāo-kāṭi jo bārā bārā chhigā*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by *ā*, it becomes *ai*. Thus, *mero*, my, has its masculine plural *myārā*, and the Hindi word *mēlā*, becomes *myālā* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see मेरा and sometimes म्यरा, sometimes मेऊ and sometimes म्यऊ, but the pronunciation is always *myārā*, *myālā*. We may quote the following examples from the specimens:—

rājai-kī cheli kālīndī chhūi, I am Kālīndī, the daughter of the king (II, 6).

rājā-kā chhūṭā-kāṭi bhūṭo ādimī samojī-dār, recognising the king's son as a good man (II, 2).

mero bāb pādā-ko rājā, my father, the king of Patāla (II, 6).

myārū ān-mā bhaut ghau hai rau-ekhyā, there were many wounds in my body (II, 2)

tyārū gūlan janyo ke-lai ekh, why is there a Brahmanical thread round your neck? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *uā*. Thus, *rofo*, a cake, has its plural *ruōfā*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोटि and रूटि, but the pronunciation is always *ruōfā*. As examples from the specimens, we may quote :—

deyāu paik bhāgūh-fā bhojā samāl, the two heroes with the loads of sticks (I, 4).

u-khau ruōfā dūy jā-ekhu, I am going to give loaves to him (I, 3).

thwārū dīnu jālai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yā* and *wā* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a kowl, as *bwojo*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hol' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and मीरो as well as ब्योरो and बूरो, or, as it is sometimes written बूरी, but some people say that forms such as *myōro* and *bwojo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inuādī jaso ekhyā, my father was just like these (II, 2). Cf. *mero bāb* above.

taso ekhyā tero hai ga-ekh, such a son has been born to thee (II, 1). Here we have *ekhyā* and *tero* side by side.

Uhar pahār jaso bwojo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *ekuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindi). Thus, the Hindi for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumauni it is *ai* (not *āi*) *gayā* (II, 7). This change is extremely common. Thus we have *lauai* (for *lauā-i*) *diya*, cause him to return (II, 2); *dekhāi-bēr*, having shown (II, 2); *sunāi* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikri* (root *sikhā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindi have *ai*, have *au* in Kumauni. Thus, Hindi *ghāi*, Kumauni *ghau*, a wound (II, 2). Hindi *nāi*, Kumauni *nau* (I, 2), a name; *paū-ekhyā* (for *pāū-ekhyā*), he was obtaining (II, 7).

The letters *k* and *g* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *o* is generally inserted in its place. Thus, *bādā* or *bādāo*, a cloud; *beliyā* or *beliyāo*, yesterday; *chāpā* or *chāpāo*, to strain; *dāwā*, a *dāwāo* song; *gūlāno* or *gūlānoo*, to melt; *kālā* or *kāwāo*, black; *kāmā* or *kāmāo*, a blanket; *kīrānā* or *kīrānāo*, an ant; *nāiā* or *nāwāo*, a brook; *nāgā* or *nāgāo*, a kind of bamboo; *pālā* or *pālāo*, frost; *tyālā* or *tyāwāo*, a jackal; *thālā* or *thāwāo*, a lip; *ujālā* or *ujyāwāo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūṇṇo* or *būṇṇo*, to fry. Consonants which are aspirated in Hindi are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī
<i>parhā</i>	<i>paro</i> . (II, 5), read.
<i>būjhā</i>	<i>bucōjo</i> (I, 2), a load.
<i>sūthā gayā-hai</i>	<i>suki ga-clā</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sakui</i> (II, 2), he taught her.
<i>kādhē</i> or <i>kūnhē</i>	<i>kānū</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *ṇ* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *ṇ* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vaṇah* becomes *vaṇō* in Prakrit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *n* represents a double *ṇṇ* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prakrit *kāṇō* with a double *ṇṇ*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dinaḥ* or *dīnam*, a day, *dhanam*, wealth, and *manah*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *ṇ*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *bal*, force, but Prakrit *ballai*, Kumaunī *bal*, he says; Prakrit *kalū*, Kumaunī *kāl*, a machine, but Prakrit *kaḷlam*, Kumaunī *kāl*, to-morrow or yesterday; Prakrit *kāḷō*, Kumaunī *kāḷo*, black, but Prakrit *kāḷlō*, Kumaunī *kāḷo*, deaf. This distinction between dental and cerebral *l*s is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ī*. Thus we have both *ei* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmī*, not *nāmi*, famous, in the first line of Specimen I. Nasalization by *anapāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindi and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindi and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīno*, a wall, plural *bhīnā*; *bugo*, old, plural *bugā*; or (with the changes indicated in the rules of pronunciation) *bagō*, great, plural *bagā*; *chāgo*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojo* (*bwōjo*), a load, plural *bwājā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *īyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *brāman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kañi*, to the king; *ādīmī-le*, by the man; *brāman-kañi*, to the Brāhman; *des-kañi*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākḥā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājā-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*, but *pāpinai-ki durdāsa*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *ā* which only gives emphasis, and does not indicate case. Thus, *dvai*, two; *dvāyā*, the two, both (I, 4); *swapn*, a dream; *swāpnā*, merely a dream (II, 3), *manāt jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adhurāt kārā*, at the time (of) midnight (II, 4). *dis*, a direction; *uttar diśā-hūn*, towards the direction (of) the north (II, 8); both *kun* and *kunū* in *ek pūrāb diśā-ki kun-mē*, *doharo pachhō-ki kunā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gālan*, on the neck (II, 2). *talau*, a pond; *taluan*, in the pond (I, 1); *bhūlan jaso*, like a Bhūl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khuf*, a foot; *khufan paro*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākḥā*; obl. plur. *ākḥan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagarī*, a female companion; nom. plur. (vulgar) *dagoriyā*; obl. plur. *dagarigan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kīro*, a worm (I, 2); *ham sab kiranā-ka barābar chhā*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsa*, the evil condition of sinners (II, 2)

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 118.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bəfā (nom. *bəfō*), on the road (I, 1).

dhurā, (gone) to the mountain top (I, 2).

ākhā, in the eye (I, 4).

buijū somē, together with the load (I, 4).

myārē dagārā, in my company, with me (II, 2).

wī-kū hīnārā, on its bank (II, 3).

Pachhō-kā Puākō-kū ghar pujo, he arrived at the house of the Western hero (I, 2).

ghar, (took me) home (II, 2).

gorā-bhāisan charūn-kūnē, for the grazing of kine and buffaloes (I, 3).

ēk din, on one day (II, 1).

bhīlan jāso, like a Bhil (II, 2).

wī-kū man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kāqī*, *kun*, *kāī*.

Instrumental and Agent, *le*; Instr., *kū mārīyū* (= Hindi *kē mārē*).

Dative, *kāqī*, *kāī*, *thāī* (or *thē*); *hupā*, *kū*; *sū*; *kā hījīyū* (= Hindi *kē hīyē*).

Ablative, *bāqī*, *hāī*, *hāī-bār*, from; *mē-kāī* (= Hindi *mē-sē*); *dagārī*, with.

Genitive, *ko* (*kū*, *kī*).

Locative, *mē* (or *mē*), in, on; *par*, on; *jālūī* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kū*, *kī*). In the plural, this is optional before *le*. Thus, *bhat*, a warrior, has its agent case singular *bhatā-le*, and its genitive singular *bhatā-ko*, etc. In the plural, the agent is *bhatun-le* or *bhatana-le*, and its genitive *bhatana-ko*. If an oblique case ends in *ā*, this *ā* becomes *ū* before these postpositions. Thus, *chelu*, a son, has its agent case *chylā-le*, and its genitive singular *chylā-ko*, etc. Before *kū*, under the usual rule, all these *as* become *ū*, thus, *bhatānū-kū*, *chylānū-kū*. So *rātā-kū bhakat*, at the time of night (I, 4); *risā-kū mārīyū*, through anger (I, 2); *pārūb dīsā-kū kun-mē*, in the direction of the Eastern quarter (I, 1); *pārūbā-kū paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *ū*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chylā-le*, *chylā-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhat*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhat</i>	<i>bhat.</i>
Acc.	<i>bhat</i> , <i>bhat-kō qī</i>	<i>bhat</i> , <i>bhatan-kupē</i> .
Instr. & Ag.	<i>bhatā-le</i>	<i>bhatān-le</i> , <i>bhatana-le</i> .
Dat.	<i>bhat-kān</i>	<i>bhatan-kān</i> .
Abl.	<i>bhat-hō</i>	<i>bhatan-hō</i> .
Gen.	<i>bhatā-ko</i> , <i>bhatī-kū</i> , <i>bhatā-kī</i>	<i>bhatana-ko</i> , <i>bhatānū-kū</i> , <i>bhatana-kī</i> .
Loc.	<i>bhat-mē</i>	<i>bhatun-mē</i> .
Voc.	<i>arē bhat</i>	<i>arē bhatan</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chydlo</i>)	<i>chyälü.</i>
Acc.	<i>chelo, chyälü-kani</i>	<i>chyälü, chyälan-kani.</i>
Instr. & Ag.	<i>chyäla-le</i>	<i>chyälan-le. chyälana-le.</i>
Dat.	<i>chyälü-kani</i>	<i>chyälan-kani.</i>
Abi.	<i>chyälü-kai</i>	<i>chyälan-kai.</i>
Gen.	<i>chyäla-ko, chyälü-kü. chyälü-ki</i>	<i>chyälana-ko, chyälänü-kü, chyälana-ki.</i>
Loc.	<i>chyälü-mē</i>	<i>chyälan-mē.</i>
Voc.	<i>arē chyälü</i>	<i>arē chyälau</i>

For other nouns we may quote :—

	Sing.		Plur.
Nom.		Obl.	
<i>rājā, a king</i>		<i>rājā</i> (gen. <i>rāja-ko</i>)	<i>rājā</i>
<i>chāṇo, a bird</i>		<i>chārā</i>	<i>chāṇan.</i>
<i>ghoro, a horse</i>		<i>ghwārā</i>	<i>ghwāṇan.</i>
<i>ādīmī, a man</i>		<i>ādīmī</i>	<i>ādīmīn.</i>
<i>dākū, a robber</i>		<i>dākū</i>	<i>dākūn.</i>
<i>baṭan, a traveller</i>		<i>baṭan</i>	<i>baṭan or baṭāwā</i>
<i>dagarī, a female companion</i>	<i>dagarī</i>	<i>dagarī</i> (vulg. <i>dagarīyā</i>)	<i>dagarīn</i> (vulg. <i>dagarīyan</i>).

It is unnecessary to give many examples of the **Nominative**. The following will suffice :—

Pank-kani harī rā īi (for *ai*), great anger came to the hero (I, 2).

ek bap hātū lū pūṇī pāp-sū uī talun-mē āyo, a wild elephant also entered that pond to drink water (I, 1).

chydōa lero hāḡ ga-chh, a son has been born to you (II, 1).

āgo bālo, fire was lit (II, 5).

ek bapī sundar dekhani chōṇī jwān syainī ohhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mē Pārbatī-kū pāu chhan, in the midst are footprints of Pārvatī (II, 3).

wā-lamī dagarīyā (nom. sing. *dagarīyā*) *wā-kā kwē wā nī milū*, he found none of his companions there (II, 7).

lākūrā ek-buffā hārā, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindī (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kani* (Hindī *kō*) the verb remains in the masculine, exactly as in Hindī. In Kṛvnaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs :—

wā ādīmī-le wā-thāī yo kayo, that man said to him (II, 2).

burīyū-le kayo, the old woman said (I, 3).

rāja-le muni-kī bāt (fem.) *muni-ī*, the king obeyed the word of the saint (II, 1).

ek-eka-le pūṇī sārī bāt (fem. plur.) *kain*, each one told all these things (I, 4).

myārā dagarīyana-le ek būman pakaro, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *ko*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are:—

rājā-kā chyalā-kañi bhālō sāmī samajī-bēr, having recognised the king's son as a good man (II, 2).

bāmañ-kañi nī mārañ, do not kill the Brahman (II, 2).

sārñ bañā-kā rūkhan-kañi upāñ-bēr, having torn up the trees of the whole forest (I, 2).

dhārya kar, make courage, *i.e.* take heart (II, 6).

u-kañi (dative) *ruñāñ dīñ jā-chañ*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative**:—

Rājābhām-kañi āsaj bhayō, to Rājāvāhana there became astonishment (*i.e.* he was astonished) (II, 2).

yō-kañi pāpinai-ki durdāśā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kā āñt māñ-kañi (acc) *Jam-rāj-thaī ū-griyā*, the messengers of Yama took me away to King Yama (II, 2).

Mātāñgā-le kūwar-thaī kavyō, Mātāñgā said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

bimbari-kā mukh-thaī puñjō, he came to the mouth of the cave (II, 7).

ui-ki cheli-thāñ Paika-kō gatti puchhō, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

ū yelk-uth dēśāñ-huñi nahi-gayāñ, they went away hither and thither to (various) countries (II, 4).

gañ-huñi bāññ lāññ, they started on the way to the village (I, 3).

pūñi pūñ-sū uñ tulav-mē āyō, he came into that pond for drinking water (I, 1).

upāñi āgarīyan-hañi dekhāñ-sū āpani khalā-mē dhari-liyō, she placed it in her pocket for showing it to her friends (I, 2).

sāmāñ-kā lijiyā sātū-kō thailō, a sack of *sātū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kū māriyā*. The latter corresponds to the Hindi *kē māvē*. Examples are:—

bañā-kā mirāñ āpani bāñā-le talav-mē āyō, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

chillāñ karo. jāñ-le uñ Paika-ki nññ fūñi gar, he made a scream, by which the sleep of that hero was broken (I, 1).

darā-kā māriyā bhōñji gai, through fear she ran away (I, 2). Hindi (*dar-kē māvē*).

The following examples illustrate the use of the **Ablative** postpositions:—

āñā-bañi bhair nikālō, he emerged from the fire (II, 5). (Compare *āñā-hai*, below)

uñ-kā ākhan-bañi āññ āññ pāññāñ, tears began to come from her eyes (II, 6). Compare *ākhā-hai*, below).

uñ dīñ-bañi māñ āpanāñ-dagarīyan-hai alag rāñ-chañ, from that day I dwell apart from my companions (II, 2).

lā-baṭi ā-chhai, whence hast thou come (II, 3)?

jāb-baṭi māi jwān bhayāṅ, since I have been a youth (II, 2).

jaswe Mātang āyā-hai bhair ā-chhāyo, as Mātanga came out from the fire (II, 5)

(Compare *āgā-baṭi*, above.)

ākhhā-hai nīkūṭi-bēr, having extracted (the bit of grass) from her eye (I, 4)

(Compare *ākhan-baṭi*, above.)

auran-hai alag hai-jai, having become apart from the others (II, 3).

jō mēi-lē ākhun-hai bachā-chhāyo, (the Brāhman) whom I had saved from the robbers (II, 2).

āpani khaldī-mā-hai gūṭi-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4)

As examples of the Ablative of comparison, we may quote:—

āk-hai āk phulo, *āk-hai āk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kani yā sunsara-kī sab bastun-mē-hai saban-hai nāno jūṭi-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* or) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the Genitive is *ko*. As in Hindī, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *kī* under all circumstances. Thus:—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrina-ko kām, the profession of knights (II, 1).

rājā-kā chyūtā-kani, to the son of the king (II, 3).

Jamū-kā dūt, the messengers of Yama (II, 2).

muni-kī bāt, the word of the saint (II, 1).

asurnū-kā rājai-kī cheli, the daughter of the king of the Asuras (II, 6).

raajirna-kī salaḥa-lē, with the advice of the viziers (II, 6).

dharma-kī pustak, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmū-kā bāmaṇ*, Brāhman of name (*i.e.* Brāhman in name) (II, 2).

The most common postpositions of the Locative are *mē*, *mū* or *mē*, in or on, and *jāṭai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2), *sweṇ-mē*, in a dream (II, 3); *āpani khaldī-mē*, in her pocket (I, 2); *āpani khaldī-mē* on his own head (I, 2); *thiṇṇāṇ dīnan-jāṭai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are:—

kamāran-dagari wī-kani bhair bhejo, he sent him forth with the princes (II, 1).

wī-kā dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārū dagārā, with thee (II, 3).

wī talaw-kā najik, near that tank (I, 1).

wī talaw-kā najikā-kā ḥaṇḍā-kā mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dugarī* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

Adjectives.—Except *taddhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundarī*, as in :—

ēk baṛī sundar jwān syāni, a very beautiful young woman (II, 5).

Taddhava adjectives in *o* (and these include all genitives) follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *ī* throughout. The following are examples (including further examples of the genitive):—

doharo Pachhō-kū kuṇṇ-mō rañ-choyō, the second (hero) lived in the West (I, 1).

jaso chyoḷo tu chā-choyā, taso chyoḷo tero har ga-cho, what kind of son you were desiring, that kind of son has become yours (II, 1).

bholo adimi samyā-bēr, recognizing (him) as a good man (II, 2).

cha-ko nām suṇā-bēr, having heard the name of the one (I, 1).

qākhna-ko kōm, the profession of robbers (II, 2).

thorā (nom. thorō) qhā-mā, in a short interval (II, 5).

myārā (nom. mero) ākhā-mē, in my eye (I, 4).

myārā ān-mē, in my body (II, 2).

apūnā dēs-hai, from his own country (II, 1).

Bindhychalā-kā jangol-mē, in the forest of Vindhya-chala (II, 2).

ai-kā gāṇ, on his neck (II, 2).

yā-kā marnā-ko bahat, the time of the death of this (person) (II, 2).

myārā (nom. mero) dagarīyā rāji hunōr nhātān, my companions will not be agreeing (II, 4).

lūkūyā āk-bāffā kārū, sticks were made collected (II, 5).

ai-kā lūkūyā bārā (nom. sing. bārō) sundar chhīyā, her clothes were very beautiful (II, 5).

thorā dānā jātāi, for a few days (II, 2).

wā-kā pāpīnā-kī dardāsā, the evil condition of the sinners of that place (II, 2).

apūnā dagarīyān-hai alag rū-cho, I am dwelling apart from my companions (II, 2).

ai-kā ākhan-bāi, from her eyes (II, 6).

baṛī rīs ā (for *ai*), a great anger came (I, 2 : II, 2).

pāpīnā-kī dardāsā, the evil condition of sinners (see above).

āḷmīnā-kī baṛī bhāṛ, a great crowd of men (II, 5).

jōb māi-kāni āpāni sudh ai, when my consciousness came to me (II, 2).

Mahānēb-gyū-kī puṇjā, worship of Mahādeva-jī (II, 2)

āpāni vānā-le, according to their own habit (I, 1).

doharī phar nāsi ghyā, they went away to another place (I, 1).

puṭī syāni-le kyo, the first woman said (I, 4).

āpānā vajirna-ki sātāha-le, with the advice of my viziers (II, 6).

āpani dāgarīqar-kam dekhon-sā, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

	I	Thou,
Sing. Nominative	<i>māī</i>	<i>tū</i>
Agent	<i>māī-le</i>	<i>tūī-le</i>
Accusative	<i>māī (-kaṇi)</i>	<i>tūī (-kaṇi)</i>
Genitive	<i>mērō</i> (vulgar <i>myōrō</i>)	<i>tērō</i> (vulgar <i>tyōrō</i>)
Oblique form	<i>māī</i>	<i>tūī, tūē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hamā-le</i>	<i>tumā-le</i>
Genitive	<i>hamarō</i>	<i>tumarō</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tū* is *tū-i*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamarō* and *tumarō* are *hamārū* and *tumārū*, respectively. Examples of the use of these two pronouns are the following :—

jāb-batī māī jina bhayā, māī-le tai lāt-pit bahut kari-akh, ever since I became a youth, I also have done much robbery (II, 2).

māī Asura-kū rājai-ki cheḷi chhā, I am the daughter of the king of the Asuras (II, 6).

māī-le man-thāi karo, I said to them (II, 2).

ai-kaṇi māī dekh-bēr fith āgi, to him, having seen me, there came a feeling of compassion (II, 6).

māī-kon mārī-dho, they killed me (II, 2).

māī-kam ghar lī-jai, having taken me away home (II, 2).

māī-kaṇi āpāi sudh ai, my consciousness came to me (II, 2).

tum māī-dāroḥi hūi lei karai, do you also make a marriage with me (II, 6).

myōrō bāb lai inai-ai jasi chhiyo, my father also was like these very people (II, 2).

mērō bāb Pātāla-ko rājā Bīṣm-le mārī dē-akh, Vishnu has killed my father, the king of Pātāla (II, 6).

myōrū ān-māī bahant ghau hai ru-akhāyū, there were many wounds in my body (II, 2).

o māī nārū mīr āyū, my friends came there (II, 2).

ham teri tapasyā dekhī-bēr bāṣā kīuki bhayā, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēs-an-mē ai-kaṇi dhunano chāī-akh, it is proper for us to seek him in various countries (II, 4).

tum hamarī tarai dekhī dīyan, do you look on at our fighting (I, 3).

hai-kani tu yeti ān jan diyē, do thou not allow anyone to come hither (II, 5).
te ho chhai, who art thou (fem.) ? (II, 6).

dehko, tui ī liyē, good, do thou, and thou alone, take (it) (I, 4).
tai-le māi-kani, jab māi chap hai-bēr tapasyū karant-ehhāyē, dukh dē-chh; so
māi twē-kani yo sarāp dī-chhū ki teri- uwr teri syāni-mē bichhōr hola, thou
hast troubled me when I was engaged in silently performing austerity ;
therefore I give this curse to thee that there will be separation between thee
and thy wife (page 50). (Note teri- . . . mē here for twē-mē).
ab twē-kani phoī dīnū, now I am giving to thee the fruit (of thy austerity)
(II, 3).

twē-dagari bhēf karana-le bari ichchhā chhi, there was a great wish of making a
meeting with thee (I, 2).

a twē-dagari byā karalo, he will make marriage with thee (fem.) (II, 6).
māi-lapi twē-dagari mīli-bēr bari khūi bhāi-chh, great joy has become to me
on meeting with thee (II, 8).

taso chhilo tera hai go-chh, such a son has become thine (II, 1).
tyārā gēlan janyo kē-lā chh, why is there a Brahmanical thread on thy neck ?
(II, 2).

teri tapasyū dekhi-bēr, having seen thy austerity (II, 3).
yē-vile māi tumaro āno chāi rau-chhā, anr ab tum wi jūgā dekhāi-khai
hiti-dī hālau, for this cause I was watching for your coming ; and do you
now come along to inspect that place (II, 8).

tum hamari layāi dekhi-diyuu, do you watch our fighting (I, 3).
tum-le myārā upar hari dayā kari-chh, you have made (=shown) great com-
passion upon (=to) me (page 77).

je tuca-le hukam dē-chhīyo, te māi-le kari hāla-chh, I have performed the order
which you gave (page 69).

tumaro āno, your coming (as above).

tumari darsap hai gaī, your interviews have occurred, i.e. (I) have met you
(interviews in plural of respect) (II, 8).

tumari āsāl-bhīri dekhālo, I will see your combat (I, 8).

(b) The Demonstrative Pronouns are also employed as pronouns of the third person. In Rājasthāni these have feminine forms in the nominative singular, but I have not noted any such forms in Kumauni, and both pronouns seem to be throughout of common gender. They are declined as follows.—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	yo	u
Acc.	yo, yē, yē-kani	u, wī, wī, wī-kani, wī-kani
Gen.	yē-ko	wī-ko, wī-ko
Obl.	yē (or yai)	wī
Plur.		
Nom.	yō, yaū	ū
Gen.	inro	unaro
Obl.	inan, in	unan, un

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *īn* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mīrwāṣī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *īnārō* and *unārō*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *u* or *uē*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *īnārū* and *unārū*.

The following are examples of the use of these pronouns :—

ye ādāmī-le wī-thaī yō kappo, that man said this to him (II, 2).

yo ek ātman-kantī bādhā-mē māre gū-chh, this (person) has been killed in slaying a Brahman (II, 2).

ypūyā parānē ā-mē yō wado, he will remain in his own old body (II, 2).

masāē yō karānat chhī, in it there was this power (II, 7).

yō kūtī-bēr, having said this (II, 4).

yē dekhi, seeing this (II, 5).

yē-eḍ ā-hatī chhāṛē āyā, for this reason release him (II, 2).

yē-kon tū samyā-ū jēu samajyē, do not thou consider this merely a dream (II, 3).

yē-kapī antek jītanē chhānī, to him kingdoms to be conquered are necessary (II, 1).

ye-kā mānā-kō bhāhet nē dyo, the time of his death is not come (II, 2).

yo samasānē-kī sab bastān-mē-hai saban-kai nūno, smaller than all from among all things of this world (I, 4).

yē jāgūt-āḍ, in this forest (II, 2).

yō hāt sachi-bēr lī 'myōra dagorīyā yō bāt-mē rōjī humār nhatan', thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).

yī bāch, in the meantime (II, 4).

yē pachhan, after this (II, 2).

yā yeth-uth phirā, they wandered hither and thither (II, 2).

yō dūh paik, these two heroes (I, 4).

yā sab kīyā hamārā hīrān-kon dī-ḍē, give all these insects to our cat (I, 4).

myōra bāh lai inān-ū jaso chhīyē, my father also was just (ai) like these people (II, 2).

u nhat gayo, he went away (II, 2).

u bāman mīlo, that Brahman was met (II, 2).

mero mīlīk Rājābhānū u chhī, that very person is my lord Rājāvāhan (II, 3).

wē dekhi-bēr, having seen him (II, 2).

ā-hatī māraṇ paīkhū, they began to kill him (II, 2).

wī-le kavu, he said (II, 1).

uī-le kappo, she said (II, 6).

uī-le āpūyā khāniyē sātū talau-mē khīṭī-āyā, he threw his *sattū*, which he had for food, into the pond (I, 1).

we ādimi-le rājā-kā chyētā-thai kayo, the man said to the king's son (II, 3).
rāja-le wē-kani āpānā dēs-hai bhair bhejo, the king sent him forth from his country (II, 1).

wē-kani ek talau milo, to him was met (i.e. he came upon) a pond (I, 1).

wē-kani rābān āyā, she gave leaves to him (I, 3).

wē-thai no kayo, he said this to him (II, 2).

wē dīn-baṭi māi apinā jagariya-hai aṭay rā-chū, from that day I am dwelling apart from my companions (II, 2).

wē-kā gān janyo chhi, a Brahmanical thread was on his neck (II, 2).

wē-kā wāṭi, her grandson (I, 4).

wē-kā pachhīn-hai, from behind him (I, 2).

wē talau-kā pūjā-kā bānā-kā mīrag, the wild beasts of the neighbourhood of that lake (I, 1).

wē-mē tu jāyē do thou go into it (a cave) (II, 3).

Mātang awa u wē bhyōl-mē pūjā, Mātanga and he arrived in that mountain (II, 4).

wē bāḥat, at that time (II, 7).

ṣ Pātāl-mē pūj-gāyā, they arrived in Pātāla (II, 5).

unaro bāro bhari pahār jaso hōḍjo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārā aghīn-baṭi, in front of them (II, 5).

unonā-le sab jāyā ghuno, they searched in all places (II, 4).

unonā-le ābīnna-kī hārī bhār dekhi, they saw a great crowd of men (II, 5).

unon-kani ek tal milo, they came upon a lake (II, 5).

māi-le unan-thai kayo, I said to them (II, 2).

unan ek ādimi milo, they came upon a man (II, 2).

jāb unan nūn ai-chhi, when sleep came to them (II, 4).

(o) The Reflexive pronoun is *āpā*, self, which does not change in declension except that its genitive is *āpano* (-āpā, -onā), own. *Āphā* is an emphatic form of *āpā*. Examples of its use are :—

āpā wē-le mastak-ū lākārū ek-bāṭṭā kārū, he himself collected many sticks (II, 3).

unū-le bārī bhār āpā uḃyānī ānī dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jāb māi-kani āpāni sadh nī, tā māi-le āpā-kam jangol-mē pariyo pāpo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tāb sabana le āpā āpā-kani nāno jānī-bēr, then all each thinking himself small (I, 4).

āpānā dēs-hai bhair bhejo, he sent them forth from his own country (II, 1).

āpānā dogariya-hai aṭay rā-chū, I dwell apart from my own companions (II, 2).

Sōmadattale āpāni kuthā kai, Sōmadatta told his story (II, 9).

sab bāt āphā hai jānū, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who,	That, he, she, it,
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Ob.	<i>jē, iai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>io, ie</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Ob.	<i>janon, jen</i> (only as adj.)	<i>tanon, ten</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janarē* and *tanarē*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural; *je* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular; and *jen* and *ten* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ek āhrai nato jo Ehtan nso dakhī-ckhiyo, they came across a man who looked like a Brahmin (II, 2).

a bhōmā nato jo marā chikun-hai buchā-ckhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Matang nō a mēhāt-mā pāj jo Mahādēv-jai-le Mātēng-kani batāi rakha-ckhiyo, Matanga and he arrived at that mountain which Mahādēva-ji had indicated to Mātanga (II, 3).

vi-mo jo lekhiyo ckhiyo te paro, what was written therein that he read (II, 5).
je vi-mō lekhiyo ckhi, te te haripō, what is written therein, that do thou (II, 3).

ckhiyateinu-ko je kam ckhi, te karano chāī-ckhi, it is proper that he should perform that which is the business of knights (II, 1).

boro chhatāi karn, jai-le vi Paika-kē nū tuī gāi, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hat-mō a rā-ckhi, vi-kam kē dukh nē kūa par-ckhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai dakhā a mati huāi ngo, at what time he came to the upper (ground) (II, 7).
virā bayā-kā rukhan-kayā, jo barā bārā ckhiyē, jāy-tā-bāi uphāi-bār, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

balant ādāi jo nāmā-kē bāmō ckhi, janana-le bēd ckhiyā-hāi, many men who are Brāhmanas (only) in name, (and) who have abandoned the Vedas (II, 2).

tem jan dātun-mō man lagā-ckhiā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dckhā ham dētun-mō ko boro ckhi, let us see who is the greater of us two (I, 2)?

tu ko ckhiā, who are you (masr.) (II, 2)?

tu ko c e h a ro (f m) II
 ku a f le at ab c h w a s h bye f) pe k u 28
 w be k dekhū ch i o e e, w.a. Does she see (page 59) ?
 tyarā galun iungo kō-kai chh, for what (i.e. why) is there a Bikkhmanical thread
 on your neck (II, 2).

(f) The Indefinite pronouns are *koo*, *ke*, *kai* or *kā*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kāi* and (inanimate) *kē* or *kya-i*, and the obl. plur. *kānanū* or (adj.) *kānōi*. The genitive plural is *kānarai* or *kānarwē*. *Jo-kūē* (Hindi *jō-kō*) is 'whoever,' and *je-ke* (Hindi *jō-kachh*) is 'whatever.' Examples of these are:—

koo qarwa wē, let not anyone be afraid (page 39).
wi-ko koo chyoōlo nhāfi, he has no son (II, 6).
kai-kani tu yeti ān jun diyē, do not allow anyone to come hither (II, 5).
wi-kani dogarinh wi-kō kōē wē nē mīlū, he did not find any of his companions there (II, 7).
yē sarisār-mē kō bāta-ko ghamand kō mānshya-kapi karayo ni chein, in this world it is not proper for any man to make pride of (i.e. in) anything (I, 5).
wi-le man-thai ke nē kayo, he did not say anything to them (II, 4).
kāi patto wē tūgo, they did not find any trace (II, 4).
ke dukh nē hup pañ-chhiyo, an sorrow was permitted to happen (II, 7).
kōē ghari yēh-idh phirani nago, for some time he kept wandering (II, 7).
kāi sunay-mē, once upon a time (I, 1).
je-ke wi-le karano chh, te pañi koroni diyan, send word beforehand as to what ever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote:—

eso, yeso, yaso (plur. masc. *yāsū*), of this kind.
eso kari-bēr, having done thus (II, 3).
ēk yeai (fem.) *ghaur paja*, he arrived at such a place (I, 4).
bānūt bānūi yāsū chhan, there are many such men (II, 2).

Similarly—

pahāy jaso bōdho, a load like a mountain (I, 2).
Bhīlan jaso, like a Bhil (II, 3).
josi eyāpē māi lēuqī chā-chhiyū, thik yo wēi chh, the woman whom I was wishing to marry, is exactly like this one (page 178).
wire karo, he did so (II, 5).
jasire Mātang agū-hai bhair ā-chhiyo, rasce ma-le ādimina-ki buri bhūi dekhi, as Mātanga emerged from the fire, so (i.e. at the same time) they saw a great crowd of men (II, 5).
yetuk kai-bēr, having said so much (I, 3).
yetukū-mē, in the meantime (*ilnē-hi-mē*) (I, 1).
Puchhō-kā Puchi-ko tarān katab chh, how much muscular strength is possessed by the hero of the West (I, 1) ?
wē, there; *yā*, here; *eth* (*yeth*), hither; *uth*, thither; *yeth-uth*, hither and thither; *eti* (*yeti*), hither; *joh*, when; *toh*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaoni closely follows Hindi; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *z* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The Present is :—

Singular.	Plural.
(1) <i>chhū</i> , I am.	<i>chhū</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhan</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhū* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhū*, not *chhū*, and the second person plural is *chhā*, not *chhan*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL
Masculine.	Feminine.	Common Gender
1. <i>chhū</i>	<i>chhū</i>	<i>chhū</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhā</i> , <i>chhē</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *hoy chh*, he is great, is pronounced *hoyuchh*, and *katal chh*, how much is it? is pronounced *kataluchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *hoy chha*, *katal chha*.

There is a negative verb substantive *nhatū* or *nhatē*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhatū</i> (fem. <i>nhatiyē</i>)	<i>nhatū</i> (fem. <i>nhatiyē</i>)
(2) <i>nhatui</i> (fem. <i>nhatiyē</i>)	<i>nhatan</i> (<i>nhatā</i>) (fem. <i>nhatayan</i> (-iyā))
(3) <i>nhati</i> (fem. <i>nhatē</i>)	<i>nhatan</i> (fem. <i>nhatan</i> or <i>nat</i>)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyā</i> , <i>chhiyē</i>	<i>chhiyā</i> , <i>chhiyē</i> , I was	<i>chhiyā</i> , <i>chhiyā</i>	<i>chhiyā</i> , <i>chhiyā</i> , we were.
2. <i>chhiyē</i>	<i>chhē</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhi</i> , he was	<i>chhē</i> , she was	<i>chhiyā</i>	<i>chhā</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

First and second perfect and present tenses of the verb *ra* to remain are very frequently employed as a single word. The perfect *ra* is used to mean 'I am' and the perfect *ra* is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-ahhā</i> , or <i>ra-ahhā</i>	<i>rai-ahhā</i> , or <i>ra-ahhā</i>	<i>ra-ahhā</i> , or <i>ra-ahhā</i>	<i>rai-ahhā</i> , or <i>ra-ahhā</i>
2. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>
3. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>

In the above, as shown in the first person, *ra* may be substituted for *ra*, and *ra* for *rai*.

Pluperfect—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>
2. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>
3. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>

As before, we may have *ra* for *ra*, and *ra* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-ahhā*, etc. Similarly, we have the negatives *ra-ahhā*, he is not, and *ra-ahhā*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs:—

myān na Ratnābhava chh, māi Magadh dēh-kā rōja-ko rajir chhā, my name is Ratnābhava, I am the vizier of the king of the Magadh-country (page 34).
māi Asura-kā rājai-kā chhā Kālindī chhā. I am Kālindī, the daughter of the king of the Asuras (II, 8).

tu ko chhāi, who art thou? (masc II, 2).

tu ko chhāi, who art thou? (fem II, 6).

chhātrina-ko je kām (masc) chh, (that) which is the business of knights (II, 1).

tyān gūṇa janyo (fem) kē-kā chh, why is there a Brahmanical thread on your neck (II, 3)?

hara Teri vishā-ma sūbhā-ha nūnā chhā, we are smaller than all things in Thy creation (I, 5).

tum ko chhan, aur pā kē-lai rā-chhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jāngal-mē bahut ādmi yāśē chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

mai ēso allu khātī, I am not such an owl (page 168).

wi-ko kwē chyōlo nhōti, of him there is not any son (II, 6).

myērē dogoriyā rāji hunēr nhātan, my companions will not be consenting (II, 4)
jēwor aur karāmālā-hi thaili ab kabhāi milanēr nāi, the jewels and the magic purse (fem.) will never be got (page 97).

mai yaso sorāp liyāk nē chhīyā, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jō lekhiyō chhīyō, te puṣo, he read what was written (II, 5).

wi-kū gūlon jānyō (fem.) *chhī*, on his neck was a Brahminical cord (II, 2).

jān sypāp chhī, there was a young woman (II, 5).

rāja-hi cheli aur mai rāj-mahālā-hi chhōjā-mē baithiyā chhīyē, (a woman is speaking), (we. i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wi-kū lakṣṇā bhīṣā sunār chhīyā, her clothes were very beautiful (II, 5).

jhūṭi bolāyo, chugali khāno, ghās khāno, wi-huṛi ke bai (fem. plur.) *nī chhīn. aur lagai sō abgūn-ā* (maso. plur.) *chhīyā*, telling lies, eating (i.e. doing) backbiting, eating (i.e. taking) bribes, were nothing to him, and also there were all vices (i.e. he had every vice) (page 216).

wā-kū bhitar nēchhā-mē ēb kūrj chhīyō; *wā-kū jāpā-huṛi sīṛi chhīn*; *wi kūrj-mē phūl aur nānā nānā pāt bichhīyā chhīyā*; *wā palān bichhīyō chhīyō*; *phūl-ān dhoriyā chhīyā*; *sunā-kā garāwā aur pāṭhkhā aur bahāwā bhālī chhī*; *chhīn*; inside that place, on an elevation, was an arbour; there were steps for going to it; in that arbour flowers and various kinds of leaves were strewn about; there there was a bed spread; flower-vases were set about; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The Infinitive or Verbal Noun has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭanā-ko*, of going; *hiṭan-hūṇi*, for going, to go.

The strong infinitive is made by adding *āyo* to the root, with an oblique form in *āyē*. Thus, *hiṭāyo*, the act of going; *hiṭāya-ko*, of going; *hiṭāyē-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *a*, come; *ka*, say; *ra*, remain; *lyā*, bring; *kā*, eat; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *āy* and *āyo*. Thus, *āy*, the act of coming; *kūyo*, the act of saying; *rūyo*, the act of remaining; *lyūyo*, the act of bringing; *chārūyo*, to cause to graze, to graze cattle. The *ā* of the infinitive is often needlessly nasalized, so that we also have *ānā*, *kūnā*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *āyō* (*āṇō*); thus, *kāyō*, to cause to say; *chārāyō*, to cause to feed. This *ā* is often contracted to *au*, so that we also have *kauyo*, *kāṇā* and *chārāyō*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive: and the termination itself is *a* or *ga*, not *an*, *ago*. Thus:—

<i>jā</i> , go,	makes its strong infinitive	<i>jāga</i> or <i>jāga</i>
<i>dī</i> , give	"	<i>dīga</i> or <i>dīga</i>
<i>lī</i> , take	"	<i>līga</i> or <i>līga</i>
<i>hū</i> , become	"	<i>hūga</i> or <i>hūga</i>

Similarly, for the weak forms, *jān* or *jān*, and so on.

It will be observed that the *a* of the infinitive termination is the cerebral *a*, not the dental *a*. In one instance (given in the third example below), I have come across a word in which the *a* is dental (*koran*, not *kuray*). We can compare this with the rule in Pāṇjābī, in which the *a* of the infinitive usually, but not always, becomes *u* after a root ending in *n*. In Kumaoni the *a* does not necessarily become *u*, for in the very first example given below we have *maran*, not *maran*, and near the end of the examples, we have *karaga*, not *karano*.

The following are examples of the use of the infinitive:—

(a) WEAK FORMS—

yē-lā marana-kō bakhat nī āyo, aur yo ēl lāmar-kani bachān-nē mūrī ga-chh, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

lauṇa-kī nī, the (idea) of returning came (to him) (II, 7)

tū dagaṛī bhāt karano-kī buri iohchhā chhī, there was a great desire of (i.e., for) making a meeting with thee (I, 2)

nī jāgū dekhay-huni hīṭī-dī hūan, come and set out for seeing that place (II, 3).

eastān-huni baithī gayo, he sat down to rest himself (II, 7).

paṛī dhunay-huni nasī ghyā, they went away to search for water (I, 1).

lākīṭā kulan-huni dhurh jāi-raī, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

goru-bhaṛsan oharay-huni bay jāi-ra-chh, he has gone to the forest to graze cattle (I, 3).

talau-mē paṇī pin-sū āyā, they came to drink (lit. for drinking) water in the pond (I, 1).

Pachhō-kō Paika-kī cheli uī bakhat dhān kutan lāgi rē-chhī, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

āpaṇī dagaṛīyam-kani dekhay-sū āpaṇī khaḍī-mē dharī liyo, she put it in her pocket to show to her friends (I, 2).

yō dūṛī Paik wā laran-sū tāyār bhāyā, these two Heroes became ready for fighting there (I, 4).

wī-kani māray paithā, they began to kill him (II, 2).

ēk sāhar dekhay paithā, a city began to be visible (II, 3).

ākhān-batī āsu āy paithā, tears began to come from (her) eyes (II, 6).

kāman paithā, they began to tremble (I, 4).

kāi-hani tu yeti āy jan diyē, do not allow anyone to come hither (II, 5).

dukh nī hun pāy-chhiyo, sorrow was not getting (permission) to occur (i.e. could not occur) (II, 7).

u Paik dhurà-huni jãñ ligi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

bucôjo ãpànã ghur-huni lyũñ ligi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhutã balãyo, chuguñ khãyo, ghũ khãyo ur-huni ke bāt ni chhĩn, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yã-vlẽ mãi tumaro ãño chai ran-chhyũ, for this reason was I looking for your coming (II, 3).

ur-kani dhunano chai-chh, to search for him is proper (i.e. we must search for him) (II, 4).

kũcar-kani anyarã-mẽ hiñyo paro, to walk in darkness fell to the prince (i.e., he had to walk in darkness) (II, 7).

Pachhẽ-kũ Paika-ko tarãñ katuk chh parakhãyo chai-chh, I must test how much muscular strength the Western Hero has (I, 1)

ghamanẽ kai manushya-kani karãyo ni chhĩn, it is not proper for any man to show (i.e., make) pride (I, 4).

ni-kani vbatũ chũñ jã-chhĩn, I am going to give leaves to him (I, 3).

kũmura-le wĩ-kũ dagũñ jãñ-kũ karũr karo, the prince agreed to go with him (II, 4).

mã-le bũñ-bũñ jãñ-ko chhũmanãñ supo, I heard the tramp of (their) going along the road (page 197).

mãĩ ek sũdũh-thũĩ salũh lĩñ-kũñ gũ-chhyũ, I went to a holy man to take advice (II, 8).

rãjã sab ãpànã majiran-kani aur nankaran-kani sumodrũ-ka kinãrũ har khaurũ-hũñi lĩ-gayã, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahavĩ dẽs rũñ lãyek chhũn, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiñano*, going.

The derivation of the participle shows that the *n*, having descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *r* instead, thus (incorrectly, according to the derivation) *hiñaro*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiñanai* (really an old locative), or *hiñanũ*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiñanai* or *hiñanũ*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rũñũ*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhũ*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyũ*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayū*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms:—

hiṭanai-(or *hiṭanā*-) *rayū*, I remained a-going, I continued going.
hiṭanaira-(or *hiṭanāra*-)*chhū* (for *hiṭanai ra-chhū*, etc.), I am a-going, I go, or even, I shall go.
hiṭanāira-(or *hiṭanāra*-) *chhiyū* (for *hiṭanai ra-chhiyū*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindi *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanā* is, as usual, *hiṭani*, and the masculine plural is *hiṭanā*.

Thus:—

mai (fem.) *mai jānyū*, *tu bhāo hūw*, if I had died, it would have been well: equivalent to the Hindi (*jō*) *mai mī jāī. tū bhātā kōtā* (page 182).
jā māḥ bagachā-mē sochanā sochanā phāranā ra-chhiyū, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).
ma-le ādimina-ki bari bhīr (fem.) *āḍi dukhi*, they saw a great crowd of men coming (II, 5).
Mātang Mahādēb-jyā-kā bachan (plur. masc.) *purā hūnd dāhi-bēr*, Matanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have:—

mai hīn li-bēr āpāw nūn belamūnai-rayū, I having taken a harp, keep a-diverting my mind (page 184).
yeth-uth phirāni-rayo, he remained a-wandering hither and thither, i.e., he continued to wander (II, 7).
bari rāt bāt karānai-rayū, the whole night we remained a-making words, i.e., we kept conversing (pages 187, 188).
ni-mē phāṭik chomākonai-rā, in it many crystals have remained a-glittering, i.e., are glittering (II, 3).
'am-pāni chhori-bēr maranū' kṣāi-rā, they are saying, 'having abandoned food (and) water we die' (page 195).
ek dīn ā dik hāi-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).
ā lai meri tarāph bhāṭi-kāi chhānai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jāb n jānai-rai-chhi, tō māi-ajāni bhāt bār chāni, when she was going away then she looked in my direction (page 188).
ek āḍāḥ hōm karānāra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 188).
ek jānā āḍmī khelānāra-chh (for *khelānā ra-chh*), a young man is sporting (II, 7).

tam bahant ān-baṭi phirānāra-akhā (for *phirānā ra-akhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karānāra-akhāyā (for *karānā ra-akhāyā*), what wast thou a-doing (II, 9) ?
jab ham gaṭ-baṭi lohar-mē ānāra-akhāyā (for *ānā ra-akhāyā*), when we were coming from the village into the city (page 81).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-akhā*, he has gone. *hiṭi-akhā*, she has gone; *hiṭa-akhāyo*, he had gone; *hiṭi-akhāyā*, she had gone.

Causal verbs, whose infinitives end in *āno*, form the weak past participle in *ā*. Thus, from *bachāno*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachāi* or *bachē*.

The following weak verbal past participles are also irregular :—

Infinitives.	WEAK VERBAL PAST PARTICIPLES.	
	Masculine.	Feminine.
<i>rāno</i> , to remain	<i>ra</i> or <i>raa</i>	<i>rai</i>
<i>kāno</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>āno</i> , to come	<i>a</i>	<i>ai</i>
<i>lyāno</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāno</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>hāno</i> , to become	<i>bha</i> or <i>bhaa</i>	<i>bhai</i>
<i>dāno</i> , to give	<i>dā</i>	<i>dai</i>
<i>lāno</i> , to take	<i>lā</i>	<i>lai</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭā*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachāi* or *bachai*. The following are irregular :—

Infinitives.	STRONG VERBAL PAST PARTICIPLES.	
	Masc. Sing.	Fem. Sing.
<i>rāno</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rā</i>
<i>kāno</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>āno</i> , to come	<i>āyo</i>	<i>ai</i> or <i>āi</i>
<i>lyāno</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyai</i>
<i>jāno</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>hāno</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dāno</i> , to give	<i>dāyo</i>	<i>dai</i> (plur. <i>dai</i>)
<i>lāno</i> , to take	<i>lāyo</i>	<i>lai</i> (plur. <i>lai</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyo*. Thus, *hiṭiyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindi, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyāgo*, to bring, like the Hindi *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle :—

moī-le āpā-kapī jūngal-mē pariyo pāyo, I found myself fallen (i.e., lying) in the forest (II, 2).

two-kapī ek lekhiyo timā patr milālo, *Je vī-mē lekhiyo chh*, *te tu karipē*, you will find a written copper tablet. Do what is written in it (II, 3).

nau kunār Bājibān-kapī harāigo dekhi-hār, the nine princes having seen (i.e., considered) that Bājavāhana was lost (II, 4).

doharo vīs-mē bhariyo raū-chhiyo, the other was remaining filled with anger (I, 1).

ur kūj-mē phūl aur nānā nānā pāt bicchiyo chhiyo, *raē pānā buchhiyo chhiyo*, *phūl-dān dhariyo chhiyo*, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122). *raja-ki cheli aur māī rāj-mahāl-kā chhūjū-mē baithiyo chhiyā*, (we, viz.) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭāgo*, obl. sing. and masc. plur. *hiṭāyā*; fem. *hiṭāi*, it is to be gone, it (or he) will go; similarly, *mārāno*, he is to be beaten, he will be beaten.

Examples of the use of this participle are :—

chhiyatrānā-ko je kām chh, *te karāno chāī-chh*, that is necessary to be done which is the business of knights (II, 1).

juān, bhālo dekhano chāyo, bānī gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ek bānī sundar dekhani chāyī juān syāyī chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab kama-le kē karāyo-chh, now what is to be done by us (page 198) ?

muluk jittāyā chāinē, countries are necessary to be conquered (i.e. must be conquered) (II, 1).

vē-le Mahādēv-jyū-ki puṣā karāyī sēkai, by him the worship of Mahādēv-jī was taught to be done (i.e., I was taught how to worship) (II, 2).

ek bāt (fem.) *kama-thāī bāyī chh*, one thing is to be said to you (II, 2).

hamari khūṣī (fem.) *rūṭī yā nī chhi*, my wish was not to be remained here (i.e., I did not wish to remain here) (page 201).

īman jān aur māī jān āṭmī jāṭ ek-bāṭhī hokē, tā nī hūnī bāt kē nī raū (for *raū*), when men like you and me will become (i.e. get) together, then anything will not remain not to be become (i.e. impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hūi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hūi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *māri-bēr* (or *māri-bēr*) having been killed. Compare *māri-gu-chū*, he has been slain (II, 2).

Verbs whose infinitives end in *ēgo* (including causals) form the conjunctive participle in *ai* (not *di* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives	Short Conjunctive Participles.
<i>rāgo</i> , to remain	<i>rai</i>
<i>kūgo</i> , to say	<i>kai</i>
<i>kamro</i> , to cause to say	<i>kambai</i>
<i>ēgo</i> , to come	<i>ei</i> (see above)
<i>lyūgo</i> , to bring	<i>iyai</i>
<i>jūgo</i> , to go	<i>jai</i>
<i>hūgo</i> , to become	<i>hai</i>
<i>dīgo</i> , to give	<i>dī</i> or <i>dī</i>
<i>līgo</i> , to take	<i>lī</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (q. v.). The following are examples of its independent use:—

aman māi dekhī bari risa di, to them, having seen me, great anger came (II, 2).
apā-āpā-kapi nūno jūni-bēr, uohhatū-paohhatū, hāt jorī, bintī kari, ai syāpī
aur ut-kā khucēn-thē chhōpī-bēr, apāpā ghar-khūi gāyā, each having considered himself small, wailing and lamenting, making supplication, having got rid of (i.e. away from) that woman and her husband, they went to their own house (I, 4).

'myārā jagarīyā yē hāt-mā rājī kunār nūtan' hai, saying (in his mind) 'my companions will not consent in this affair' (II, 4). Here *hai* (like the Khas-kurā *bhāni*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

'mero mālik Rājvāhan ut chh' hai, saying 'that person is indeed my lord Rājvāhana' (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

larai kari-bēr yō-kapi muluk jītanā ahanā, having done fighting, this (prince) must conquer countries (II, 1).

Rājvāhan-kapi ut dekhā-bēr isaj bhayo, to Rājvāhana, having seen him, there came astonishment (II, 2).

rājā-kū chhūlū-thū bhala ādimī sanaji-bēr, having understood the king's son to be a good man (II, 2).

Mātanga-kī bāt sunī-bēr, having heard the words of Mātanga (II, 3).

a khusā-khusā bhūjī-bēr Mātang-thūi gōyo, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki durdāsū dekhai-bēr, having shown the evil state of sinners (II, 2),
ut-le dhāt logai-bēr kaye, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ā yā-nā dēhāi-lāi nāi-gōyā, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang nāhar kai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).
Mātang-thāi ai-bēr ai-le ek ratu bhū-mē āhar diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ek bōyā bañā-lā tati jai-bēr āi jari-gayo, having gone under a big tree he fell
 asleep (I, 1).

satu-ko thālā ai-bēr bōyā āgo, taking a sack of saltū he set out on the road
 (I, 1).

A Noun of Agency is formed by changing the *ano* of the Infinitive to *apiyo* or *apiyā*. In two of the following examples the words *hapiyo* and *karanipā* have rather the sense of a future passive participle than of a noun of agency.

tu jaso bahādūr hētāi kapi diyyā (represented in Hindi by *denēvalā*) *hamā-
 le kwā nī dekho*, I never (before) saw anyone (who was) such a brave
 thuster aside of epithets as thou (page 185).

je hapiyo (Hindi *hōnēvalā*) *bhāyo te kā-chh*, that which is to be will be (page
 81).

sājū-thāi nī karanipā karm karai, having got done by the king things which
 should not be done (Hindi *jū kām us-kō na karā-hē thā, yē karāyē*) (page
 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *kītanēr*, a queen. Examples are:—

Pachhā-hū raunēr Pālā-kō patāgan mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kosūr karanēr jo ghue di sakā-chhāyū, bachi jā-chhāyū, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr chhāi, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 88).

myānī dagariyā rāji hunēr nāhūn, my companions will not be willing (*kōnā-
 sōlā*) (II, 4).

tum mē-kapī mārī dēlā, tu mē-kapī ā thāhī mīlanēr nāhī, if you kill him, then
 I shall not get that bag (page 100).

human jēwar aur karīmata-ki thūli āh kabhāi mīlanēr nāi, you will never get
 (*mīlāwālā*) the jewels and the magic bag (page 97).

bhol rāja-kō chhōtō ānēr chh, tomorrow a king's son is a comer (*ānēwālā*), i.e.
 will come (II, 3).

thūār-ā ghāl-mē hamāro thagapanho nūlūn bāi jānēr chh, in a very short
 time my swindling will become known (page 144).

kalpa-mundārī jīvanēr suvanēr chh, Kalpasundarī (fem.) is learned and intelli-
 gent (page 116).

u tātī-jālai jānēr āhī, jāti-jāni bōtan muni tum thāri nī-kolā, he will not go
 until you stand under the trees (page 189).

tiya, to give, and *liya*, to take; sing. *de diya*, *liya*; plur. *diau*, *diyan*, *diya*, *liya*, *liya*.

The following are examples of this tense in the second person —

tu wā jā, do thou (masc.) go there (II, 3).

(tu) dhairya kar, do thou (fem.) make courage (II, 6).

ayarā ākhā-mē jhār pāikhi ga-ākh. gāri-dē, a speck of dust has got into my eye, extract it (I, 3).

tu luki ran, do thou remain concealed (page 128).

Changā-kapi go karāp diya ki 'tu lai syāni hai jagē aur bahut ādimin dagari rayē', he imposed this curse upon the Chāngas, 'thou also become a woman and dwell with many men' (page 121).

tu myārū hōt kharān-kapi kholi dā, do thou unfasten my bands and my feet (page 169).

wi-mē tu jāyē, go thou into it (II, 3).

te tu karigē, do thou that (II, 3).

gē-huni tu swain-ōt jūe māyigē, do not thou consider this merely a dream (II, 3).

kai-kani tu yeti tū jan diya, do not thou allow anyone to come hither (II, 5).

āchhu, tu-t li-diya, good, thou verily take it (I, 4).

tum kamari lafai dekhī-diyan, do you please look on at our fighting (I, 3).

bhūmā-kani nī mārou, do not ye kill the Brāhman (II, 2).

(tum) nāhē dagari alag hīan, do you step aside with me (II, 2).

tum wā jagū dekhān-huni hī di lalan, do you come along to see that place (II, 3).

tum ke nī dāran, do not you fear at all (page 116).

tum māi-dagari byā lai karav. rājya lai liyā, do you both make a marriage with me, and also take the kingdom (II, 6).

gē-kapi chhāri diya . . . phiri lafai diya, do ye let him go, and put him back again (II, 2).

wi-kuni myān-mē jo chānē ā dekhī sakant, tum lai dekhān ta dekhigē, those who wish to see her in the fair can do so; (if) you would see, then see (page 165).

tum wā-kā ādimin dagari gesikāi wili jāyā jesi-kāi hōē tuman pachhyāno nē aur jatuk naki tumarā pati hai sakala tatuk kariyā, do you mix with the people of that place, so that no one may recognize you; and do as much harm as can happen through you (page 224).

phiri tum ghar ā-jūyā, then do you (feminine) come home (page 169).

tum wi-thōr kāyē ki, 'tu dhō bapū hālāoi ta ham twā-kapi chhōrē dyāh'; *par wi-kapi chhōrīgā jān*; *jāwē kām karī hālāoi, wi-kam bēri pūrai diyā, rōj-dithē kāyē ki, 'yo bāp-ā jādē ādimi chh, kashik-ā mōl nī dātāno, wi-kapi mārī lai diya'* * * * *tum rōj rōjoi-kī chhōli-thūi jānāi-rayā*, do you say to him, '(if) thou wilt finish making the (secret) way, I (honorific plural) will release you'; but do not release him; as soon as he shall finish the work put before him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also' * * * do you keep a-golter every day to the king's daughter (page 103).

The Future is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *to* becomes *ti* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *to* becomes *ti*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>to</i>	..	<i>ti</i>	..
2. <i>tu</i>	<i>ti</i>	<i>ti</i>	..
3. <i>ti</i>	<i>ti</i>	<i>ti</i>	<i>ti</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

mai dēs dēśen hīñlo aur vyāpin-kari dhūñlo; *jo myārā man uñ jūti, wē dāpurī byā kari lyūlo*, I will go from country to country and will seek out women; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūñ ān pañhalo, tab māi lar yē māñdup-mē lūti rūlo, aur tu Bīkaṣbarmā-thā kayē, 'tu bāro dhūñtī chhar, jab māñdup rāp pai-lelai tu jūti kē ke karalai,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

mai tithūp jōgi bān-bēr ūlo, I shall come to the cemetery, having turned myself into a Yogi (page 229).

yē-kari yē-kā bōba-ko rājya uñ deñlo, I will also cause his father's kingdom to be given to him (page 228). *Deñlo* is the future of the causal of *dēño*, to give.

phiri tumari ācāl-dhīri dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhāt mai ghāñ bājūlo wē bakhāt jōtai wē bhai rayē, jab ghāñ dīfālī tabh āgū-thā āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

mari jālo, I (fem.) will die (page 74).

ego kari-bēr tu Pālān-ko rājū hai-jalai, having acted thus, thou wilt become the king of Pālān (II, 3).

yē kām-kari kari hūlulai, aur yō bāt hai-thā nī kaulai, ta māi tūc-kari chhori dyūlo, if thou wilt complete this business, and will not tell this thing to any one, then I will release thee (page 105).

tu Kalpasundarī hoī, aur kuchh din Bīkaṣbarmā-dagari rauli, phir jab u lai Upahār-barmā-mē mili jeto, tu u-dagari bahut din jālai sukhi karai, thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

ʾa k a a m a h e w h e a l o b e d u U p a l a a a m u
i b e h a p p y t h h m f o n y a l l

t o k n k e d e w w i l o u f m . g . u . m m (page 115) ?

r a y s h a s j a t i , t h o u (f e m) w i l l a g r e e (page 119).

j e t a k a u l i t e m a i k a r i d y a l o , w h a t t h o u (f e m .) s h a l l s a y , t h a t i (f e m .) w i l l d o (page 183).

b a y - m e h a m l o g u n a - k i h a r - j e t - k a r i k o j u n d o , w h o w i l l k n o w o u r (r e s p e c t i v e) d e f e a t a n d v i c t o r y i n t h e f o r e s t (I, 2).

ʾy a r b p u r u q a i ʾa - m e r a u l o , h e w i l l r e m a i n i n h i s o l d b o d y (II, 2).

ʾe k d i b y a - ʾa - m a l o ʾa d i m i ʾa l o a m a n w i t h a c e l e s t i a l b o d y w i l l c o m e (II, 6).

a s a b k h a i l o l o , h e w i l l e a t t h e m a l l u p (I, 4).

b h i l u t a i p e k a r i l o a u r m e r i s y a d i l t a i p e k a r i l o t o - m o r r o w b o t h h e w i l l b e a r r e s t e d a n d m y w i f e w i l l b e a r r e s t e d (page 97). *Pakarizo* is passive of *pakarizo*.

m o r i c h y e l e s o k a u l i , m y d a u g h t e r w i l l s a y t h u s (page 72).

t y a r b d a y o q a r a n y p a i t h a l i , s h e w i l l b e g i n t o d w e l l w i t h t h e e (page 74)

d a b y a d r i s h i k i h a i j a l i , t h e r e w i l l b e s u p e r h u m a n p o w e r o f s i g h t (page 58).

g a d - m e j a i - t e r l a q u l a , h a v i n g g o n e i n t o t h e v i l l a g e w e s h a l l f i g h t (I, 2).

j a t a b d a k h h o m d i s a k a l i l t a t a k t e r - k a r i d y a l o , w e (i . e . I) s h a l l g i v e y o u a l l t h e s o r r o w t h a t w e c a n g i v e (page 96).

t u m d a i j a n i r i j y a k u r o l a , y o u t w o p e r s o n s w i l l d o r u l i n g (II, 6).

r a j o t u m j e k a u l i t e h u d a m d e l o , t h e k i n g w i l l g i v e t h e o r d e r w h i c h y o u w i l l s u g g e s t (page 104).

j a t i j a l i b o l a n m a r i t u m t h a i n i n a b o l u , u n t i l y o u (f e m .) s t a n d u n d e r t h e t r e e s (page 189).

t y a r b d a i j a n i l y a n d a r i n h a d i l a , t h e r e w i l l b e t w o m i n c h i l d r e n t o t h e e (page 182).

b a r a b a r t u w i n a n a n a l a n h a d i l a , t h e r e w i l l b e c h i l d r e n t o y o u r e g u l a r l y (page 190).

s a b b a t (f e m . , p l u r .) ʾa p k i h a i j a t i n , a l l t h i n g s w i l l c o m e t o p a s s o f t h e m s e l v e s (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix to the weak oblique form of the present participle. Thus, *hiṣṣa-lo*, he will probably go, he probably is going.

Examples are :—

y o k e j a d u - h a d u j a n a n k a n a - l i , t h i s (w o m a n) w i l l p r o b a b l y b e a - k n o w i n g s o m e k i n d o f m a g i c o r o t h e r (i . e . s h e p r o b a b l y k n o w s) (page 183).

ʾi b a r d ʾy a n i c h h a n , t o t a m a n m a l l i m c h h a k a l e r - l a , h e (p l u r . o f r e s p e c t) i s v e r y w i s e , t h e r e f o r e i s i t k n o w n t o y o u w h e r e h e p r o b a b l y i s (page 71) ?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṣṣa*, going, Past Conditional *hiṣṣu*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindi formed from the present participle without any suffixes at all (*chalta*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanā</i> , <i>hiṭanyā</i> or <i>hiṭanī</i>	...	<i>hiṭanā</i> or <i>hiṭanā</i> .
2. <i>hiṭana</i>	<i>hiṭani</i>	<i>hiṭanā</i>
3. <i>hiṭana</i>	<i>hiṭani</i>	<i>hiṭanā</i> (fem. <i>hiṭani</i>).

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

mai mari janyā ta bhalaṭ hano, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chū*, he is *n*-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭā-chū*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭā-chū</i> , (-chū) or (most usual) <i>hiṭā-chū</i> , etc.	...	<i>hiṭanā</i>
2. <i>hiṭā-chū</i>	<i>hiṭā-chū</i>	<i>hiṭā-chū</i> .
3. <i>hiṭā-chū</i>	<i>hiṭā-chū</i>	<i>hiṭanā</i> or <i>hiṭanā</i> (fem. <i>hiṭani</i>).

For the various irregular verbs we may quote the following forms :—

dekhā-chū, or *dekhā-chū*, I canse to see ; 2. sing. masc. *dekhā-chū*,

dekhā-chū, 3. sing. masc. *dekhā-chū*, *dekhā-chū*, and so on.

rū-chū, or *raū-chū*, I remain ; *rū-chū*, *raū-chū*, and so on ; so *kū-chū*

kāū-chū, I say ; *ū-chū*, I come ; *lyū-chū*, I bring, etc.

jā-chū, I go ; *jā-chū*, etc. So *chā-chū*, I wish ; *kā-chū*, I eat, etc.

hū-chū, I become ; *hū-chū*, etc.

dī-chū, I give ; *dī-chū*, etc. So *lī-chū*, I take

dekhā-chū, I am visible ; *dekhā-chū*, etc. And so all passives.

The following are examples of the more usual (contracted) form:—

tu a kay koto ja man t m me w
t m kwe m ni a e jha on a g jha on, do you know even any method
 of exercising by a charm? (see below).

The following are examples of the more usual (contracted) form:—

wa dān-baṭi maṭi āpāyā aagarāṇan-hai ālay rā-ehhā, aur dha rān-kānān-mēṭi tūyī
rā-ehhā, aur ālāhādāy-jyū-kī tapasyā karā-ehhā, from that day I am dwelling
 apart from my companions, and I am remaining engaged in religious acts,
 and am performing austerity (in honour) of Mohadēva-jī (11, 2).

vi-kapī rāṭhī dīyī jā-ehhā, I am going to give leaves to him (1, 3).

'tūm jā-ehhā tu maṭi tū-ehhā': so maṭi-le kya kī, 'geso nī hai sakano; tu maṭi-
kaṭī bhāto jai mēnān-ehhā, tu jē maṭi kē-ehhā, te tu kae' (if you (ma-o.)
 are going, then I (fem.) also am coming. Then I said that, 'such cannot be
 (see negative present, below); if thou (fem.) lovest me, then what I am
 saying, that do thou do (page 124).

tab-luṭī maṭi jūgū jūgū māṭī khā-ehhā, since then I (fem.) am eating, begging
 from place to place (i.e.) I live by begging (page 111).

tūm bārī āgānī chhū aur jo yāṭkū kē sūkhān-kapī chhīyī-bēr pūṭolā-ko phikū-
yo kua hūṭ chhīyī ānārā upar tūm bārī dāyā rōkhā-ehhā; kare āpāyān ye nāṭh
kām dekhī bārī dik chhī, aur pē-kapī ābhōṭī dīyā chā-ehhā, you (ma-o.) are
 very wise, and show great mercy upon those who wish to prepare for the other
 world after giving up the pleasures of this world: now I (fem.) seeing this my
 own low profession am much troubled, and wish to abandon it (page 72).

maṭi haṭ dekhano tū jūgū-ehhā, I (fem.) also know how to inspect hands (i.e.
 to tell fortunes), (page 117).

bhāl jaso dēkhī-ehhā, thou appearest like a Bhāl (11, 2).

yo bārī nāṭī lāt chhī kī yesh-gay-wālo ādīmī hai-bēr dākhna-ko kām karā-ehhā.

āj-baṭī tē 'kudhāṭ pēso nī kōṭī, kē-ehhā aur bhūṭ ādīmīnā-kī gāṭiyāṭ rā-
ehhā, tu maṭi tū-ehhā chhīyī dī-ehhā, this is a very evil thing that being a
 man possessing such qualities, thou art doing the business of robbers. (If
 thou art saying (i.e. wilt say) 'I will never do such a business, and art
 remaining (i.e. wilt remain) like respectable men, then I am getting thee
 released (i.e. will release) thee (page 135).

tu 'Kām-āyāpāṭ kē-lu maṭi dekhī dik chhī, koi kē-ehhā? so wā-ko dik hūna-ko
kāṭān jo chhī kī tū-ehhā āgānī Rātī-hai lagū bhāl dekhī-ehhā, yē nīle tēvī
rāṭ karā-ehhā, aur tū-ehhā dukh ā-ehhā, art thou (fem.) saying that (koi,
 literally, saying) 'Why is Kāmādēva troubled at seeing me?' Now this is the
 reason of his being troubled, that thou appearest more beautiful than Rātī
 his wife; for this reason he is making anger to thee (i.e. he is angry with
 thee), and is giving thee sorrow (page 122).

tū āpā-hūṭī bāṭī batā-ehhā, thou (fem.) art showing thyself off too much.
 (page 78).

jāṭuk tū maṭi-kapī dekhānā chhī-ehhā, wī-haṭ tōi bāṭī maṭi tū-ehhā dekhānā chhī-
ehhā, as much as thou (fem.) desirest to see me, much more than that even
 do I desire to see thee (page 55).

je kunigo dhayo te hũ-chũ, that which was to be is (page 84).

añ yo yeso karã-chũ, to ke maĩ khũ-chũ, ke nero paratũr khũ-chũ, now, (it) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).

mar, puja hũ-chũ, their worship (fem.) takes place (page 75).

meri mau-kapi u bahau! bhola maũ-chũye, she loves my mother very much (page 167).

yo ãpiniũ malika-bi bayĩ fakat karã-chũya, she does great service to her husband (page 174).

ana-pini chhori-bĩr maraũ, we are dying having given up food and water (page 195).

ab twẽ-lagĩ phul dũũ, now I (masc plur. of respect) give the fruit to thee (II, 3).

ab ke karãũ, what shall I (fem. plur. of respect) do (page 117)?

tum kũc mantra-le jhũgano lai jũnan-chũ? ke apũy jũnã-chũ ye-kuni bachũt diyon, do you know even any (method of) exercising by a charm? (it) you know any device, save him (page 64). Here jũnan-chũ and jũnã-chũ are absolutely synonymous.

jeũgal-mũ ke karã-chũ, what are you doing in the forest (page 70)?

tum gũ-hai kã-lai jũ-chũ, why are you going from here (page 165)?

kũc hũt dekhũ-chũ, do any of you show your hands (to have your fortune told) (page 177)?

maĩ khũ-chũ hi 'tum jan lãlar-mũ man lagũ-chũ anũ-kapi chhori diyon,' I say that, 'do you give up those things to which you apply your mind' (page 214).

dũkuna-ko kũm karũ, they practise the business of robbers (II, 2).

nũtũ jũtũ chũ, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).

maĩ-kũ ye-lũ apũy bahũt hũ, to me many devices of this come (i.e. I am able to suggest many devices) (page 189).

myũ-mũ jo chũnũ ã dekhĩ sakũ, in the fair, whoever desire, they can see (see) (page 185).

arth-kũm kũũ hũ, kũ-le ã bũũ, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75)?

arth u chũ jar-kũ ãdĩmi kũũũ, bũũũ, aur sũũũ rãkũũ, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative the above forms are not used, the forms of the Past Conditional being used instead. Thus, *nĩ hũtanyũ, not nĩ hũtũ-chũ, I do not go. Examples are:—*

maĩ apũyũ kũũ-kũ bũũ dũ-bũ mũũũ nĩ chũnyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chũr lai chũũ, ta yũũ nũkĩ chũrĩ nĩ karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 53).

yo bũũ jũdũ ãdĩmi chũ, kũũũ-mũ mũ nĩ bũũũ, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko vikhy-sukh-le dharam ni bigarano, par ham arth-himān-kapē ni jīvanē, the virtue of a wise man is not spoilt by worldly happiness, but I (nase. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus:—

I was going, I used to go, etc.

SINGULAR		PLURAL	
Feminine	masculine	Masculine	Feminine
1 <i>hīā-akhīyē</i> , (- <i>akhīyē</i>)	..	<i>hīā-akhīyē</i> (- <i>akhīyē</i>)	.....
2. <i>hīā-akhīyē</i>	<i>hīā-akhī</i>	<i>hīā-akhīyā</i>	.....
3 <i>hīā-akhīyō</i>	<i>hīā-akhī</i>	<i>hīā-akhīyā</i>	<i>hīā-akhīn</i> .

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense:—

jai syāpī māi behān chā chhīyē, *thāk yo usi chhī*, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chhōlo tu chā chhīyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhī-akhīyō, he was appearing (i.e. looked) like) a Blūl (II, 2).

he dukh ni ham paū-akhīyō, no pain was permitted to exist (II, 7).

u gūpā bājūn-mē nar kabya parān-mē man lagū-akhīyō, our *rājya* *hi* *surph* *kabhāi* *n* *chā-akhīyō*, we used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām aūi-bēr dāhro rā-mē bhariyō rā-akhīyō, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jūgūlā-ko bich-mē jo gār jā-akhī, the river (fem.) which was going in the midst of the Dandaku forest (II, 3).

jai-kā hāt-mē n rā-akhī, on whose hand it (fem.) remained (II, 7).

dui nāmī Pākh, th Pūrah dīā-hi kun-mā dāhro Pākh-hi kun-mā rā-akhīyō, two famous Heres used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

ut āīmī-kapī bahut dāl ā-akhīn, to that man many things (fem.) were coming (i.e. he knew many things) (page 215).

kasār karānēr jo ghūs dē solā-akhīyā hāshī jā-akhīyō, *garabā-ko hūē nī n ā-akhīyō* *jāgō jāgō chōrī hī-akhīn*, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm:—

I went.

PRESENT.		PAST.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>gāyā</i>	...	<i>gāyā</i>	...
2. <i>gāyī</i>	<i>gāyī</i>	<i>gāyī</i>	...
3. <i>gāyā</i>	<i>gāyī</i>	<i>gāyā</i>	<i>gāyī</i> .

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *gāyā* (intransitive) means 'I went,' *mārā* (transitive) means 'I was killed.' 'I killed him' would be *mai-le us-karī mārā*, by me, with reference to him, it was killed; or *mai-le us mārā*, by me he was killed. The construction is, in fact, exactly the same as in Hindi, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows:—

rāyā, to remain, *rayā* or *raia*; so *kēyā*, to say, causals like *dekhāyā*, etc.

āyā, to come, *ayā* or *aiā*; so *lāyā*, to bring.

jāyā, to go, *gayā* or *gaiā*.

hūyā, to become, *bhūyā* or *lhaia*.

dāyā, to give, *diyā* or *daiā*; so *lāyā*, to take.

The following are examples of the use of the past tense of intransitive verbs:—

tharī-ū dhīl mai us tūhāyā, tālai yāhān pātā-ko chhānchhāyā aur sugandh ānā paithī mai jaldī nīlī gayā, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 12A).

mai mūyā, I died (II, 2).

mai jwān bhūyā, I became a youth (II, 2).

mai bhalo hū gayā, I became well (II, 2).

mai ek gubhān-kū wā rāyā, I (fem.) dwelt with a cowherd (page 113).

ab bhānī-thā āyā, now I (fem.) came to you (II, 6).

dōpharī jūleh hīyā, he marched till noon (I, 1).

tharī-ū dhīl-mē āyā-bāī bhāir nikāyā, after a short time he emerged from the fire (II, 5).

n jhulā-kai talā kudo, he leaped down from the swing (II, 5).

n us-thā dōmī-thēr gayā, aur us-kū khatān payā, he went running to him and fell at his feet (II, 6).

gēh-uth pheranāi rāyā, he remained a-wandering hither and thither (II, 7).

Bāmadab pishē rājā-thai dya, the saint Vāmadēva came to the king (II, 1).

n khush-khusā bhūjā-bēr Mātang-thai gayo, he escaping secretly went to Mātanga (II, 4).

vi-bhāṭ tith lūgi, compassion (fem.) touched him (II, 6).

rānī-ki khabar sujanā-ki aur āpūnā ādinā-ki bhēt karānī-ki bhāṭi phakar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

anān māṭ dekhā bhāṭi rās ai, seeing me great anger (fem.) came to them (II, 3).

āpūnī jū-thē āhitar bhūjī gāi, she ran away inside to her own mother (I, 2).

(fem.) *kaṭanā-kā phūṭā pūṭhī-bēr dūsarī taraph adoi gayā*, *aur kī-kī hat nī āyā*; *ghar jai-bēr hum lai nā dhūṭi sū parā*, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand, going into the house I also, having bathed and washed, fell asleep (page 96).

ham teri tapasyā dekhi-bēr dārā khūṣī bhayā, I (plural of respect) having seen your austerity, became much pleased (II, 3).

māi aur n pachhlīnāi jāṅgāl-mē rai gayā, (we, i.e.) I and he remained behind in the forest (page 112).

myārā bhūṭi bhāḡ chhīṅ jā tum lai mīṭi gūṭi, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 145).

tab dūyāi gayā-kūṭi bhūṭi dūga, then the two set out on the road to the village (I, 8). *thūṭhā dīnā jīlāi gō yeth-ulā phirā*, for a few days they wandered hither and thither (II, 2).

nā mūrā mītr ayā, there my friends came (II, 2).

bahut dūr jādāi anyārā-anyār-ā dōi jānī gāyā, for a great distance the two persons went in thick darkness (II, 5).

nū kumār bahut dek bhūḡi, the nine princes became much troubled (II, 4).

yā oīe Kāmamañjari aur vi-ki jū lai wā balāi-garā; *ā nīlī dārā aur māṭ-thāṭ sūllāḡ pūṭhān-hūṭi an*, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

mōṭ dekhī ā dārī gān aur kumārā pāṭhīnā, they (fem.) seeing me became afraid and began to tremble (page 145).

vi-kā āgārā vi-ki dūyārīnī bhāṭi ayānī oīn, with her many women, her companions, came (page 185).

The following are examples of the use of the past tense of transitive verbs:—

mōṭ-le go dīchār karo, I made this decision (page 37).

māṭ-le go sunī, I heard this (fem.) (page 37).

tava-le māṭ-kūṭi pāṭhī khabar kē-lī nī dī, why did you not at first give the news (fem.) to me (page 84)?

nū kumārān dāgarī vi-kōṭi āpāṇā dēṭ-hai bhāṭi bhājō, he sent him, with the nine princes, forth from his own land (II, 1).

Mātang-thai ai-bēr vi-le ēk ratn bhēt-mē dhārī dīyo, coming to Mātanga, she laid before him a jewel as a present (II, 6).

vi-le kayo, he said (II, 1).

is as in the case of the 1st tense considered previously. The only form which differs is the third person plural, which is as follows:—
rūṇo, to remain, third plural perfect *raṇ* or *rā*. So *kūṇo*, to speak, and causal verbs like *dekhūṇo*, to show; *āṇo*, to come. plur. *āṇ*. So *lyṇo*, to bring; *jāṇo*, to go, plur. *gaṇ*; *dāṇo*, to give, plur. *dā*. So *līṇo*, to take.

The following are examples of the use of this tense:—

A.—Intransitive Verbs:—

tu ko chhātī, kṛā-baṇi ā-chhātī, who art thou, whence hast thou (masc.) come (II, 2)?

tu ko chhē, kṛā-baṇi āi-chhē, who art thou (fem.), whence hast thou (fem.) come (II, 6)?

ab tu āi gai-chhē, now thou (fem.) hast arrived (page 116).

hāṇak kuni bāg ī gau-chh, a tiger has carried off the child (page 220).

taṇau sakī ga-chh, the tank has dried up (I, 1). For *ra-chh*, *vide* ante, page 130.

būṇi-kapī gili gai-chh, she has completely won the wager (page 77).

maṇ-korī jābardastī āpōṇo khasam bayū bēṇ āṇ lyaī rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 173).

āj bhāṇī hai parī-chh; barī khūṇī bhāi-chh, to-day a meeting has occurred; much happiness has become (to me) (I, 2).

tum sunī hē-lai hai rai-chhā, why have you become sad (and remain sad now) (page 56)? For the use of the perfect of *rūṇo* as a verb substantive, see page 130, *ante*.

tum lai dēṣ dēṣ hiti ā-chhā, you also have come (here) after going to various countries (page 164).

bāṇi phāṇi-wālū syāp nikaṇī raṇ, many-headed snakes have remained emerging (i.e. continue emerging) (page 58).

yō āṇimī kṛā-baṇi āṇ, whence have these men come (II, 9)?

dūr bars hai-gaṇ, twelve years have passed (I, 2).

B.—Transitive Verbs:—

mero bāṇ Putāla-ko rājā Bīṇu-le mārī dē-chh, Vishnu has killed my father, the king of Pātālā (II, 6).

beliyā rāt sūṇāṇ-mē Mahādēv-jyū-le māī kōṇi dāṇi dē-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 2).

mai-le lai lūṇ-prī cōṇaut karī-chh, our āṇimī bāṇ dīk harī, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

rāṇā-le ghafā saṇṇa kharī rākhī, the villain has eaten up (i.e. sworn) false oaths (masc. plur.) (page 105).

myārā lagayā (adjectival past participle) *phāl wī-le forī-bēr Rāmāyāṇīkār* *āṇ dē*, he has plucked the flowers planted by me and given them to Rāmāyāṇī (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine	Feminine	Masculine	Feminine
1. <i>hāta-rahhiyā</i> (chhāyā)	<i>hāta-rahhiyā</i> , etc.	<i>hāta-rahhiyā</i> , etc.	<i>hāta-rahhiyā</i> , etc.
2. <i>hāta-rahhiyā</i>	<i>hāta-rahhiyā</i>	<i>hāta-rahhiyā</i>	<i>hāta-rahhiyā</i>
3. <i>hāta-rahhiyā</i>	<i>hāta-rahhiyā</i>	<i>hāta-rahhiyā</i>	<i>hāta-rahhiyā</i>

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

mai rani samēt ai rau-chhiyā, I had come (and been there) with the queen (page 31).
tā ā jālāi ke karānā-rahhiyā (for *karānā ra-chhiyā*), what hadst thou remained a-doing till to-day (II, 9).

jai dā lā big-būṭi pāi-chhi, kī dīn-ū-būṭi mero mon tū-i-īe kārī lā-chhi, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jāb u Paik dhurā-huṭi jān lāyī ra-chhiyā, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātang ngū-huī bhair ā-chhiyā, as soon as Mātang had come out from the fire (II, 5).

cheli dhān kulan lāgi rai-chhi, the daughter had set herself a-husking paddy (I, 2).
rāja-kī cheli palan-mē sē rai-chhi aur acheli yēṭh utṭh sē rai-chhi, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adhunāt kūrā, jāb unon nīn ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

mūṛāi dā-mē bahut ghau hūi rau-chhiyā, many wounds were in my body (II, 2).
duṭi sūcāi dhān kulan lāgi rai-chhi, two women had set themselves a-husking paddy (I, 4).

syāṭāi jo mē bātan-kārā sūṭi rai-chhi mē-lā mukh-lhāi ek-bōṭi bhān, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

u bāman mīlō jo māi-lē ṭāṭhān-hai bacā-chhiyā, that Brahman met me whom I had saved from the robbers (II, 2).

mē bhūṭi-mē pūṭi jo Mahādēv-jyū-īe Mātang-kārī bāṭai rākhā-chhiyā, they arrived at the mountain which Mahādēv-ji had indicated to Mātang (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *ā* to the root. Thus the root of *dekhānā*, to see, is *dekh*. The passive root is *dekhā* with an infinitive *dekhāyā*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhā*, not

dekhi. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhi jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ek kōhar las dekhi pāihō*, a city also began to be visible (II, 5)

jab bali-mē gō-ko khaam chāṛālo, *tāo jāyāi*, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pōkarālo aur meri sūnī lai pōkarāi, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kamamājari aur wī-kī ija lai wē balaṭi gēn*, Kāmanamājari and also her mother were summoned (passive of causal) there (page 94).

yo ek bīmān-kān hachhī-mē mār gē-chh, he has been killed saving a Brahman (II, 2)

Causal Verbs are formed, as in Hindi, by adding *u* to the root. The infinitive ends in *āyo*. Thus, *dekhiāyo*, to cause to see, with a strong verbal past participle *dekhiāyo* and an adjectival participle *dekhiāyo*. So, *hāno*, to cause to become; *bhōṅyo* (from *khāyo*, to eat), to feed. Many causals are also formed, as in Hindi, by lengthening the root vowel, or in other ways, as in *mārāyo*, to kill.

As examples of causals we may quote :—

mero nūt goru-bhāṭān chārūn-huṅi bay jē rā-chh, my grandson has gone to the forest to graze cattle and buffaloes (I, 3)

apūn kharān-kān dekhiyā, she showed them to her husband.

yē-kān gō-kā lābā-ko rājya lai deālo, I shall also cause his father's kingdom to be given to him (page 228).

jo ke wī-le karāyo chh, *te pūṭi karāi* (infinitive *karāyo*, to cause to say) *diyau*, send word (Hindi *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *z*. Examples are given above under the passive (*chāṛālo* and *balaṭi gēn*). Again we can have double causal with infinitives in *āyo*, as in *bolaṅyo*, to get a person called (from causal *bolāyo*). Sometimes the *āyo* is contracted to *āyo*, as in *apān dagaṛiyan-kūn dekhiāy-sā khaḍi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindi.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *diyo*, to give; *liyo*, to take; *rāyo*, to remain; *rakhāyo*, to place; and *hālāyo*, to throw. Compounds with *kūlāyo* often have a completive sense.

Thus :—

cī jāyo, to arrive.

bān jāyo, to become.

bhījī jāyo, to be soaked.

hai jāgo, to become
jāgi jāno, to halt
khai jāno, to eat up.
ai jāno, to take away
mārī (passive) *jāgo*, to have been slain.
nasi jāno, or *ekai jāno*, to go away.
paṛi jāno, to throw oneself down.
pūjā jāno, to arrive.
pūjai jāno, to escort to a place.
pari jāno, to heal.
ekhai dīno, to release.
dekhī dīno, to see for oneself, to inspect.
dhari dīno, to place.
de dīno, to give away.
hiṭi dīno, to go along.
khili dīno, to throw to a certain place.
lauṛai dīno, to put back again.
mārī dīno, to slay.
māni līno, to accept, agree to.
li līno, to take for oneself.
hai rāno, to continue to exist (Hindi, *ho rahā*).
batāi dēkhāno, to show.
baṛai khalāno, to finish making, to complete.
ekhūṛī khalāno, to abandon completely.
dekhī khalāno, to see suddenly, to happen to see.
kai khalāno, to tell completely.
kari khalāno, to finish doing.

Examples of the use of these compound verbs are:—

phiri dhareti-mā ai gayo, he arrived afterwards upon the earth (II, 7).
mai-kani pūjā-hujā ai gai, worship and such like things came to me (i.e. I went to worship) (II, 2).
jwān, khali dekhāno chāno, aur kṛist-puṣṭ bapī gayo, he became a youth, fair to look upon, happy and plump (II, 5).
u-le āpani khāniya sēlu talāu-mē khatī diyā : jab sēlu bhijī gayā, sab sēlu pāni samēl khatī gayo, he threw his dinner-sattu into the lake; when the sattu was thoroughly soaked he ate it all up, water and all (I, 1).
mai bhalo hai gayā, I became well (II, 2).
chhōṛo tero hai ga-ekh, a son has become yours (i.e. you have got a son) (II, 1).
tu Pātāla-ko rājā hai jānā, thou wilt become the king of Pātāla (II, 3).
wāi ā jāgi gayā, there they halted (II, 5).
Jama-ke dūt mai-kani Jamrāj-thāi li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-ekh, he has been slain (II, 2).
pāni dhanu-kani nasi gayā, they went away to search for water (I, 1).
tab a nāai gayo, then he went away (II, 2).

ek bārā boṭā-kō tali jai-bēr sū puri gayo, nānā sōu *khoyā* l *tree*, e
threw himself down to sleep (I, 1).

ūgā-mē puri gayo, he threw himself into the fire (II, 5).

ā Patāl-mē pui g'gū, they arrived in Patāla (II, 5)

Mātang wī-kapī dār-jālāi pējai gayo, Mātanga escorted him for some distance
(II, 7).

wā myārē ghau puri g'gū, there my wounds were completely healed (passive)
(II, 2).

yē-vīle yē-kapī chhārī diyō, *aur phiri lantāi diyō*, for this reason release him,
and put him back again (II, 2).

tun hamari tarai dekhi diyau, do you please inspect our lighting (I, 3).

uī-le ek ratn bhōṭ-mē dhuri diyo, she presented a jewel as a welcome (II, 6).

tun wā jōgū dekhau-kapī kīṭi-dī hālan, do you come along to see that place (II, 3).

māi-kam mār diyo, they slew me (II, 2)

rāja-le amai-kī bāt māni li, the king accepted the words of the saint (II, 1).

āchho, tu-ī li-tiyē, good do thou verily take (it and keep it) (I, 4).

myārē ān-mē bahant ghau hai rau-chhīyō, there had been many wounds on my
body (II, 3).

wī bhayōl-mē pujā jo Mahādēh-jyū-le Mātang-kam batāi rakha-chhīyō, they
arrived at that mountain which Mahādēva-jī had shown to Mātanga (II, 4).

rāṅgā-le jhaṭā saugan khai rākhi, the villain has taken a false oath (page 105).

tu baṭo baṭoi hūlati, ta ham brē-kam chhori dyōla, when thou shalt have
finished making the road I will release thee (page 103).

jana-le bēd. East, our dharm karm, sab chhārī hālī, (men) who have alto-
gether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhi hūto, he happened to see the prince (II, 8).

ab māi-le sab hāl upānā tuman-thai kai-hōī, now I have completely told all
my affairs to you (II, 2)

jasue hām hari hōlolo wī-kapī beṭi pārai diyō, as soon as he shall have finished
doing the work put fetters on his feet (page 104).

Potential compounds have *sakayō* with the short conjunctive participle. Thus:—

jatuk dukh hona dī sakūti tatuk twē-kapī dyūlā, as much sorrow as I shall be
able to give thee so much will I give thee (page 99).

wī-kapī myārē-mē, jo ohōnī, ā dekhi sakant, whoever desire to see her in the
fair can do so (page 165).

Completive compounds are formed with *hōlono*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāyo*, to wish, with the
oblique infinitive. Thus:—

māi upūnā bhūh-kam nārānā nī chānyū, *parantu wī-kapī chhori diyā chā-chhu*,
aur wī-kō ādar sakūar karānā chā-chhu; *n jo hira mōi phugi-bēr liyā chhā-*
chhīyū, *ab usikē nī liyā chānyū*, I do not want to kill my uncle, but want
to show honour and respect to him; that diamond which I was wishing to
take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāyo*, to desire, should not be confused with the verb *chāyo*, to look at.

The passive of *chāno*, to wish, *chāno*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindi *chāhiyē*, but the verb is conjugated throughout. Thus:—

mai-kai dharya karano chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhō-ko Paika-ko tarā parakhano chāi-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamand karano nī chāno (for *chāno*), it is not proper to show pride (I, 5)

N.B.—This *chāno* for *chāno* is not uncommon.

te karano chāi-chh, that should be done (II, 1).

muluk jitanū chāni, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sāto-ko thailo jo bāta-huī chāi-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paīhano* (not *lagano*), to begin. The oblique infinitive may be either weak or strong. Thus:—

ghoborai-bēr kāmān paīhā, being agitated, they began to tremble (I, 4).

darī gain aur kamānū paīhin; *ēk buriyū kām paīthi*, they (fem.) became afraid, and began to tremble, an old woman began to say (page 145).

rot-kam mīn ā paīhā, they began to beat him (II, 2).

ēk sāhar lai dekhī paīho, a city also began to be visible (II, 5).

ākhan-baī dān ān paīhā, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have:—

kai-kai tu yeti ān jan diyē, do not allow any one to come hither (II, 5).

ke dukh nī hū paū-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *parano*, to fall, with the direct strong infinitive. Thus:—

anyārī-mē hūano parā, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*parano*, to fall, must not be confounded with *parāno*, to read.

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
ṭiṭṭā	...	ḥiṭṭā	...
ṭiṭṭā-ḥiṭṭā	ḥiṭṭi-ḥiṭṭā	ḥiṭṭā-ḥiṭṭā	ḥiṭṭi-ḥiṭṭā
ḥiṭṭā-ḥiṭṭā	ḥiṭṭi-ḥiṭṭi	ḥiṭṭā	ḥiṭṭi-ḥiṭṭā

Imperfect, I was going				Pluperfect, I had gone			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
ḥiṭṭā-ḥiṭṭiyā	...	ḥiṭṭā-ḥiṭṭiyā	...	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭi-ḥiṭṭiyā	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭi-ḥiṭṭiyā
ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭā-ḥiṭṭi	ḥiṭṭā-ḥiṭṭiyā	...	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭi-ḥiṭṭi	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭi-ḥiṭṭiyā
ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭā-ḥiṭṭi	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭā-ḥiṭṭi	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭi-ḥiṭṭi	ḥiṭṭā-ḥiṭṭiyā	ḥiṭṭi-ḥiṭṭi

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *nī* but *jan* is also employed with the relative. *Nī*, is emphatic, not in any way.

yē-kū maraṇa-ko bhaktat nī āyo, the time of his death did not come (II, 2).

būmay-karū mī māraṇa, do not kill the Brāhman (II, 2).

jan samajiyā, do not consider (II, 2).

An emphatic suffix (like the Hindi *hī*) is *ā*. Thus, *tu svapn-ā jan samajiyā*, do thou consider this merely a dream (II, 3). So *doṭi-yā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the la Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Pandit Jwālā Datt Joshi's translation of the *Dasakumāra Charita*. I take the opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT)

SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of
Pandit Ganga Datt Upreti, 1900.)

॥ पूरव पक्षी-पैकन-कि भेट ॥

कै समय-मे बी नामि पैक, एक पूरव दिशा-का कुण-मे, दोहरो पक्षी-का कुणा-मे रौंछिया । एक-को नाम सुणि-बेर दोहरो रीस-मे भरिवा रौंछियो । हीर एका-का घर-बटि दोहार-को घर बार वस-को बाटी टाड़ छियो । एक दिन पूरवा-का पैक-ले आपणा मन-मे ठारि कि पक्षी-का पैक-को तराण कतुक छ परखणी चैँछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैँछियो, ली-बेर बाटा लागो । दोफरि जालेक छिटो, तब बाटा-मे उड़-कणि एक बड़ी लामो चाकलो गैरी तलौ मिली । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीश पड़ि-गयो । धेतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिण-सुँ उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ी चिह्वाट करो, जै-ले उड़ पैक-कि नीन टुटि गइ ॥

पैक-कणि बड़ि रोस आइ । उड़-ले हाति-को सून पकड़ि-बेर पक्षी-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पक्षी-का पैक-कि

चेलि उइ बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर डरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उइ-कि सहीतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि देखौण-सुँ आपणि खलि-मे धरि-लियो । पछा उइ दिनेँ पुरव-को पैक ले बार बर्स-को वाटो घड़िन-मे हिटि-बेर पछौं-का पैका-का घर-पुजो । उइ-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्याग वीज्यु लाकड़ा काटण-हुणि धुरा जै-रइँ, बार बर्स तै गइँ । पुरवा-का पैक-ले धुरा-को वाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रक्षियो वाटा-मे दून-कि भेट है-गइ । पछौं-को पैक सारा बणा-का रुखन-कणि, जो बाड़ा बाडा छिया, जाड़े-बटि उपाड़ि-बेर उनरो बड़ा भारि पहाड़ जसो बोजो आपणा म्वारा-मे धरि-बेर आपणा घर-हुणि ल्युण लागि-रक्षियो । पुरव-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खैंचि-बेर रोकि-दियो । तब पछौं-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अधिन लगायो । पछिन देखि-बेर कयो, अरं पुरवा-का पैक, मै-ले तेरो नौ पैली-बटि सुणि राख कियो । तू दगड़ि भेट करन-कि वड़ि दृच्छा छि । सो आज भेट है-पड़ि-छ । वड़ि खुणि भै-छ । आव तुम हम लड़ै करि-बेर देखूँ हम दून-मे को बड़ो छ । पुरवा-का पैक-ले कयो, याँ बण-मे हम लोगन-कि हार-जौत-कणि को जाणखो । गौं-मे जै-बेर लड़ला ॥

तब द्वीयें गौं-हुणि वाटा लागे । वाटा-मे उनन-कणि एक बुड़िया मिलि, दून-ले बुड़िया-थें कयो, तुम हमरि लड़ै देखि-दियो । बुड़िया-ले कयो, मेरो नाति गोरु भैंसन चरुण-हुणि बण जै-रछ । उइ-कणि राटा दिणा जाँकु । फिरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीयें पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उइ-कणि राटा दिया ॥

जब यों द्वी पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैंसा, लाकड़ा-को बोजो सुधा द्वीयें पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि वाटा लागो । येतुक-मे आँधि लागि । उइ आँधि-मे उड़ि-बेर एक घेसि ठौर पुजो कि जाँ द्वी खैणि धान कुटण लागि-रैछिन, और एक खैणि-का आँखा भितर पैठि-गयो । उइ खैणि-ले दोहरि-थें

कयो, म्यारा आँखा-मे भा पैठिड़ गइ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ि-मे-कणि दी-देखी त गाड़ि-छूँलो । तब पैलि खैणि-ले कयो आँखो, तुई लि-लिये । दोहरि खैणि-ले भाड़ि,—बुड़िया और उइ-को नाति, गोरु भैंसा, झीयै पैक लाकड़ा-का बाजा सतमे,—आँखा-है निकालि-बेर आपणा खलि-मे धरि-लिया । फिरि रात-का बखत आपणि खलि-मे-है गाड़ि-बेर आपना खेन-कणि देखाया । उइ-ले कयो यों सब किछा हमरा विरालु-कणि दी-दे । उ सब खै-लेलो । इन बातन देखि सुणि-बेर हीर्यै पैक, बुड़िया, और उइ-को नाति भीत डरा । घबरै-बेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब वस्तुन-मे-है सबन-है नानी जाणि-बेर अछतै प्रकतै हात जोड़ि विन्ति करि उइ खैणि और उइ-का खेत-थे छोड़ै-बेर आपणा घर-हुणि गया । आपणा घरन-मे जै-बेर एक एक-ले यों सारि बात आपना घरकारन-थे और पड़ौसिन और आपणा दृष्ट मित्रन-थे कैन ॥

सबन-ले आपूँ-कणि नानी समझि-बेर परमेश्वर-कणि धन्यवाद दी-बेर कयो, हे परमेश्वर, हम तैरि सृष्टि-मे सबन-है नानी हूँ । ये संसार-मे के बात-को धमण्ड के मनुष्य-कणि करणो नि चैन । एक-है एका ठुलो, एक-है एका नानी छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर हूँ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

SPECIMEN I.

(STANDARD DIALECT.)

*(From the "Hill Dialects of the Kumaun District,"
of Pandit Ganga Datt Upreti.)*PŪRAB-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvī nām Paik, ēk Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
 kun-mā, doharo Paclhō-kā kuṇā-mō. rañ-cūhiyā. Eka-ko
corner-in, the-other the-west-of corner-in. remaining were. One-of
 nām sanī-bēr doharo ris-mē bhariyo rañ-cūhiyo, haur ekā-
name heard-having the-other anger-in filled remaining-was, and one-
 kā ghar-baṭi dohara-ko ghar bar-barsa-ko bāṭo tār cūhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
 Ēk din Parabh-kā Paika-le āpāṇā-man-mē thāri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
 'Paclhō-kā Paika-ko tarūṅ katuk chh, parakhano chāṭi-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
 chh' āpāṇā-ghar-baṭi samālā-kā hjiyā sātū-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,
 jo bāṭā-huni chāṭi-cūhiyo, l-hēr bāṭā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-act-himself.
 Dōphari jālōk hiṭo. tab bāṭā-mō ui-kapi ēk bāro lāmo
Noon till he-walked, then the-road-in him-to a great long
 chākaṭo gairo taṭa mīlo. Uī-le āpāṇā kbūiya sātū
wide deep pond was-met. Him-by his-own to-be-eaten sattu
 taṭa-mē khitī-diya. Jab sātū bhiji-gāyā sab sātū
the-pond-in were-thrown. When the-sattu was-completely-eat all the-sattu
 pāpi-samēt khai-gayo. Phiri ui-talau-kā najik ēk-bāṭā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
 jai-bēr śin pari-gayo. Yetuk-āṭ-mē ui-talau-kā najikā-lā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
 bapā-kā mirag āpani-bāṇa-le taṭa-mē pāpi piṅ-sū āṇ.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

De la ta a s a h k ab do a h n
O e g d l ie po l ano p
 dbnna h u a hāy 1 ma.h k nan hāti lai pāni
u-coming-for they-went-away. This after a while elephant also water
 pin-sū ni-talau-mē ɔyo ʔpanu sūn pāni piɔ-huŋi
drinking-for that-pond-in came His-own trunk water drinking-for
 talana hālo Fāqi ni pāyo, ta rīsa-lā mārīyā
in-the-lake was-plunged Water not was-pol, then anger-of by-being-struck
 bāyo chillāt karo, ɣi-le ui-Paika-ki nīn tūh-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2 Paik-kani bari rīs ɔn Ūi-le hāti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 pakiri-bēr Pačhū-kā ɔanēr-Paika-kā paʔāgan-mō khiti-ɔyo, Ūi-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paʔāgan-mō Pačhū-kā Paika-ki cheli ni-bakhat ɔhān kaŋan
courtyard-in the-west-of hero-of daughter (at-) that-time partly r-pounding
 ɔaŋi-roi-chhi. Hāti-kani ɔnaukho kīyo dekhī-lēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 ɔarā-kā māiɣā ɔpani-ɣɔ-rū bhitar ɔhaji-gai. Tal ɔi-ki
fear-of on-being-struck her-own-mother-to within run-away Then he-of
 mbanūari ɔhair ɔi, hāti-kani ɔnaukho kīyo ɔanaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bēr. ɔpani-ɔanajiyan-kani dekhau-ū ɔpani-khūdi-mō
having, her-own-companions-to showing-for her-own-pocket-in
 ɔhāni-ɔyo. Pačhū ɔi-ɔi-āi Pāraba-ko Paik lai
it-was-placed (and)-taken Afterwards on-that-day-cc. on the-east-of hero also
 bār-barsa-ko hāto ghārin-mō hiri-bēr Pačhū-kā Paika-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghāy pūjo, Ūi-ki cheli-thē Paika-ko patto pačho.
in-house arrived Him-of daughter-from the-hero-of trace was-asked.
 Cheli-le karo, 'mārā bāiɣa ɔāɣā kātan-hani
The-daughter-by it-was-said, 'my (plur. of respect) father tinlers cutting-for
 ɔhūrā ɣai-rai, bār bars hāi-gai. Pāraba-kā Paika-le
to-the-mountain-top gone-has. twelve years have-passed. The-east-of the-hero-by
 ɔhara-ko bāto hāni-māgo cheli-le hāni-ɔyo.
mountain-of road to-be-taken-was-asked, the-daughter-by it-was-shown.
 ɣab u Paik ɔhūrā-huŋi ɣān ɣāi-ra-ɔi-ɔyo, bāɣ-mō
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 ɔvina-ki bhēt hāi-gai. Pačhū-ko Paik sārā-banā-kā
the-tiro-of meeting took-place The-west-of hero the-whole-forest-of

rukhan-kani, jo bārā bārā chhiyā, jā-ñi-baṭi upari-hēr nūaro
trees (acc.), what great great were, root-reen-from torn-up-having of-them
 baṛo bhāri pahār jaso bwōjo āpānī-khwārā-mē dhari-hēr āpānā-
great heavy mountain like load his-own-house-on place-having his-own-
 ghar-luṇṇi hūn lāgi-ra-chhiyō Pūrabā-ko Paik nī-kā pachhin-
house-toward to-take engaged-was The-east-of hero him-of behind-
 baṭi gayo, nī-ko bwōjo pachhin-baṭi khañchi-hēr, rokī-diyo.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhā-ko Paika-le baṛo jūa lagāyo, āpānō bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-hēr kayo. 'Arē, Pūrabā-kā Paik, mātī-le
pushed. Behind looked-having it-was-said, 'Oh, east-of hero, me-by
 tero nūa pūñi-baṭi suñi-rakha-chhiyō. Tve-dagari bhūt karana-kī
thy name first-from heard-continually-was. Thee-with meeting making-of
 baṭi ichchhā chhī. So āj bhetṭi hai-pari-chh. Baṭi khañi
great wish was. So to-day meeting occurred-is Great happiness
 bhāi-chh. Ab tūm hām layai kani-hēr dekhi
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 hām-āwīn-āś ko baṛo chh.' Pūrabā-kā Paika-ko kayo, 'yē
us-two-in who great is. The-east-of hero-by it-was-said. 'Here
 baq-mē hām-logana-kī bār-jit-kani ko jānālo? Gañ-mō
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
 jai-hēr laplā.
gown-having we-shall-fight.'

3. Tab dviyāi gāñ-huāi bhāa lagā. Bāṭā-mē
Then both village-towards on-road were-engaged The-road-on
 unan-kani ek buriyā mīli Dwina-le buriyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tūm hamari lagai dekhi-diyā.' Buriyā-le kayo, 'merō
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti gora-bhāṣan charān-huāi han jai-r-chh. Uī-kani
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwāṭā diṇā jā-chhā. Phiri tumari āwāl-bhīri dekhiṇo.
breads to-give going-I-am. Afterwards your combat I-will-see'
 Yetuk kai-hēr buriyā-le dviyāi Paik aur lākān-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpānō-kānā-niē dhari-hēr āpānā-nī-ti-thē gai, nī-kani
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwāṭā diṇā.
breads were-given.

4 Jab yō dv Pa k wa a a su ya b y tab
It n these t w e oes figh ng fo early be ame t en
 l a ku n e hu, y., am gora-bhaishā. lākara-
the-old-woman-of grandson-by the-old-woman, and the-king-buffaloes, the-wood-
 ko bwōjo sudhā dvīyāi Paik. āpani-gāvi-mē dhari-liyā.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.
 Āpanā-ghar-buṇi bāṭa lāgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi lāgi. U-ādhī-mē un-ber ēk yosi thaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jā dvi syaini dhām kuṭan lāgi-rai-ebhin. aur
he-arrived that where two women poddy to-bush engaged-toere, and
 ek-syaini-kū ākhā bhitar paithi-gayo. U-syaini-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myāch-ākhā-mā jhār paithi-ga-ehh. gāri-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kapi di-deh, ta
The-second-by it-was-said 'if that bit-of-grass ne-to you-will-give, then
 gāri-dyālo. Tab paili-syaini-le kayo, 'āchho, tu-i
I-will-e-extract(-it). Then the-first-woman-by it-was-said, 'good, then-veryly
 li-liyē. Dohari-syaini-le jhār. buṇiyā aur
take-for-yourself The-second-woman-by the-bit-of-grass, the-old-woman and
 ui-ko nāti, gora-bhaishā, dvīyāi Paik lākha-kā bwōjā-samēt,
her-of grandson, king-buffaloes, the-two heroes wood-of load-together-with,
 ākhā-hai nikāḥi-ber āpani-khaḍi-mē dhari-liyā. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 rāṭā-kā bakhat āpani-khaḍi-mē-hai gāri-ber āpanā-bhwā-kapi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhāyā. U-le kayo, 'yō sub kirā hāmārā-birāṇa-kapi
they-were-shown. Him-by it-was-said, 'these all insects our-cut-to
 di-de. U seb khai-lelo. In bāṭan dekhī-sunī-ber
gave-away. He all will-cut-for-himself. These words seen-heard-having
 dvīyāi Paik, buṇiyā, aur ui-ko nāti bhaut dārā.
the-two heroes the-old-woman, and her-of the-grandson much feared.
 Ghaharī-ber kharāṇ paithā. Tu sabau-la āpā-āpā-kapi
Agitated-being to-tremble they-began. Then all-by the-nelves-themselves (acc.)
 yē-samsāra-ki sab-hastan-mē-hai saban-hai lāro jāni-ber,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jori, binti kari, ui-syaini aur
lamenting-lamenting hands folding, supplication making, that-woman and

nī-kh khwēn-thē chhorai-bēr, āpānā-ghar-hupi gūyā
her-of husband-to been-released-having, their-own-house-to went
 Āpānā-gharan-mē jai-bēr ēk-eka-le yāḍ sārī bāt āpānā-gharakāvan-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur pāyasin aur āpānā-ishi-mitrān-thē kain.
to and neighbours and their-own-loved-friends-to were-said.
 5. Sabānā-le āpū-kani nāno samajhi-bēr, Paramēśwar-kapi
All-by themselves (acc.) small considered-having, God-to
 dhanyahād di-bēr kayo, 'hē Paramēśwar, ham Perī-
thanksgiving given-having it-was-said, 'O God, we Thy-
 sṛiṣṭi-mē anban-hai nānū chhāi.' Yē-sambār-mē kē-bāla-ko ghamand
creation-in all-thun small are.' This-world-in any-thing-of pride
 kai-manushra-kani karapo nī chhāin. Ēk-hai ēk tūlo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
 ēk nāno chh. Paramēśvara-ki sṛiṣṭi-mē ham sab kīṛān-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhāi.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(By PAYDIT GANGA DATI UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provision, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water, but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(h w s e r h e o) h a l o n a o a s e a n h h m o u n t a n j a t o c f i r e o d w e l
 y e a s a o a n d a d e l m o g o h e S o t e e a n h e o r l e a e
 (l h a o l u m o u n t p a n d m e h n o n t h a d o n g h o m e c a r r y i n g
 o n h h e a a m o u n t a n f i r e w o o d c o n s i s t i n g o f h u g e t r e e s p u l l e d u p w i t h t h e i r r o o t s.
 T h e e a s t e r n h e r o w e n t b e h i n d h i m a n d c a t c h i n g h o l d o f h i s l o a d o b s t r u c t e d h i m, b u t
 t h e w e s t e r n h e r o e x t r i c a t e d h i s l o a d a n d p u s h e d o n, a n d o n l o o k i n g b a c k a n d s e e i n g t h e
 e a s t e r n h e r o s a i d, ' O, e s t e r n h e r o, I h e a r d o f y o u a l o n g t i m e a g o, a n d h a d a g r e a t
 l o n g i n g t o s e e y o u. I a m v e r y g l a d t h a t I h a v e s e e n y o u t o - d a y. L e t u s f i g h t n o w t o
 s e e w h i c h o f u s i s t h e s t r o n g e r.' T o t h i s t h e e a s t e r n h e r o r e p l i e d, ' W e a r e i n t h e
 j u n g l e n o w, t h e r e i s n o o n e h e r e t o w i t n e s s t h e r e s u l t o f t h e c o n t e s t. L e t u s g o t o s o m e
 p o p u l o u s p l a c e a n d e n g a g e t h e r e.'

T h e n t h e y w e n t o n t o w a r d s s o m e v i l l a g e s, a n d o n t h e i r w a y m e t w i t h a n o l d w o m a n
 w h o m t h e y r e q u e s t e d t o s e e t h e i r c o m b a t, b u t s h e t o l d t h e m t h a t s h e w o u l d s e e t h e i r f i g h t
 a f t e r s h e h a d g i v e n b r e a d t o h e r g r a n d s o n, w h o w a s g r a z i n g c a t t l e i n a j u n g l e. S a y i n g
 t h u s s h e t o o k u p b o t h t h e h e r o e s, t o g e t h e r w i t h t h e l o a d o f f u e l, o n h e r s h o u l d e r, a n d
 w e n t t o g i v e f o o d t o h e r g r a n d s o n.

W h e n h e r g r a n d s o n h a d t a k e n h i s m e a l t h e h e r o e s p r e p a r e d f o r t h e i r c o m b a t; b u t
 h e, t o t h e i r a m a z e m e n t, p l a c e d t h e o l d w o m a n (h i s g r a n d m o t h e r) t o g e t h e r w i t h t h e t w o
 h e r o e s a n d t h e l o a d o f f u e l, i n t h e f o l d o f t h e s h e e t h e h a d w r a p p e d r o u n d h i s b o d y, a n d
 s t a r t e d h o m e w a r d s. J u s t t h e n a h i g h w i n d a r o s e, w h i c h d r i f t e d h i m a w a y w i t h t h e o l d
 w o m a n, t h e t w o h e r o e s, a n d t h e f i r e w o o d, l i k e a b i t o f g r a s s, a n d c a u s e d t h e m t o p e n e t r a t e
 t h e e y e o f a w o m a n w h o w a s h u s k i n g r i c e i n c o m p a n y w i t h a n o t h e r. S h e a s k e d
 h e r c o m p a n i o n t o p u l l t h e f o r e i g n t h i n g o u t o f h e r e y e, b u t t h e l a t t e r r e f u s e d t o d o s o
 u n l e s s t h e f o r m e r g a v e h e r t h e a r t i c l e t o b e t a k e n f r o m h e r e y e. T o t h i s t h e f i r s t o n e
 c o n s e n t e d. S o t h e o t h e r w o m a n, a f t e r h a v i n g e x t r a c t e d t h e s t i f f (t h e o l d w o m a n, h e r
 g r a n d s o n, c a t t l e, a n d t h e t w o h e r o e s t o g e t h e r w i t h t h e l o a d o f f i r e w o o d w r a p p e d u p
 i n t h e s h e e t o f h e r g r a n d s o n) p u t i t i n h e r p o c k e t a s a c u r i o s i t y. A t n i g h t s h e s h o w e d
 i t t o h e r h u s b a n d, w h o, a f t e r s a t i s f y i n g h i s c u r i o s i t y w i t h t h e s t r a n g e c r e a t u r e s, t o l d h i s
 w i f e t o g i v e t h e m t o h i s c a t f o r f o o d. T h i s c o m m a n d o f t h e m a n s o f r i g h t e n e d t h e
 w o m a n, h e r g r a n d s o n, a n d t h e h e r o e s, w h o w e r e u s e d t o b o a s t o f t h e i r r e s p e c t i v e p r o w e s s,
 t h a t t h e y w e r e q u i t e m o r t i f i e d a n d h u m i l i a t e d, a n d b e g a n t o c o n s i d e r t h e m s e l v e s
 t h e l e a s t c r e a t u r e s o f t h e w o r l d, a n d r e p e n t f o r w h a t t h e y h a d d o n e. T h e n, a f t e r h a v i n g
 o b t a i n e d t h e i r r e l e a s e f r o m t h e m a n a n d h i s w i f e, w i t h g r e a t h u m i l i a t i o n a n d e n t r e a t y,
 t h e y s t a r t e d f o r t h e i r r e s p e c t i v e h o m e s. E a c h o f t h e m i n f o r m e d h i s o w n k i n s m e n,
 n e i g h b o u r s, a n d r e l a t i o n s o f w h a t h a d h a p p e n e d t o t h e m.

T h e y a l l t h e n, a f t e r h a v i n g c o n c l u d e d t h a t t h e y w e r e t h e l e a s t c r e a t u r e s o f t h e
 w o r l d, o f f e r e d t h e i r t h a n k s g i v i n g t o A l m i g h t y G o d a n d p r a y e d, s a y i n g, ' O, G o d, w e a r e
 a l l m e a n c r e a t u r e s o f T h y m a k i n g.' N o m a n o u g h t t o b e p r o u d o f a n y t h i n g i n t h i s
 w o r l d, s a y i n g t h a t o n e i s g r e a t e r t h a n a n o t h e r. W e a r e a l l l i k e w o r m s i n t h e s i g h t o f
 G o d.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

(STANDARD DIALECT)

SPECIMEN II.

(From the *Dasakumāra Charita* of Pandit Jwala
Dutt Joshi, 1892.)

एक दिन वामदेव ऋषि राजा-यें आयो, और वी-ले कयो कि जसो च्योली तु चाँकिये तसो च्योली तेरो है गछ, अब ये-कणि क्यञ्चिन-को जे काम छ ते करणो चँइ, और लहै करि-वेर ये-कणि मुलुक जितणा चैनी। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-वेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेलो ॥

थूड़ा दिनन जाँलै यों येथ उघ फिरा, पछा विग्धाचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भौलन जसो देखीँछियो, पर वी-का गालन जन्यो छि। राजवाहन-कणि वी देखि-वेर आमज भयो, और वी-ले वी-यै पुछो कि तु को कै, काँ-वटि आछँ, भौल जसो देखीँछै, पर त्वारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-यें भलो आदिमि समजि-वेर वी-यें यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का वामन छन. जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीं और डाँकुन-को काम करनी। स्योरो वात्र लै इननै जसो छियो। जब-वटि में ज्वान भयूँ मैं-ले लै लूटपीठ बहौत करिछ और आदिमि बड़ा दिक करी। एसिकै एक दिन स्वारा दगड़ियन-ले एक-वामन पकड़ो, और वी-कणि मारण पैठा। मैं-ले उनन-यें कयो कि वामन-कणि नि मारौ। उनन मैं देखि बड़ि रीस चाइ, और मैं-कणि मारि-दियो। जब मैं मयूँ तब जम-का दूत मैं-कणि जम-राज-यें लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को वखत नि आयो, और यो एक वामन-कणि वचूण-में मारी-गछ। ये वीने ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुराशा देखि-वेर फिरि लौटै दिया। आपणा पुगणा आँङ-मेंधो रौलो। फिरि जब मैं-कणि आपणि मुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और म्यारा आँङ-में बहौत वी है-रौकिया। वाँ म्यारा सित्र आया और मैं-कणि घर लि-जै वाँ म्यारा घौ पुरी-गया और मैं-भलो है-गयूँ। ये पछिन मैं-कणि उ वामन मिल

जो म ले डाकन है बचा छियो वी ल मैं कणि धम कि पस्तक सगन, और महादेव ज्यु कि पुजा करणि सिक्के जब मै कणि पुजा हुवा ए गङ्ग तब उ न्हे-गयो । वी दिन बटि मैं आपणा दगड़ियन-हे अलग हूँछु और धर्म-कर्म-में लागि हूँछु और महादेव-ज्यु-कि तपस्या करूँछु । अब मैं-ले सब इल आपणा तुमन-यें कै हालीं । एक बात तुमन-यें कूणि क, म्यारा दगाड़ा अलग हिटौ ॥

सो ही जणि औरन-है अलग है-जै मातंग-ले कुँवर-यें कयो कि बेलिया रात खैल-में महादेव-ज्यु-ले मैं-कणि दर्शन देछ और यो कौक कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयां अब त्वे-कणि फल दिनुं । उत्तर दिशा-हुणि दगड़क जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल क । वी-में फाटिक चमकने-रौं, और बीच-में पार्वति-का पै कुन । तु वाँ जा । भ्योल-का एक तर्फ एक बिंवर क । वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पच मिललो । जे वी-में लेखियो क ते तु करिये । एसो करि-बेर तु पाताल-को राजा है-जाले । ये-कणि तु खैलै जन समजिये । भोल राजा-को खोलो जँनर-क । उ ले त्वारा दगाड़ा जालो । ये वीले मैं तुमरो जँणो चै रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाना-को करार करो । पर यो बात सोचि-बेर कि म्यारा दगड़िया से बात-में राजि हुनैर-न्यातन कै, वी-ले उनन-यें कै नि कयो और अघरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-यें गयो । मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राख्छियो । वे बीच नौ कुमार राजवाहन-कणि हरा-दूयो देखि-बेर बहौत दिक् भया । उनन-ले सब जागा जंगल-में वी-कणि हुनो, पर कै वी-को पत्तो नि लागो । तब उनन-ले या कयो कि हमन देश देशन-में वी-कणि हुनयो चैछ और लौटि-बेर एक जागा एकबटो हुओ चैछ । यो कै-बेर उं येथ डय देशन-हुणि न्हे-गया ॥

मातंग निडर है-बेर बिंवर भितर गयो । वी-ले वाँ तामा-पच पायो और वी-में जो लेखियो छियो ते पढ़ी, और उम्मे करो । बहौत दूर जाले अन्यारा-अन्यारै डी जणि गया । पछा उनन उज्जालो मिली और उं पाताल-में पुजि-गया । मणि और दूर जै-बेर उनन-कणि एक ताल मिली, और एक गहर ले देखीण पैठो । वाँ उं जागि गया । मातंग-ले कुँवर-यें कयो

कि कौ-कणि तु येति जंण जन दिये । आपूँ वी-ले मस्तकौ लाकड़ा एकवटा करा, और आगो वालो और संच पड़ा, और आगा-में पड़ि-गयो । थूडा होल-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणी चाणो और हृष्ट पुष्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे सातंग आगा-है भैर आकियो तम्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि जंणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्वेणि कि । वी-का लुकड़ा बाड़ा सुंदर किया, और महणो पातो ले वी-थें बहौत भलो कियो ॥

सातंग-थें ऐ-वेर वी-ले एक रत्न भेट-में धरि दियो । जब सातंग-ले वी-थें पुछो तु को छे और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु जंण पैठा और वी-ले कयो कि मैं बसुरन-का राजे-कि चेलि कालिंदि हूँ । मेरो बाब पाताल-को राजा बिश्व-ले भारि-देख । वी-को के चोखो न्हाति । मैं वी-कि वारस हूँ, और बड़ा दुख-में हूँ । थूडा दिन भया मैं एक सिद्ध-थें सत्ताह लिगा-इणि गै-छूँ । वी-कणि मैं देखि-वेर ठौठ लागि और वी-ले मैं-थें एसो कयो कि धैर्य कर, थूडा दिनन पछा एक दिव्य-बाँछ-वालो आदिमि धरति-बटि पाताल-में आलो, और उ ले दगड़ि ब्या करलो और तुम ही जणि भक्ति-वेर बड़ि लुगि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-वेर मैं तुमरो जंणो चै-रैछूँ । सो आपणा बजौरन-कि सत्ताह-ले अब तुमन-थें आबूँ । तुम मैं दगड़ि ब्या ले करौ राज्य ले लिया । सातंग महादेव-ज्यु-का बचन एतुवा जलित पुरा हुगा देखि-वेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सत्ताह-ले थूडा दिनन पछा सातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजबाहँन-की पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-वेर धर्ति-हुणि लौटण-कि आइ । लै बखत उ मलि-हुणि आयो वी बखत सातंग-ले वी-कणि एक मधि दि । वी-में यो करामात कि कि जै-का हात-में उ हँछि वी-कणि भूक, प्यास, थकाइ, और को दुख नि हुषा पौँछियो । सातंग वी-कणि दूर जालै पुजै-गयो । थूडा दूर कुँवर-कणि अन्याय-में छिटणो पड़ो । पछा बिंवर-का सुख-थें पुजो, किरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के धड़ि वेय उथ

फिर नैरथो पक्षा विशाला शहर का भैर एक बगिची किया वा आयो और
ममताण हुणि बैठि गयो तब एक तफ वील यो देखा कि एक ज्वान
आदिमि एक खंणि-कणि ली-वेर और बहोत नौकर चाकरन-कणि दगाड़ा
ली-वेर बगिचा-में भुला खिलनार-क ॥

एतुवै-में वी-ले कुँवर हृन्नि-हालो । सो उ भुला-नै तिल कुदो, और
वी-ले धात लगे-वेर कयो कि मेरो मालिक राजवाहन उई क के उ वी-वै
दौड़ि-वेर गयो और वी-का खटन पड़ा । और वी-ले कयो कि म्यारा बाड़ा
भाग्य किया जो तुमरा दर्शन है-गई । राजवाहन-ले वी-का गालन बाड़-
कड़कै खंखाल हाकि और कयो कि सोमदत्त मैं-कणि त्वे दगड़ि मिलि-वेर
बड़ि खुशि भेक ॥

फिर उँ ही जणि बोट मुणि खोल-में बैठि-गया, और कुँवर-ले वी-वै- पुको
कि तु आज जाँले के करनार-किये, याँ काँ-बटि आछै, यो खैणि को क,
और यो आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आर्पण
कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Daśakumāra Charita of Papāit
Jwala Datt Joshi, 1892.)*

1. Ēk din Bāndēb rishī rājā-thaī āgo. aur wī-le
One day Vamādēva the-saint the-king-to came, and him-by
 kayo ki, 'jaso chyōlo tu chā-chhiyē, taso
it-was-said that, 'what-kind-of son thou desiring-arest, that-kind-of
 chyōlo tero hai-ga-chh Ab yē-kani chhyatriā-ko je kām chh
son thine become-has. Now him (acc.) kshattriyas-of what business is
 to karano chāi-chh, aur karai kari-hēr ye-kani mnlak
that to-be-done necessary-is, and fighting done-having him-to countries
 jitānā chāinī. Rāja-le muni-ki bāt māni-ī.
to-be-conquered are-necessary. The-king-by the-saint-of word was-obeyed,
 din-hār kari-hēr aan kumārān-dagarī wī-kani āpānā-ūś-bai
day-date made-having the-nine princes-with him-for his-own-country-from
 bhair bhoja.
outside it-was-went.

2. Thwāpā-dinan-jālai yō yeth-uth phirā, pachhā
A-few-days-during they lathe, -thither wandered, afterwards
 Bindhyāchālā-kā jāngal-mē puja. Wā unan ek ādimī
Bindhyā-mountain-of forest-in they-arrived. There (to-)them a man
 milo, jo Bhīl jaso dekhī-chhiyo, par wī-kā gājan
was-met, who a-Bhil (obl.) like being-seen-was, but him-of (on-the-)neck
 janyo chhi. Rājābālan-kani wī dekhī-hēr āsaj
a-brahmanical-thread was. Rājābālan-to him seen-having astonishment
 bhayo, aur wī-le wī-thaī puchho ki, 'ta ko chhai, kū-baī
became, and him-by him-to it-was-asked that, 'thou who art, where-from
 ā-chhai? Bhīl jaso dekhī-chhai, par tṣhā-gājan
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
 janyo kē-lai chh? Wī-ādimī-le rājā-kā chyālā-thaī
a-brahmanical-thread what-for is? That-man-by the-king-of son (acc.)
 bhālo ādimī samajī-hēr wī-thaī yo kayo ki, 'yē-jāngal-mē
good man understood-having him-to this was-said that, 'this-forest-in

bahau ad m vāsa bhāu n nandā kā bāma: e an pānā e
many men of his kind a who some-of Brahmins r hom by
 bedh k r aur d a k n sūb i halī
Vēda. Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karavī. Myōro hāb lai inan-āi jaso
and robbers-of business do. My father also these-very like
 chhiyo. Jab-baī maī jwān bhayā, maī-le lai lūt-piṭ bahaut
was. If then-from I youth became, me-by also robbery much
 kari-ehh, aur ādimi bhūṭ dik karī. Esik-āi ek din
done-was, and men much troubled were-made. Thus one day
 myāṛā-dagṛiyana-le ēk bhāman pakaro, aur vī-kani māraṇ
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
 paithā. Muī-le unan-thaī kayo ki, "bāmaṇ-kani ni
they-began. Me-by them-to it-was-said that, "the-Brāhman (acc.) not
 mārau." Unan maī dekhi baī nīs ai aur maī-kani
kill." (To-)them me seeing great anger came and me-for
 mārī-diyo. Jab maī mārī, tab Jamā-kā dūt
it-was-killed-completely. When I died, then Yama-of messengers
 maī-kani Jam-rāj-thaī li-gāyā. Jam-rāja-le kayo ki, "āji
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, "to-day
 yā-kā marana-ko bahat nī āyo, aur yo ēk-lūman-kani bachāp-mē
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
 mārī-ga-ehh. Yē-vile yē-kani chhāpī-diya, aur yē-kani
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kā pāpinai-ki durdāśā dekhai-bēr phiri lautar-diya.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Āpānā-purānā-āi-mē yo raulo." Phiri jab maī-kani āpani
His-own-old-body-in he will-remain." Again when me-to my-own
 sudh ai ta maī-le āpī-kani jangal-mē pariyo pāyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myāṛā-āi-mē bahaut ghau hai-rau-chhiyā. Wā myāṛā mitr
and my-body-in many wounds become-remained-were. There my friends
 āyā aur maī-kani ghar li-jai, wā myāṛā ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 puri-gāyā aur maī bhālo hai-gayā. Yē-pachhin maī-kani
were-healed-completely and I well became This-after me-to
 u bhāman milo, jo maī-le dākun-hai bachā-chhiyo. Wī-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
 maī-kani dharmā-ki pustak sunain, aur Mahādēb-jyū-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karani sikai. Jab maĩ-kapi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo Wi-din-baṭi maĩ āpānā-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rū-ḥhu, aur dharm-karm-mē lāgi-rū-ḥhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
 jyu-ki tapasyā karū-ḥhu. Ab maĩ-le sab hāi āpānā tuman-thaĩ
ji-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālī. Ēk bāt tuman-thaĩ kūpi ḥh, myārā
were-told-completely. One thing you-to to-be-said is, of-me
 dagārā alag hitāu.
with apart more.'

3. So dvi jan auran-hai alag hai-jai, Mātanga-le
Those two persons the-others-from apart having-become, Mātanga-by
 kūwar-thaĩ kayo ki, 'beṛiyā rūt swain-mē Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-ji-by
 maĩ-kapi darsan dē-ḥh, aur yo kau-ḥh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
 dekhi-bēr bārā khuṣī bhayā. Ab twē-kani phal dinē.
seen-having much pleased become. Now thee-to the-fruit I-give.

Uttar-diśa-huni daudak-jaṅgaḷā-kā bich-mē, jo gār jā-ḥhi.
The-northern-direction-to the-Daudaku-forest-of middle-in, what river going-was,
 wi-kā kinārā bhyōl ḥh. Wi-mē phatik chamakapāi-rī,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mē Pārbatī-kā pau ḥhan. Tu wā jā.
and middle-in Pārbatī-of foot(-marks) are. Thou there go.

Bhyōl-kā ek-tarph ek himbar ḥh. Wi-mē tu jāyē, wā
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kapi ek lekhiyo tāmā patr milālo. Je wi-mē lekhiyo
thce-to a been-written copper plate will-be-found. What it-in been-written
 ḥh, te tu kariyē. Eso karī-bēr tu Pātālā-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātālā-of king will-become.

Yē-kapi tu swain-āi jan samajiyē. Bhōl rājā-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 ḥyōlo ūnēr ḥh. U lai tyārā dagārā jālo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 maĩ tamaro ūṇo chai-ṛan-ḥhyū, aur ab tum wi jāgā
I your coming looking-remained-was, and now you that place
 dekhan-huni biṭi-di hālau.
seeing-for moving come.'

pārā, aur āgā-mē pari-gayo. Thwārā-dhūl-mē āgā-bati
were-recited, and the-fire-in he-fell-completely. A-small-internal-in the-fire-from
 bhaur nikalo, aur jwān, bhalo dekhaṇo chāno, aur hyst-pust
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plung
 hani-gayo. Kūwar-kani yē dekhi baṇo āsaj bhayo. Jaswe
he became-completely. The-Prince-to this seeing much astonishment became. As
 Matang āgā-bai bhair ā-ehhiyo, ta-we śahar-baṭi unana-le ādimina-ki
Matanga the-fire-from out come-was, so the-city-from there-by men-of
 bari bhij āpū ujyāni āgi dekhi. Uṣārā aghin-baṭi ēk bari
a g eat crowd themselves towards coming was-seen. Of-them before-from a very
 sunder dekhaṇi chāni jwān syāni chhi. Wi-kā lukārā bāṇ
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 sunder chhiyā, aur gahano pāto lai wī-thāi babaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātang-thaī ai-bēr wī-le ēk ratn bhāt-mē dham-diyo.
Mātang-to come-having her-by a jewel meeting-presentation-in was-placed-down.
 Jab Mātanga-le wī-thāi puchho, 'tu ko chhēr aur kā-bat
When Mātanga-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kā ākhan-baṭi āsu āṇ paithā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maī Asuranā-kā rājei-ki cheli Kālindi chhū Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindi am. My father
 Pātāl-ko rājā Bīṣnu-le māri-dē-ehh. Wī-ko kwē chyoḷo nhāt. Maī
Pātāl-of king Vishnu-by slain-is. Him-of any son is-not. I
 wī-ki wāas chhūrū, aur bārā-dukh-mē chhū. Thwārā din bhāyā
him-of heires am, and much-sorrow-in am. A-few days were (i.e. ago)
 maī ēk-siddh-thaī salāh liṇā-buṇi gai-chhyū. Wī-kapi maī dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 tiṭh lāgi, aur wī-le maī-thaī eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwārā-dinan-pachhā ēk dibyā-ān-wāḷo ādimi dharati-bati Pātāl-mē
a few-days-after a godlike-body-possessor man the-earth-from Pātāl-in
 ālo, aur u twē-dagari byā karalo, aur tum dvi jani mili-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 hari-khuṣi-le Pātāl-mē rājya karalā." Yē-bāta-ko nīśchay
much-happiness-with Pātāl-in ruling will-do" This-word-of certainty
 kari-bēr maī tumaro āṇo chhai-rai-chhyū. So āpān-wajina-ki
mode-having I your coming expecting-remained-was. Therefore my-own-riziers-of
 salāha-le ab tuman-thaī āyū. Tum maī-dagari byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

a ya a l a Matang Mahadeb u kà ba l n j d p ra
 ulug a so do Matang Mahade u of t co d so a l y fulfil ed
 hunā dakh be ba o hus bhayo, aur Kālinḍi-ki bāt wī-le
 becoming seen-having very happy become, and Kālinḍi-of words him-by
 māni-li, aur Kāwara-ki adāha-le ihwājā-dinan-pachhā Matang aur
 were-accepted, and the-Prince-of advice-with a-few-days-after Mātānga and
 Kālinḍi-ki byā dhūm-dhūma-le bhayo.
 Kālinḍi-of marriage pomp-with became.

7. Rājābhāna-ko Pātāl-mē laro adar-satkār bhayo. Phabla
 Rājāsāhona-of Pātāl-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl chhōri-hār dharti-hupī lanjana-ki ai.
 him-of (in-)mind Pātāl left-having, the-earth-to returning-of (idea-)came.
 Jai-bakhat u māli-hupī āyo, wī-bakhat Mātānga-le wī-kani ek māni
 At-what-time he above-to came, at-that-time Mātānga-by him-to a jewel
 di. Wī-raē yu karāmāt ebhī ki jai-kā bāt-mē u rī-ebhī,
 was-given. It-in this power was that whom-of hand-on it remaining-was,
 wī-kani bhūk, pyās, thakāi, aur ke dukh ai hun pā-ebhīyo.
 him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātang wī-kani dūr-jālai pūjai-gayo Thūārā dūr
 Mātānga him (acc.) a-distance-up-to caused-completely-to-arrive A-short distance
 Kāwar-kapi aṅgārā-mē liṭapo paro. Pāchhā himbhār-ki mukh-ibāi
 the-Prince-to darkness-in to-walk fell. Afterwards the-care-of mouth-to
 pujo, phiri dharti-mē ai-giya. Wī-kani dagariyo wī-kā
 he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kae wā nī milā. Kue ghari yeth-uth pharwai
 any there not were-found. (For-)some space-of-time neither-thither a-ascending
 myo, pāchhā biśālā-saharā-kā bhār ek bagichā ebhīyo, wā
 he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastāg-hupī baiṭhū-gayo. Tab ek-tarph wī-le yu
 he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ek jwān ādimi ek-syaṅgi-kapī li-bēr, aur bahaut
 was-seen that a youthful man a-woman (acc.) taken-having, and many-
 nankar-chākaran-kapi daghā li-bēr bagichā-mē jhulā khesānā-
 servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporting
 chū.

8. Etak-āi-mē wī-lo Kāwar dekhi-hālo. So u jhulā-bai taji
 So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kuṇo, aur wī-le dhāt lagai-bēr hayo ki, 'ruco, mālik
 jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhān u-i ohh' kai, r wi-thaī dāurī-hēr gayo, aur wi-kā
Rājāhān that-indeed is' saying, he him-to rev-having went, and him-of
 khuan paro. Aur wī-le kayo ki, 'myārā bēpā bhāgya
(ol-)the-foot fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaī.' Rājāhān-le wī-kā
were, that your interview (plur. of respect) became.' Rājāhān-by him-of
 gālun karakara-kai āgwāī hālī, aur kayo ki,
(ou-)neck affectionately embracing was-accomplished, and it-was-said that.
 'Sōmadatt, māi-kapi twē-digari mīlī-hēr bayi kbuī bhui-ehh.'
'Sōmadatta, we-to thee-with met-having much happiness become-is.'

Q. Phiri ā dvi jani hō-muni syāl-mē bantī-gāyā, aur Kāwara-lo
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wī-thaī puchho ki, 'tu āj jōkai ke karānāra-chhiyā, yā
him-to it-was-asked that. 'thou to-day up-to what a-doer-wast. here
 kā-batī ā-chhuī, yā sṛaini ko ahh. aur yē ādini tyār
where-from com-art-thou, this woman who is, and these men thy
 dāgāh kā-batī āī P' Tab Sōmadatta-lo āpāi kathā kai
companions where-from have-come? ' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājāhān¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmanas, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹ This was the name of the king's son. The name of the man whom they met was Maraga, and one of the nine princes who accompanied Rājāhān was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brahman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātanga said to the Prince: "Last night Mahādēva appeared to me in a dream and said, 'I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātālā.¹ Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee.' For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātanga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātanga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājā-rāhava. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātanga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātālā. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātanga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātanga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātanga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kāṇḍī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Viṣṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātanga saw how quickly the promise of MahāJēva had been fulfilled, he was much delighted. He agreed to Kāṇḍī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātanga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASHPARJ YA

The Khashparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *pañīs* of Pargana Banpar, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khashparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townfolk of the same Pargana. The estimated number of speakers of Khashparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khashparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *dyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khashparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindi. Khashparjiyā goes a step further and omits them altogether. Thus the Hindi *chela*, a son, becomes *chela* in standard Kumaunī, but *chpal* in Khashparjiyā. Similarly Hindi *bajā*, a load, standard Kumaunī *boja*, Khashparjiyā *boaj* (19).

These two words also illustrate another tendency of Khashparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wo*. Other Khashparjiyā examples are *dyakh* (standard *dekhi*), see; *jyath* (standard *je/ho*), elder; *dyar* (7) (standard *dero*), a lodging; and *ghamar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khashparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *ā* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khashparjiyā, as no materials were available. Thus, *ā* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *ā*. In Khashparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛā*; and in Khashparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *ā* of the standard plural, also occur in Khashparjiyā. Thus standard *chāyā*, a bird, has its plural *chāyā*. Similarly Khashparjiyā has *chay*, a bird,

plural *chār* ; standard *chelo*, a son, plural *chyālā* ; Khasparjiyā *chyal*, plur. *chyāl* (5), standard *bojo*, a load, plural *broājā*. Khasparjiyā *bwaj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyal* ; both *bākār* (2) and *bākārī* (4), goats ; and *cheliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *blal* ; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhalā lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadhava nouns in *ā*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisaw*, flour (24), has its accusative singular *pisawa-kay* (23).

In the standard, when the oblique form singular ends in a consonant, an *i* is added before *l*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāśai-l*, the younger (son said). Similarly, in the Parable, *hukhai-l*, by hunger, *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyālai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (3) ; *ghurbarāfai-l* (9) ; *rtai-l* (15) ; *lōbhul-l* (15) ; and (sentence 236) *gyourai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *pacusai-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mā*, (sent hun) into the fields. But the usual oblique plural ends in *ān* or *ā*, of which the nasal is frequently omitted, thus, *an* or *ā*. This remains unchanged before the *l* of the agent case. Thus, *bukēfān-l*, with the larks, *bauliyō-mā-hā*, from among the servants. Rarely the oblique plural ends in *ā*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuḥā-mā*, on his feet (in the Parable), and *chhālā-kay* (15), but *chhālā-kay* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.

Dative-Accusative, *kay*, *thā*, *hay*, *k-lējiy*.

Ablative, *bat*, *hai-bēr*.

Genitive, *ā*.

Locative, *mā*, *mā*, *man*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *kō*, or (masc. obl. and plur.) *kā*, or (fem.) *ki*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

Masculine Oblique Singular—

wī dēsā-k (nom. *dēs*) *kai bhāl* (nom. *bhāl*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhīlai*, after midnight (7).

wī ud̄yārā-k (nom. *ud̄yār*) *maāl-tir* (nom. *maāl*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *dwī chyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wī bātā-k myān jānāwā-k lijiy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudā-kī (nom. *kud*) *dwāj*, the noise of singing and dancing.

yakāi-kī (sing. nom. *yak*) *nāl*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Isarā-kī (nom. *Isar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bāhārā-kī (sing. nom. *bāhar*) *chhāl*, the skins of sheep and goats (5, 14).

dhēpuwā-k (nom. sing. *dhēpuw*) *lōhhoi-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wī dēs-mī akāl por, a famine fell in that land.

wī-k tāw-par lāsā-k (nom. *lis*) *wīl*, owing to the tar upon its bottom (12).

hāl-k-mī munāqī, *khufā-mī fwal*, a ring on the hand, shoes on the feet.

ghwār-mau, on a horse (sentence 230).

'From among' is *mī-hai* or *mē-hai*, as in:—

āpax parāusi-mī-hai yakai-bi nāl mōhī, he asked for a wooden measure from one of his friends (11).

unō-mē-hai kāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *a* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wī dēsā-k (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhāl mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhali-syaini, a good woman (sentence 128).

bhali syainiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mē</i>	<i>tu</i>
Ag.	<i>mai-i, mē-i</i>	<i>tuē-i, tūē-i</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mē</i>	<i>tuē, tūē</i>
Plur.		
Nom.	<i>ham</i>	<i>tanu</i>
Ag.	<i>hamō-i</i>	<i>tanuō-i</i>
Gen.	<i>hamar</i>	<i>tanuar</i>
Obl.	<i>hamō</i>	<i>tanuō</i>

The forms *hamō* and *tanuō* often have the final *ō* nasalized. Thus, *hamō̃, tanuō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar, tyār* and *tyari*; *hamar, hamār, hamari* or *hamri*; and *tanuar, tanuār, tanuari* or *tanuri*.

As examples of the use of these pronouns we may quote :—

mē bhukhū-i mara lagi-rayō̃, I am dying of hunger.

mē-i Isvarē-kī varjī-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bāl wī nūn ghar-mī rūchh, my father lives in that small house (sentence 232).

myar babā-k baulayō̃-mē-hū, from among my father's servants.

hamō̃-kayī khāy aur khakī karai chāy-chh, to us to eat and rejoice is proper.

tuē-i kabhu mē-karī ēk pāth lak nī-di, thou never gavest me even a bit.

tuē-i pon-kyōl kari-chh, thou hast made a feast.

tyar bhāi ā-chh, aur tyār bobai-i punn-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mē yatuk barsō bāī tyari fahal karā lagi-rayō̃, I have been doing thy service from so many years.

tanu-i ā kai-thāī mol lē-chh, from whom did you buy that? (sentence 210).

tanuar kē naū chh, what is your name? (sentence 220).

tanuar babā-k ghar-mē katuk chyōl (nom. sing. chyōl) chhō, how many sons are there in your father's house? (sentence 233).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ā</i>
Obl.	<i>yai</i>	<i>ai</i>
Gen.	<i>yai-k</i>	<i>ai-k</i>
Plur.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yanar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanarī* or *yanrī*. Similarly *unar*, *unār*, *unarī* or *unrī*.

As examples we may quote:—

tyar yō ohyal, this thy son.

yō kyē tyā-ohh, what has he brought? (11)

yō rupai wī-karī dī-diyan, give this rupee to him (sentence 234).

unā-kaṛī yai-kunī pairāw, put them on him.

yai-k hūth-mī munqī pairāw, put a ring on this person's hand.

yai-l wī parausi-kunī lūh ai-gōy, by this, avarice came to that neighbour (18).

yanar kē matlab ohh, what is the meaning of these?

ū uhi-bēr āpan hab-ihā gōy, he having arisen went to his father.

wī-k lubai-l wī-karī āyakh, his father saw him.

wī dās-mī ihāl abāḥ par, in that country a severe famine fell.

myār kakā-k chyat-k ūyā wī-kī bōrini dayarī bhau-ohh, the marriage of my uncle's son has taken place with his sister (sentence 235).

sab rupai jō ū āpan dāpārā tyā-chhiy, all the rupees which they had brought with them (9)

aw chhāḥ-k mwayi-baḥi, from under those skins (8).

unā-l wī-ugyōrā-k mwal-tir dyar kar, they took shelter in the mouth of that cave (7).

unā dukēṣā-l āpan pēt bhāran chā-ohhīy, he was wishing to fill his belly with those husks.

unar kharḥarāt sunī-bēr, having heard their foot-tread (3).

unrī chhāḥ-kunī bēchar-hun li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpū*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpan*, we should expect the masculine oblique singular and the masculine plural to be *āpān*, but only *āpan* occurs in the specimens. The feminine is *āpanī*. Examples are:—

āpū pānī khūy-hunī gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī parā-ohh, he himself falls into it (1).

āpan sab māḥ phukī dey, (he) squandered all his property.

jāb ā āpan phān-mī āy, when he came to his senses.

wī-l wī-karī āpan hōkar-mī sunār charūq-huṇi layāy, he deputed him to feed swine in his fields.

wī-k bhāi āpanī bāi-l-āi lamb ohh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows:—

	Who	That, He, She, It.
Sing.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai</i>	<i>tai</i>
Gen.	<i>jai-k</i>	<i>tai-k</i>
Plur.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jan, jānō, jānō</i>	<i>tan, tanō, tanō</i>
Gen.	<i>janar</i>	<i>tanar</i>

Tanar has masculine singular oblique and masculine plural *janar*, and is fem *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurē upar khār khañ-ehh, he who digs a pit for others (1).

ū bwañ, jai-kañ harak mais chhāñi gō-chhiy, the load which the other man had left behind (20).

ēk hhañtē qhāñaw maw, jai-ki ēk khapuri chhiy, a very simple man who owned a single hut (3).

sab rupai jō ā āpaq dagōrā lya-ehhiy, all the rupees which they had brought with them (9).

un chhālāñ-k mup-bati, janō-kañ ū lyañ rañ-chhiy, from under those skins which he had brought with him (8).

The Interrogative Pronouns are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kar*, and so on, like *kō*. Examples are:—

kai-k chyal kēkh, whose boy comes? (sentence 239).

tu-ō-l ū kai-thañ mōl lē-chh, from whom did you buy that? (sentence 240).

yū kyē lya-ehh, what has he brought? (11)

yanar kē matlob chh, what is the meaning of these?

The Indefinite Pronouns are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wā-kañ kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai mawā-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'thus many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present**.

Sing.	Plur.
<i>chhāñ</i>	<i>chhāñ</i>
<i>chhāi</i> (fem. <i>chhē</i>)	<i>chhān</i>
<i>chh</i>	<i>chhan</i> , <i>chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhāñ*.

There is a negative verb substantive as in the Standard. Thus, *mī luk nhātū*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Male	Fem.	Male	Fem.
1. <i>chhāy</i>		<i>chhāy</i>	...
2. <i>chhāyē</i>	<i>chhāi</i>	<i>chhāy</i>	.
3. <i>chhāy</i>	<i>chhāi</i>	<i>chhāy</i> , <i>chhāyā</i>	<i>chhān</i>

B. Finite Verb—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūn-hunī*, for grazing; *nīkāun-l upāy*, a device of (i.e. for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhītēr jā hunī mī-k manai-l nī kar*, his mind did not make for going inside, i.e. he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the **Present Definite** tense.

The **Past Participle** is the same in form as the **Root**. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the **Infinitive**, and adds *i* in the feminine, as in *khuśī karai* (or *karani*) *chūi-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the **Standard**, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *buloi*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the **Standard**. Thus (passive) *kauaiñ*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *keṭ*, walk; *dharaṇ*, seize ye; *deyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *w*, as in *lyāw*, bring ye; *pairūw*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the **Standard** form. In the list, *mārñ* is 'I may strike.'

The **Future** is conjugated as follows. —

Sing.	Plur.
1. <i>mārñl</i>	<i>mārñl</i> .
2. <i>mārñai</i>	<i>mārñā</i> .
3. <i>mārñāḷō</i>	<i>mārñā</i>

In the **Parable**, we have *jñl*, I will go, and *kñl*, I will say.

The **Past Conditional** probably follows the **Standard**. The only example I can give is from the **Parable**, *mā ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur
1. <i>mārñchh</i> , <i>mārñchh</i>	<i>mārññ</i> .
2. <i>mārñchhai</i> , <i>mārñchhui</i>	<i>mārñchhā</i> , <i>mārñchhā</i> .
3. <i>mārñchh</i> , <i>mārñchh</i>	<i>mārññ</i> .

It will be seen that, allowing for the usual omission of final vowels, it closely follows the **Standard**.

Examples are: *rñchhai*, thou remainest (with me); *hñchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parñchh*, he falls (1); *rñchh*, he remains (sentence 233); *mññ*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayñ*, added to the present participle, as in *mārau lāgi-rayñ*, I am dying; *karan lāgi-rayñ*, I am doing (thy service); *chaurayñ lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels the **Imperfect** is formed as in the Standard. Thus

kwe wi-kap̄ ke m̄ di-ckhiy, no one was giving him anything.

hai goñ-m̄ ek bhautē dhānāw mats ruñ-ckhiy, in a certain village, a very simple man was living (2).

janō-kap̄ sūnar khā-ckhiy, which the swine were eating

upāy karō-ckhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hītan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hītyā, hī</i>	...	<i>hīt</i>	...
<i>hīṭ</i>	<i>hīṭ</i>	<i>hīt</i>	...
<i>hīṭ</i>	<i>hītī</i>	<i>hīṭ, hīṭā</i>	<i>hītan, hītī</i>

Examples are:—

rayā, I remained, in *tāgi-rayā*, to form the present definite as explained above.

m̄ āj bhaut dūr jānīt gayā, I went a long way to-day (sentence 22 b).

paṭ, (a famine fell); *paṭh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wi-kap̄ rīe ai-gyā*, anger came to him; *rāt paṭi gāy*, night fell (6).

For the plural we have (masc.) *ānand karay paith*, they began to make merry; *dhāji gāy*, they ran away (9); and (fem.) *man rupai jāri-gāy*, a few rupees stuck (12); *man dhēpuw mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jān*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayā</i>	...	<i>gāy</i>	...
2. <i>gayā</i>	<i>gayā</i>	<i>gāy</i>	...
3. <i>gāy, gā</i>	<i>gyā, gāy</i>	<i>gāy, gāyā</i>	<i>gāyin, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles):—

Sing. masc.—*kāsai-l kay*, the younger said; *sab māl phuki-diy*, (he) squandered all the property; *babai-l wī-kani dyakh*, the father saw him; *manai-l n kar*, his mind did not make; *mī-l nē lāw*, I did not transgress.

10m.—*wī-l jājāt bāf-diy*, he divided the property, *babai-l wī-kani awāf ghālī aur bhuki-chāti liy*, the father embraced him, and took a kiss; *wī-l awāj suni*, he heard the sound (of music).

Plur. masc.—*parausi-l āpani sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhānāw maisai-l chhāl gārī*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect.

Examples are:—

Intransitive Perfect.—*jyūn hai gō-chh*, he has become alive; *mīl gō-chh*, he has been found; *tyar bhui ā-chh*, thy brother has come; *jō kyē lyā-chh*, what has he brought? (11); *tum kasi k lyā-chhā*, how have you brought (them) (13)?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin; *wī-l wī-kani bhai aur chah pā-chh*, he has got him safe and sound; (fem.) *twē-l panā-kyōf kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died; *harai gō-chhiy*, he had been lost; *janō-kani lyai rau-chhiy*, (the skins) which he had brought (8), *jō ā lyā-chhiy*, (the rupees) which they had brought (9)

Transitive Pluperfect.—*ā rupaī jō wī-l pā-chhiy*, the rupees which he had obtained (11); *jē-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kasāwār*, one who is caused to be said, one who is called (Parable)

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

KHASPARJIYA DIALECT.

DISTRICT ALMOR.

SPECIMEN I.

कै मैसाक ही चाल छिय । और उनोमेहें काँसेल आपण बबयें कय ओ बब आपण जाजातमेहें जो बाँट स्यर हुँक ऊ मौकाणि दी-दे । और वील उनोकाणि आपण जाजात बाँट दिय । और तै पछिठें काँस चाल सब चीज एक-बटेबेर परदेश न्है-गोय । वाँ लुचपन्यौल करिवेर आपण सब भाल फुकि-दिय । और जब वील सबे फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड़ हुण पैठ । और ऊ वी देशक कै भालमैसाक याँ जेबेर मण पैठ और वील वीकाणि आपण हाडनमी मुडर चरुणहुणि लगाय । और ऊ उनो बुकेटौल और दाण-वियोल जनोंकाणि मुडर खाँकिय खुशि जेबेर आपण पैठ भरण चाँकिय । और ऊ वीकाणि के निदिक्किय । जब ऊ आपण फाममी आय वील कय म्यार बवाक बोलियोमेहें कतुकोकाणि खाणहैबेर सकर राट मिलनी और मी भुखैल मरन-लागि रयूँ । मी उठिवेर आपण बबयें जूँल और वीथें कूँल कि बवा मील इश्वरे-कि मरजिक बिसुध त्यार सामणि पाप करूँ । और फिर मी त्यर चाल कवाइनेर लैक न्हातूँ । मौकाणि आपण बोलियोमेहें एका बराबर बगौ-दे । और ऊ उठिवेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकाणि दाख । तब वीकाणि है आइ और दौड़िवेर जेबेर वीकाणि अवाँल घालि और भुकि-चाटि लिय । और चालैल वीथें कय बवा मील इश्वरेकि मरजिक बिसुध त्यार सामणि पाप करूँ और फिर मी त्यर चाल कवाइनेर लैक न्हातूँ । पर बबैल आपण बोलियोथें कय सबेहैबेर भला लुकुड़ निकाळिवेर ल्याव और उनोकाणि यैकाणि पैगाव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोकाणि खाण और खुशि करणि चँह । किलैक कि स्वर यो चाल मरि गोक्किय फिर ज्यूल है गोह । ऊ हरे गोक्किय फिर मिल गोह । तब ऊ आनन्द करण पैठ ॥

तबार लेक वीक ज्यठ चाल हाडमी छिय । जब ऊ आय घराक नजोके पुजत वील गण वजूण नाच-कूदेकि आवाज मुणि । और वील बोलियोमेहें

यकैकणि बुलै वीथै पुछ कि यजर के मतलब छ । वील वीथै कय कि
 त्तर भै आछ । और त्तर बबैल पौण-क्वोळ करिछ किलैक कि वील वीकणि
 भल और चड पाछ । और वीकणि रौस ऐ-म्ये । भौतेर जाँहुणि वीक
 मनैल निकर । तब वीक बब भ्येर आय और वीकणि बोत्यून पैठ । और वील
 आपण बबयै जवान दीबेर कय कि दाख मी यतुक वरसोंबटि त्तरि टहल
 करन लागि-रयू और मील कभै त्तर कौय निटाव । वील कभै मीकणि
 एक पाठ लैक निदिय कि मी आपण दगड़ियों दगाड़ आनन्द करन् । पर
 त्तर यो च्यल जो रानियों दगाड़ त्तर माल-टाल नेइ गोछ ज जस्यै आछ
 तस्यै त्तेल वीक लिजिय पौण-क्वोळ करिछ । और बबैल वीथै कय कि च्यला
 तू बराबर भ्यरै दगाड़ रुँछे और जे-के भ्यर छ ज सबै त्तरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्तर भै जो
 मरि गोछिय फिर ज्यून है गोछ और हरे गोछिय फिर पै हैछ ॥

[No 3]

INDO ARYAN FAMILY

CENTRAL GROUP

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chyāl chhiy. Aur unō-mē-hai kāsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bah-thaī kay, 'ō bab, āpaṇ-jājat-mē-hai jō
his-own-father-to it-was-said, 'O father, your-own-property-in-from what
 bāṭ myar hū-oh, ū mi-kaṇi dī-dē.' Aur wi-l unō-kaṇi
share mine becomes, that me-to give-away.' And him-by them-to
 āṇi jājat bāt-diy. Aur tai-pachhiṭai kās chyaḷ
his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-batai-bēr pardēs nhai-gōy. Wā
all things (in-)one-collected-having a-far-country went-away. There
 lachpanyaul kari-bēr āpaṇ sab māl phuki-diy. Aur jab
debauchery done-having his-own all goods were-wasted-away. And when
 wi-l sabai phuki-hāl, tab wi-dēs-ūi thūl
him-by all-even was-completely-wasted, then that-country-in a-great
 akāl par, aur ū taṇ hup paith. Aur ū wi-dēsā-k
famine fell, and he distressed to-be began. And he that-country-of
 kai-hāl-maisā-k yā jai-bēr rup paith, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wi-l wi-kaṇi āpaṇ-hāṇan-mī suṇar charūn-huṇi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deprived. And
 ū unō-bukōṭai-l aur dān-biyō-l janṭ-kaṇi suṇar khā-chhiy,
he those-mushs-with and berries-with, which (acc.) the-swine eating-were,
 khaṭi hai-bēr āpaṇ pēt bharaṇ chā-chhiy. Aur kwē
pleased become-having his-own belly to-fill wishing-was. And anyone
 wi-kaṇi kō ni-di-chhiy. Jah ū āpaṇ-phām-mī āy, wi-l
him-to anything not-giving-was. When he his-own-sense-in come, him-by
 kay, 'myār-habā-k bauliyō-mē-hai katukō-kaṇi khān-habēr sakar
it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
 rwāṭ milnī, aur mi bhukhai-l maran lāgi-rayā. Mi uthi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpan-bab-thaī jūl, aur wi-thaī kāl ki, "babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, "father, me-by
 Iswarē-ki marji-k birudh tyār sānni pāp kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyār chyal kawāinēr laik nātū. Mī-kapi āpan-bauliyō-mē-haī
thy son one-who-is-called fit I-am-not Me (acc.) thine-own-servants-in-from
 ekā barābar banai-dē." Aur ā uhi-bēr āpan-bab-thaī gōy
one equal-to male " And he arisen-having his-own-father-to went.
 Par jab ā bhānd tār chhiy, wī-k babai-l wī-kapi
But when he very distant was, him-of the-father-by him-as-for
 dyakh. Tab wī-kani dā āi, aur daup-bōy jai-bōi
he-was-seen Then him-to compassion came, and run-having gone-having
 wī-kani wāī ghali, aur bhuki-chāpi liy. Aur chyalai-l
him-to embracing was-thrown, and his was-taken. And the-son-by
 wī-thaī kay, "babā, mī-l Iswarē-ki marji-k birudh tyā
him-to it-was-said, "father, me-by God-of will-of contrary of-thee
 sānni pāp kar-chh, aur phir mī tyār chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nātū." Par babai-l āpan-bauliyō-thaī kay, "sabō-haihōe
I-am-not. But the-father-by his-own-servants-to it-was-said, "all-then
 bhālā hukar nikāī-bēr lyāw, aur unō-kapi yai-kani pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
 aur yai-k hāth-mī munapi, lhuā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe And
 hamō-kani khām aur khusi kani chāi-chh. Ki-laik ki inyar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mar-gō-chhiy, phir jyūn hai-gō-chh; ā harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
 mil-gō-chh." Tab ā ānand karap paith.
got-gone-is Then they rejoicing to-make began.

Tabār-lēk wī-k jyāth chyal hān-mī chhiy Jab ā
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik pūt wī-l gāp-bajāp-nāch-kūdō-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj suni. Aur wī-l bauliyō-mē-haī yakai-kapi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaī puchh ki, "yanar kē matlab chh?" Wī-l wī-thaī
him-to it-was-asked that, "of-these what meaning is?" Him-by him-to
 kay ki, "tyār bhai ā-chh, aur tyār-babai-l paup-kyōl
it-was-said that, "thy brother come-is, and thy-father-by a-feast

kari-*chh*, ki-laik ki wī-l wī-kani bhal aur chan pū-*chh*.'
made-is. because that him-by him-us-for well and healthy he-found-is.
 Aur wī-kani ris wī-gye, bhitēr jā-huni wī-k maua-l nī-kar
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhayir āy, aur wī-kani botyūn pōiṭh.
Then him-of the-father outside come, and him-to to-entreat began.
 Aur wī-l āpaṇ-bab-thaī jābāl di-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatak-harsō-bati tyari tahal karan lāgi-*myā*, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kauy nī-tāw. Twī-l kabhai mī-kani
me-by ever thy saying not-was-transgressed. There-by ever me-to
 ēk pāṭh laik nī-diy ki mī āpāp-daggyō dagār ānand
one kid even not-was-give, that I my-own-companions with rejoicing
 karan. Par tyar jō chyal jō rānyō dagār tyar nāl-tāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-*chh*, ū jassai ā-*chh*, tassai twī-l wī-l lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 paun-kyōl kari-*chh*.' Aur babai-l wī-thaī kay ki, 'chyalā,
a-feast made-is. And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-*chh*ai, aur jē-kē myar *chh*, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai *chh* Yō thik *chhiy*, hamō-l ānand karan
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur Ichuī mauaun, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mūri-gō-*chhiy*, phir jyān hai-gō-*chh*; aur harai-gō-*chhiy*, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-hai-*chh*.'
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

Khasparjivā Dialect.

DISTRICT ALMORA.

SPECIMEN II.

(Pundit Gobind Prasad Ghildyal.)

जो औरों उपर खाड़ खनक ज आफ्नी बीमी पड़क ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
बाकार किय रौकिय ।

वीक पड़ौसि जो वीकि रौस करैकिय वीक ठानावपन टंखिबेर वोकाणि
गौहँ बेर निकाउणक उपाय करैकिय ।

एक दिन जब वीक भेड़ि बाकारा वणमी चरण लागि रौकिय उनोल
उनोकणि एक मेवन लौटे दिय । यसिकै सबोकणि मारि देय ।

ऊ बिचार ठानाव मैसैल उमाँ भेड़ि बाकाराँकि छाल गाड़ि और उनों
छालोकणि कै सहरली बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि मेय और ऊ धरमेँ एक उड्यारमी रय ।

अधराताका पछिटेँ कै चोर चोरिक माल लिवेर चाय और उनोल वी
उड्याराक मूऊनिर डार कर ।

वी उड्याराक भीतेर उनर खड़वड़ाट मुणिबेर ऊ मैस भौत डर गोय
और वील उन छालाँक मुणिबटि जनोकणि ऊ ल्यै रौकिय आपण लुकुणक
उपै कर ।

उड्याराक भीतेर छालाँक घड़वड़ाटेन चार ठाड़ि ठाड़ि ऐ लाग और
डराक मारौ सब रुपैँ जो ऊँ आपण दगाड़ा ल्याकिय वें छोड़िबेर
भाजि माय ।

ठानाव मैसैल ऊँ रुपैँ धर लिय और घरहुणि उनै रय ।

जै रूफे जो वील पाक्षिय उनोकणि भग्नाक खिविय आपण पडौसिमौहें यकौकि नाइ माडि । वी पडौसिय ही दाताक स्थान जाणणक लिजिय कि खो व्हे ल्याऊ नाइक तावमी लिस लगै दिथ ।

वी ठानाव मैसैल रूफे भरिवेर नाइ दि-दिथ । पर वीक तावपर लिसाक वील सणि रूफे जेडि नाथ ।

वेल वी पडौसिकणि लोम जे-गोथ । वील ठानाव मैसये एक कि तुम यतुका रूफे केहे और कमिक ल्याऊ ।

वील कथ कि आपण भेडि पाकाराक छाल बेचिवेर ।

वी ठानाव मैसाक रीसैल और डेपुवाक लोभेल वीक पडौसिल आपण सब भेडि पाकारा मार दिथ और उन्दि छालाकणि बेचणहुणि लि-गोथ । पर खोपते किलेक कि वीकणि उनो छालाक मणि टेपुव मिली ।

ये दातपर रिसैवेर वील वी ठानाव मैसिकि लुपडिकणि जाग लगै दिथ । वीक भसम करै दिथ ।

ठानाव मैसैल हारौण एकवटेवेर एक थेलमी घर और वीकणि बेचण-हुणि लि-गोथ ।

वाटमी वील आपण थेल सडुकाक ठिकाळि लेक धरि-दिथ । आपूँ एक धारमी जो नजौक छिय पाणि खाणहुणि गोथ ।

वी वखतै एक हरक मैस लेक आपण पिसुवक वज वाँ धरिवेर पाणि खाणहुणि गोथ ।

फरिक बेर वील भुलिवेर आपण वज काडिवेर करौणक वज उठेवेर न्है-गोथ ।

ठानाव मैस लेक आय और वील ऊ वज जेकणि हरक मैस काडि गोछिय उठै-लिय ।

वी वजकणि अणकसै चिनाण देखिवेर वील वीकणि खोय पिसुवक भरौ पाथ ।

तब ऊ वी वजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि भग्नाक लिजिय कि कतुका ऊ कौवेर फिर आपण पडौसिक नाइ माडि ।

बीक प्रङ्गीसिल या जाणिवेर कि ठानाव मैसैल आपण खुपङ्कि करारक
 बदल पिसुव पाऊ वील लोक आपण खुपङ्किणि आग लगै-दिय । पर बीक
 करारोण बेचाणे न और निराम हैवेर बरहुणि फरिक् आय । और जे के
 वील करकिय बीक लिजिय ऊ भौत पसतै ॥

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PARIÁRI (KUMAUNÍ).

KĀSĀRMIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Guldāṛ)

1. Jō aurō upar khēṛ khañ-chhi, ā āphī wī-mī
Who others upon a-pit digs, he himself-ccen it-in
 parā-chhi.
falls.

2. Kai-gaṛ-mī ēk bhautē dhānāw mais, jai-ki ēk khupar
A-certain-cottage-in a very simple man, whom-of one hut
 aur manī bhūṛī hākār chhiṛ, rañ-chhiṛ
and a-few sheep goats were, dwelling-was.

3. Wī-k parāñi, jō wī-k' rīs kauṛ-chhiṛ, wī-k
Him-of the-neighbours, who him-of' covy making-were, him-of
 dhānāw-pau dākhī-bēr, wī-kani gaṛ hāṛbēr mkān-k upāy
simplifying seeing, him (acc) the-cottage-from expelling-of device
 karā-chhiṛ.
making-were.

4. Ek dīn, jai wī-k bhāñ bākūṛā hap-mī charan
One day, when him-of sheep goats the-jungle-in grazing
 lāgi-rañ-chhiṛ, unō-l unō-kapā ēk bhēwan hantai-diy
employed-remaining-were. them-by them-as-for a precipice they-were-driven-down
 Yasibai sabō-kapī māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.

5. Ū bichār-dhānāw-maisai-l unō-bhēñ-hākārā-ki chihāl gāṇ.
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
 aur unō-chihālō-kapī kai-suhar-mī bēchan-hupī li-gōy.
and those-skins (acc) a-certain-city-in selling-for he-took-away.

6. Bāt-mī wī-kapī rāt paṛi-gēy, aur ū dhār-mē
The-way-on him-to night befell, and he the-jungle-in
 ēk-udgār-mī ray.
a-cave-in remained.

7. Adh-rātā-kā pachhiṇi kwē chhōr chhōr-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wī-udgārā-k mwāl-tir dīyar kar.
came, and them-by that-cave-of mouth-war shelter was-made.

8. Wi-udvarā-k bhīṭer near khaḥḥarān suni-bēr ū mais blaut
That-cave-of inside their crowd heard-having that man much
 dar-gōy, aur wi-l wi-ohhālā-k maṇi-bati, janō-kani ū lysi-aa-ehhiy,
fearful, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpan-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Uḍyācā-k bhīṭer chhālā-k qhaḥḥapātai-l chōr thāpi-thāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāu, aur darā-k māri sab rupaī, jō ū āpan
were-caused-to-be, and fear-of through all the-rupees. which they themselves-of
 dagārā lyā-ehhiy, wai chhōḥi-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ū rupaī dhar-īy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 mai-ray.
he-retained.

11. Ū rupaī, jō wi-l pā-ehhiy, unō-kani bharanā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 hijiy āpan-paṇusi-mi-bai yakai-ki nāi māhi.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.

Wi-paṇusi-l wi-bāti-k myāu jānānā-k hijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 'yō kyō lyā-ohh?' nāi-k [taw-mi lis] lagai-diy.
'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.

12. Wi-dhānāw-maisai-l rupaī bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wi-k tūw-par lā-k wīl maṇi rupaī jēr-gāy
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck

13. Yai-l wi-paṇusi-kani lōḥ ai-gōy Wi-l dhānāw-mais-thai
This-by that-neighbour-to acarice came. Him-by the-simple-man-to
 puchh ki, 'tum yatuk rupaī kai-hai aur kasik lyā-ehhā?'
it-was-asked that, 'you so-many rupees where-from and how brought-have?'

14. Wi-l kay ki, 'āpan-bhēri-bākūrā-ki chhāl bēchi-bēr.'
Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'

15. Wi-dhānāw-maisai-k risai-l aur dhēpuwā-k lōḥai-l wī-k
That-simple-man-of envy-by and piece-of greed-by him-of
 paṇusi-l āpan sab bhēri bākūrā māi-diy, aur unri-ohhālā-kani
the-neighbour-by his-own all sheep goats were-skinn. and their-skins (acc.)
 bēchan-huṇi li-gōy, par mhaupātē, kilāik ki wi-kani unō-ohhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 māni dhēpuw māi.
few pice were-got.

16. Yā-bat-par man-bēr w dhānāw mais-kā
This-matter-on become enraged have ng by the simple man-of
 khupari-kam ag lagar-diy. Wi-k bhāsam karai-din.
hut-to fire was-applied. It-of ashes were-made

17. Dhānāw-maisai-l chhāraun ek-bat-bēr ek-thai-mi dhan,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wi-kani bēchan-hani li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāt-mī wī-l āpan thail sandā-k dhikāsi-lait dhar-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ek-dhār-mī, jō najik chhiy. pān' khān-hai gōy
He-himself a-spring-to, which near was. water eating-for went.

19. Wi-haktai ek harak. mas laik āpan-pisura-k hwa; wā
At-that-very-time on other man also his-own-flour-of loud there
 dhari-bēr pān' khān-hapi gōy.
put-down-having water eating-for went.

20. Phari-k bēr wī-l bhūi-bēr āpan hwa;
Returning-of at-the-time him-by mis'taken-having his-own loud
 chhāpi-bēr cūharaun-k hwa; uhai-bēr nhai-gōy.
abandoned-having the-ashes-of loud take-up-having he-went-away

21. Dhānāw mais laik āy, aur wī-l ā hwa; jai-kam
The-simple man also came, and him-by that loud, which (acc.)
 harak mais chhāpi gō-chhiy, uhai-liy.
the-other man having-abandoned gone-loud, was-lifted-up.

22. Wi-hwa; kani ānakasi chinān dēkhi-bēr, wī-l wi-kani
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisura-k bhavī pāy.
it-was-opened flour-of full it-was-found.

23. Tab ā wī-bwa; kani āpan-chhar-hapi li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wī-pisura-kani bharaṇā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpan parausi-k nāi māni.
again his-own neighbour-of measure was-asked.

24. Wi-k parausi-l, yō jāpi-bēr ki 'dhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
 āpan-khupari-k chhāra-k badāw pusaw pā-chh.' wī-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is, him-by also
 āpan-khupari-kani āg hui-diy. Par wī-k chharaun bēchāpai nō,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-buṁi pharik āy. Aur jē-kē
and hopeless become-having home-to back-again he-came. And whatever
 wī-l kar-chhiy, wi-k lijiy bhasat pastai.
him-by done-was, that-of for much he-repented.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Baranmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldikōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon	11,468
Naini Tal	8,440
TOTAL	<u>20,908</u>

Phaldakōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-tau*, used for the dative, and *māji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *jann* instead of *janō*. In the verb *phaitḥau*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sāriyāli *dēḥanō* for Standard *dēḥhano*, to see, but in *phaitḥau*, Standard *paithano*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *thau* is inserted, as in *mī-l pāp kari-thau-ehh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैसाक दि चल छिय । और उनौमाँजिहै नौमैल आपण बाब-
 हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो भ्यारा बाँटा औछ ऊ
 मौकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और बहत
 दिन नि हौछि नान चेल भव कुछ एक वखै-बेर परदेशहुणि न्है गोय और
 वाँ लुचपब्बोलमै रे-बेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अकाळ पड़ि-गोय और ऊ तंग हौण फेठ । और
 ऊ जै-बेर वी मुल्कमै को भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ऊ उनौ बगेनौल और दाँया
 बियौल जनुकणि सुडर खाँकिय खुसिल आपण पेट भरण चाँकिय । और को
 वीकणि को नि दिक्किय । और जब ऊ आपण होश मै आय वील कय भ्यारा
 बालुक बौलियौ माँजिहै कतुक खाँणहै सकर राटा पौनी । मी भुकेल मरण
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौल और बौहाँतणि कौल अहो
 बाब मौल परमेश्वरैकि ब्रच्छा कीड़ि-बेर त्यारा सामणि पाप करिथौक । और
 मी फिर त्यर चेल कौण लैक नि रयूँ । मौकणि आपण बौलियौमाँजिहै एक
 जस बखै-दे ॥

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHARI (KUMAUNI).

PHALDĀKŌTIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chel chhiy. Aur unau-māji-hai namai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpan-bāb-hā-lapi kay, 'ahō bab, āpani-jaijai-māji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
myārā-bātā sū-chh, ū mī-kapi di-dē.' Aur wī-l unau-kani āpani
(in-) my-shure comes, that me-to give-away.' And him-by them-to his-own
 jaijāt bāpi-diy. Aur bahat din ni ham-chhiy nān chel
property was-divided-out. And many days not become the-younger son
 sab-kuchli ek batyai-bār parēs-hapi nhai-gōy, aur wā
everything together collected-having a-far-country-to went-away, and there
 luchpanyōl-mai rai-bēr sah māl-tāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wī-l sabai phuki-hāl, wī-mulk-mai barō ukāl pari-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taḡs ham phaiṭh. Aur ū jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raup phaiṭh. Wī-l wī-kani āpan-bānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
 sunar charaun-hapi lagai-diy; aur ū unau-bagēlau-l aur dānā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 jauw-kani sunar khā-chhiy, khasi-l āpan jat bharap
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wī-kapi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpan-hōs-mui āy, wī-l kay, 'myārā-bāba-k haufrau-māji-hai
his-own-senses-in come, 'him-by it-was-said, 'my-father-of servants-in-from
 katuk khān-hai soker rwātā pauni, mī bhuki-l unrap lagi-rayū.
how-many eating-then more loaves obtain, I hunger-by to-die engaged-am.
 Mī uṭhi-bēr āpan-bāb-kapi jāū, aur wī-hā-lapi kaūl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bab, mī-l Paramaswarai-ki ichchhā chhōpi-bēr tyārā sāmpi pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-ohh ; aur mī phir tyar chēl kaup laik ni rayū ; mī-kañi
done-is ; and I again thy son to-say worthy not I-was ; me (acc.)
 āpan-bauiyau-māji-hai ēk jas bana-dē." '
thine-own-servants-in-from one like make." '

PACHHĀL

The word *Pachhāl* means "western" and this dialect, which is also closely connected with Khaspariyā, is spoken in Pargana Pal, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwālī, in the Sāwāī, Bāthī, and Lohbiyālī dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*. The principal points which may be noted are the following:—

The tendency which we have observed in the standard dialect of substituting *u* for *i* (see p. 115) is strongly represented in the second specimen. Thus we have *simu* for *simi*, provisions; *janu* for *janai*, a forest; and *hauk* for *haki* (Hindi *halkā*), light. The letter *g* is often substituted for *r*, as in *lakau-g-hau*, Standard *lakau-r-hau*, for wood; *laghā-g*, Standard *laghā-r*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apu* for *āpu*, own; *bū* for *bā*, a father; *maji* for *māji*, in; *āk* for *ākā*, an eye, and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōt*, small, becomes *chwat*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khaspariyā *thāi*. Instead of the Standard *hān*, we have *hāni*, and *hōbēr* instead of *hābēr*. The oblique singular of the demonstrative pronoun *u* is *uē*, not *uī*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

PACHHAI DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै आदिमक वी च्यल क्रिय । अर उनुमजिहै छूटैल अपण बबहाँति कय
 इ बबा जाजातमजिहै जो बाँट मैकणि मिलैछ उ मैकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भीत दिन नि हक्रिय नन
 च्यलै-ल सबै कुछ यकबठ करिवर परदेश चलै-गय अर वति लुङाडुपनीमजि
 रहै-वेर अपण सबै मालटाल उडै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ
 वे देशम बड़ अकाल पड़ अर उ तड हण-बैठ । अर उ वे देशक की सात-
 बरक दगड़ जै-वेर रहण लाग । अर वेल बेकणि अपण पटळौंसजि सुडर
 चरणक लिजिय पठाय । अर उ उनु बगट अर दाबौल जनुकणि सुडर
 खाँक्रिय खुशिल अपण पेट भरण जहाँक्रिय । अर के बेकणि के नि
 दिक्रिय । अर जब उ अपण होशम आय वेल कय म्यर बाबुक मिहनतु
 नौकहँमजिहै शतुक खाँणहै भीत रुठ पौनि अर मै भूकैल मरनु ॥ मै
 उठि-वेर अपण बाबुक दगड़ जौल अर बेहाँति कौल वे बबा मैल परमे-
 श्वरक इच्छाक बाँकि अर त्वर सामणि पाप करछ । अर मै फिरै त्वर च्यल
 कहण लैक नि छौ । मैकणि अपण मिहनतु नौकहँमजिहै एकक बराबरि
 बने-दे ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PAOHNAĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k d̥wī chyal chhiy. Ar unu-maji-hai chhiwatai-l
A-certain-man-of two sons were. And them-in-front the-younger-by
 apaṇ-bah-hā-ti kay, 'i-babā, jāṇāt-maji-hai jō bāṭ
his-own-father-to it-was-said, 'O-father, the-property-in-front what share
 māi-kani milāchh, u māi-kapi di-dē.' Ar wē-l unā hīch-m
me-to is-got, that me-to give-away.' And him-by of-them between-in.
 appi jāṇāt bāṭi-diy. Ar bhaut din nī ha-chhiy, nau-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-bat kari-bēr pardēs chalai-gay, or wati
everything together made-having a-for-country it-was-gone-away, and there
 lūṇārupani-maji rahai-bēr apaṇ sabai māl-iṭai upai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
 Ar jah u sabai-kuchh kharch kari-baiṭh, wē-dēs-m har
And when he everything expenditure made-had, that-country-in a-great
 akāl par, ar u taṅ haṅ baith. Ar u wē-dēsa-k
famine fell, and he poverty-stricken to-be began And he that-country-of
 kai-mātabara-k dagaṛ jai-bēr rahan lāg, or wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kani apaṇ-ṣaṭāḷ-maji sunar chahāna-k hijiy ṣaṭhāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāṇḍ-l. janu-kani sunar khē-chhiy, khusi-l
those-lusks-and-berries-with, which (acc.) the-swine eating-were, joy-with
 apaṇ pēt bharan chahā-chhiy. Ar kwē wē-kani kē nī
his-own belly to-fill wishing-was. And anyone him-to anything not
 di-chhiy. Ar jab u apaṇ-hōs-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 'myar-bābu-k mīhnata-naukarī-maji-hai kabuk khāṅ-hai bhaut rwaṭ
'my-father-of hired-servants-in-from how-many eating-than more loaves
 pādni, ar māi bhūkai-l marnu. Māi uṭhi-bēr apaṇ-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar jañl, ar wē-hā-ti kañl, "yē bahā, mai-l Paramēśwara-k
near will-go, and him-to I-will-say, "O father, me-by God-of
 ichhyā-k hāki, ar tyar sānni pāp kar-eh. Ar mañ phirai
will-of against, and of-thee before sin done-is. And I again
 tyar chyal kahan laik ni chhañ. Mañ-kani apan-mihaatu-naukarū-
thy son to-call fit not am Me (acc.) thine-own-hired-servants-
 maji-hai ēka-k barābari banai-dē."'
in-from one-of equal make "'

No 7]

NDO ARYAN FAMILY

CENTRAL GROUP

CENTRAL PAILĀRĪ (KUMAUNĪ)

PACHHĀĪ DIALECT.

DISTRICT ALMORA

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

को दिना मे दू भाहिन पैक छिया, येक पूर्व का कृणा मे रहँछियो, दूसर पश्चिम का कृणा मे रहँछियो । येक येकक न मुणि बेर जलछियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे कि । येक दिन पूर्व क पैक क मन मे हंकार उठ धे पश्चिम क पैक क जोर तोलुं । अपण घर बटि सामव क बूज बादि बेर, जो बेकणि बट पन खाहणि चैछिय, गय । धोपरि तक हिटने रह्य । बटम बेकणि बड़े लख चाकव थर मेर ताल मिल । बेल अपण सामव क बूज वे तालम लफाड़ दिय । जब बेक सामव भोजि गय तब बेल वे तालक सब्बे सातु पाणि पौ दिय । वे तालक नगीचै येक घोट मुण शे गय । यतुकम बेकै नगीचै बटि जडव क जनावर रोऊ कि चार वे तालम पाणि पौहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पौहणि येक जडवि हाति आय, ठून पाणि पौहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाड़ि, जै चिडारै ल वे पैकै कि नीन टूटि गे ॥

बेकणि नीन टुटिये कि बड़ि रीस उठि । वे रीस उठिया भजि हाति क सून पकड़ि बेर पश्चिम क पैक क खोड़ भितेर लफाड़ दिय । वे खोड़ भितेर वे बखत वे पैकै कि चैलि उखोव कुटणा पैरेछिय । हाति कणि येक अणकणे किड़ दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनौ कि मा भ्यार छै । हाति कणि येक तौरक नये किड़ जाणि बेर अपण दगड़क शैणियो कणि दिखा हणि खलेतिम धरि दिय । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट को घड़ि मे हिटि बेर पश्चिम पैकक घर हणि गय, बेकि चैलि हाति पैकै कि खबर पुकि । चैलिल कय.

‘मयर बाव बार वर्ष बटि धुर लकणा हणि जै रहक, बोति जावो’, धुर जाहणि वाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लेक सारि जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़े गुठव बगै बेर ठै डुडर जग मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हंगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खँचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर ओर लगाय, गुठव खँचि बेर आधिल्लौं गय, और पछिना दखि बेर कय, ‘अरे पूर्वक पैका ! मैल त्तर नौं पैलि बटि सुणि राख क, ते दगड़ि भँटकणै कि बड़ि टकि क । आज भेंटि पाक । बड़ि सुणि हैक । अब तु मै लगै करुं धेँ को सकुं’ । पूर्वक पैकैल यग कय, ‘ये वण मे हमरि हार जित कणि को देखल, गौं मे जौला बैकणि लगुला’ ॥

दोयै भण्णा गौंमजि गया, येक बुड़ि दगड़ि भेट है । दोयै भण्णो ल बुड़ि हाँति कय कि तु हमरि लगै दखि दे, धेँ को जितुं । बुड़ियै ल कय, ‘मयर नाति गोरु भैश चराहणि वण जारौक, बेकणि गोट देहणि जानु, प्रक्षा तुम दौ भण्णों कि लगै कणि दखुंला’ । यतुक कबेर बुड़ियै ल हीयै पैकाँ कणि लकणाँ के वृज सुदि अपण कानाम धर दि, अपण नाति कणि जैबेर रोट दि ॥

जब दौ पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा दौ पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्यान हणि गय । यतुक बड़ि भारि टन्चाव अ, बुड़िया क नाति उटै बेर येसो जग कणि गय कि जतणि दौ ससणि उखोव कुटण पैरकि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘मयर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसाँ सुदि लकणाँ वृज सुदि दौ पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खनेति-मै गाड़ि बेर अपण खस्र कणि दिखाय । वेल कय कि इन सब किड़ों कणि हसर बिराव कणि दि दियो, उ सबों कणि खा देलि’ । इन क्रीड़ों कणि दखि सुणि बेर दौ पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूल आपु कणि संसार क सब

चीजों हबेर कूट समधि बेर पसताख पै रखा अर हात जोरि बेर बिम्बि करि
वे श्रेणि अर उनौक खस्य हाँति कुटि बेर अपण घर हणि गया । अपण
धाला पुजि बेर यों सव क्रीड़ा सबूँल अपणा पड़ोश मे अपणा सितुरों
हाँतणि कय ॥

सबूँल आपु कणि हवुक शमजि बेर भगवान क नौ लिथ य कय, 'भगवान !
हम त्थर शिष्टि म सबन है नन हौं । ये धर्तिम कैल श्रेकि नि करणि
चैनि । येक है येक बड़ येक है येक कूट हुँक भगवान कि शिष्टि म हम
किड़ जाश हौं ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Gangu Datt Upreti, 1900.)

1. Kwē-dinā-mē dwī gāhun paik chhiyā. Yēk pūrba-kā kūnā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
rahachhiyō, dū-ar paśchima-kā kūnā-mē rahachhiyō. Yēk yēka-k
was dwelling, the-other West-of corner-in was-dwelling. One one-of
na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
bāna-barsha-k bāt-mē chhi. Yēk dūn pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
hankār uṭh, 'dhē, paśchima-k paika-k jōi tōlū.'
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
Apan-ghar-baṭi sāmawa-k bwaj hādi-bēr, jō wē-kaṇi baṭ-pan
His own-house-from provision-of load tied-having, which him-to the-road-on
kā-haṇi chai-chhiy, gay. Dhōpani tak hitnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
Baṭ-m wē-kaṇi baṭē lamb chākaw ar gaur tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
Wē-l apan-sāmawa-k bwaj wō-tāl-m laphāi-diy. Jah wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
sāmaw bhiṇi-gay, tab wō-l wō-tāla-k sabbai sālu
the-provision was-moistened, then him-by that-lake-of all flour
pani pi-diy. Wō-tāla-k nagichai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighborhood a tree under
sē-gay. Yatuk-m wē-kai nagichai-baṭi jānawa-k
he-went-to-sleep. The-meantime-in it-of the-neighborhood-from the-forest-of
janawar rūjai-ki chūr wē-tāl-m pāni pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came. the-lake
khali dyakh dūhari jag pāni khoj-haṇi gayā. Unu-pachhiu
empty having-seen another place water seeking-for they-went. Them-after
wē-tāl-m pāni pī-haṇi yēk jānaw hāti āy, thūn pāni
that-lake-in water drinking-for a wild elephant came, trunk water

p han ta u ghal p n a be
 ā k q fo t e lake n was h us wu e f'o n e aged a g b.c....
 J chun t ja. jai-ehungāra-l wē-paukai-ki nīn
 fo, we-wan screen was-shitted, which-screen-by that-hero-of sleep
 tūti-gā.
 was-broken.

2. Wē-kauī nīn paṭivē-ki hari cī uḍḍ. Wā iis uḥiyā-maji
 2 Him-to sleep breaking of great rage arose. That anger rising-in
 hūti-k sūn paṭari-hēr paśchima-k paika-k khōi bhītēr
 the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-di. Wē-khōi bhītēr wē-bakhōi wē-paikai-ki chāi
 it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
 ukhōw kūṭaṭ paṭi-rēchhiy. Hāi-kani gēk anakaṣē kiṭ
 a-mortal to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-hēr, dera-k māi apāṭi-mā-kani bhītēr bhōṭi-gē Tab
 seen-having, fear-of through her-own-mother-to within she-fled-away. Then
 ani-ki mā khyar ai. Hāi-kauī gēk-tama-k mayē liṭ
 her-of the-mother outside came. The-elephant (acc.) a-manner-of' new insect
 jāṭi-hēi apun-dagata-l saṅgiyō-kani dikhā-haṭi khaṭi-m
 considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-di. Yatuka-k paśchin wē-din pūrha-k paik. lāra-haisha-k
 it-was-put So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāṭ kwē-ghari-mē hiti-hēr paśchin-paika-k ghar-haṭi gay, wē-k
 road a-fer-hours-in walked-having the-Western-hero-of house-to went. him-of
 chāi-lā-ti paikai-ki khāṭi puchhi. Chāi-l kay 'my
 daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāḥ lāra-haisha-haṭi dhur lakamā-hani jai-raḥ-chh. wōi jāwē.
 father twelve-years-from the-mountain road-for gone-has. there go.'
 Dhur jā-haṭi bāṭ hatu-di. Tab pūrha-k paik dhur-haṭi
 The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gāṭ, paśchima-k paik laik sārē-janaṇa-k thōi-thūl-bōṭō-kāṭi
 went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jāṭi-baṭi apāṭi-hēr unar bāṭi gūḍhaw haṭi-hēi dhimi-gūḍac
 the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jāṭi nanaṇa-m dhari-hēr apāṭi-ghar-haṭi ā-rayā Baṭ-m
 like the-head-m placed-having his-own-house-to coming-was. The-way-in
 bhēt hai-gē. Tab pūrha-k paik wē-pachin gay, gūḍhaw-kāṭi
 the-meeting occurred. Then the-East-of her. him-behind went. the-local (acc.)
 paśchinā khāṭi-hēr thami-di. Tab paśchima-k paikai-l sakar
 from-behind pulled-having he-was-impeded When the-West-of hero-by great

jor lagāy, gadhaw khañchi-bēr āghilā gay, nar pachhinā
force was-applied, the-load dragged-having forward he-went, and backward
 dyakhi-bēr kay, 'asē pūrha-k paikā, mañ-l tyar nañ pañli-bati
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suni-rākh-chh, tē-dagari bhētakagari-ki bari taki chh. Āj bhēti
heard-has-been, ther-with meeting-of great longing is. To-day meeting
 pā-chh. Bari khusi hui-chh. Ab tu mañ lañai karū,
obtained-us. Great happiness become-is Now thou I fight let-us-make,
 rhañ, kō sakū-chh.' Pūrha-k paikā-l yāñ kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
 'yē-hap-mē hamari hū-jh-kapi kō dēkhāñ? Gañ-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jāñlā, wai-kani lañlā.
we-shall-go, there we-shall-fight.'

3. Dwayai jhanā gad-maji gayā, yēk hapi dagari bhōt
 3 *The-two persons the-village-in went, an old-woman with meeting*
 haa. Dwayai-jhanā-l hapi-jhā-b kay ki, 'ta hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
 lañai dyakhi-dē, chāñ, kō jilūchh' Buriyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
 kay. 'myar nāñi gōru bhais chaurā-hani ban jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feed-ing-for the-forest gone-has.
 Wō-kani rōt dē-hapi junu, pachhā tum-dwi-jhanō-ki lañai-kani
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhāñlā.' Yatuk ka-bēr buriyai-l dwiyai-paikō-kapi,
I-will-see' So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakanā-kai hway sudi, apan-kāñā-m dhar-di. apan-nāñi-kani
the-woods-of loud with, her-own-shoulder-on horing-placed, her-own-grandson-to
 jai-bēr rōt di.
gone-having bread was-given.

4. Jab dwi paik watapi lañai-hani tayyār hayā, tab
 4. *When the-two heroes there fighting-for ready became, then*
 buriyā-k nāñi-l buri, gōru bhoññi dwi paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakanā bway sudi, apan gūti bhitar ghāl-li.
woods(-of) load with, his-own garment-fold within having-taken,
 apan-dhyāl-hani gay. Yatuk-m bari bhāñi dhauchāw ai,
his-own house-to went. So-much-in a-great heavy wind-storm having-come,
 buriyā-k nāñi urhai-bēr yēsō-jag-kapi gay, ki jatañi
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dw sasan ukhow ku an pa achi a vek n al bh e
 two women a mo tar o p und engaged we e a d on woma e th n
 I in as pans' goy W anu-ri dahari-swini-hā-ti kay,
 bu-of-grass like entered That-woman-by the-other-woman-to it-was-said,
 'myar-ākḥ bhūfēr ghar paṣi-gachh, gār-da' Duhari-
 'my-eye within a-bit-of-grass entered-has, take (-it)-out' The-other-by
 kay, 'wē-ghupa-k tukar maī-kani dēb, ta tab
 it-was-said, 'that-bit-of-grass-of piece me-to you-will-give. then then
 gānu,' U-swini-l yō hāt māni Unī-l ghag-kan'
 I-will-take-out' That-woman-by this word was-agreed. Her-by the-bit-of-grass
 [hūi-k nāti ar hūi sudi, gōru bhaisā
 {the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
 sudi, lakapā bwaṣ sudi, dwi paikō-kani] gār-bēr,
 with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
 khalēti-m dhar-ti. Phir rāt-hap unī-l khalēti-māi gār-bēr
 pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
 apan-kham-kani dikhāy. Wē-l kay kī, 'in-sab-kiyō-kani
 her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
 hamar-birāu-kapī di-diyo. U sabō-kani khā-dāli.' In-k-viprō-kani
 our-cut-to give-away. Me all (acc.) will-eat-up.' These-falls (acc.)
 āyabī-supi-bēr dwi paik ar hūi, unī-k nāti hhan
 seen-heard-having the-two heroes and the-old-woman, her-of grandson much
 dāri-gayā, ar dāri-bēr kapā pa-rayā. Tab sabō-l
 feared, and feared-having to-tremble became-engaged. Then all-by
 āpu-kani samsāra-k sab-chijō ha-bēr chhwat samaji-bēr,
 themselves (acc.) the-world-of all-things than small understood-having,
 pastān pa-rayā, ar hāt jōm-bēr hīnti kari,
 to-lament became-engaged, and hands folded-having petition was-made,
 wē-swini-ar-unī-k-kham-hā-ti chluṭi-bēr apan-ghar-kani gvyā.
 that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
 Apan-dhyālā puṣi-bēr yō-sab-kwirā sabō-l apanā-parōs-mō
 Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
 apanā-mitarō-hā-tani kay.
 their-own-friends-to were-told.

5. Sabō-l āpu-kani hawuk samaji-bēr Bhagwāna-k nau
 5. All-by themselves (acc.) light considered-having God-of name
 liy, ya kay, 'Bhagwān, ham tyar-sistī-m saban-bai nan
 was-taken, this was-said, 'God, we Thy-creation-in all-than small
 chhañ. Ye-dharti-m kai-l śeki ni karapi chaini. Yek hai
 are. This-earth-on anyone-by pride not to-be-made is-proper. One than

ek	bar,	yek	hai	yek	chhwaṭ	hūchh.	Bhagwāna-ki	śishṭi-m	ham
ne	great,	one	than	one	small	is.	God-of	creation-in	we
kir	jāsā	chhañ.							
needs	like	are,							

[For a free translation, *vide ante*, p. 165.]

KUMAUN OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district each of which is named after the *paṭṭi* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭi* Dhaniyakot and Chaauthan, along the banks of the river Kōsi, Chhakhāṭiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Rāmgarh, and Rau-Chaubhāṭī spoken in the east of the district, especially in *Paṭṭi* Rau and Chaubhāṭī. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 262 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed

Bāzārī "dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhāṭī. The estimated numbers of speakers of these various sub-dialects are as follows:—

Phaldākōṭiyā	9,440
Rau-Chaubhāṭī—	
Rau-Chaubhāṭī proper	6,875
Standard of Naini Tal	18,647
Chhakhāṭiyā	25,800
Rāmgarhiyā	3,357
Bāzārī	2,000
	<hr/>
	56,679
TOTAL	<hr/>
	66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhāṭī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points:—

In the grammar of the Standard dialect I have been able to distinguish between the short *ā*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *ā* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *mois*, a man, of the Standard becomes *mois̄*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *ya* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhāṭī, in which we have *chyōlō*, a son, and *gyōlō*, elder. The Standard tendency of *a* to become *ā* before *ā* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Isvarā-kā sāmāni*, before God. Before *lō*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānoi-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *kāṭai*, for, we have *suṭi*, as in *vā-suṭi jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *kālau*, put ye. We may also note the regular insertion of *h* in *thiyō*, taken, and in other forms of the same verb.

No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ)

SAL CHAUBILAĪSĪ DIALECT.

DISTRICT NAINI TAL.

W. B. Cockburn, Esq., 1898.)

एक कै मँशा का ही चाला किया । नाने ले आपणा बाब थे कयो कि बबा स्योरो बान मँकणि दीदे । तब वीले उनरो विसो बान करि दियो । धवाड़े दिन पश्चा नाना चाले ले आपणो वानो सब एकटो करो और दूर देस सँ बाटो लागो और वाँ जे बेर आपणो माल बहियाली में फुँकि दियो । जब ऊ सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ी और वी कणि तंगी जग पैठी । और ऊ एक गहराका रईसाका घर गयो और वीले वी कणि बाड़ा में झूँडर चरुण में लगे दियो । और ऊ उनन खुसालन कणि खे बेर पेट भरण चाँकियो जनन झूँडर झाँकिया । और कैले वीकणि के नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि भ्यारा बाबाका कतुकु क नौकरन थे खाणा सँ रोटा हुनाला और ख्याड़ा ले जान हुनाला और मैं भूके ले मरण लागि रयूँ । मैं उठि बेर आपणा वीज्यू पेँ जूँलो और उनन थेँ कूँलो कि वीज्यू मैले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आव मैं एतुक लेक नि रयूँ कि तुमरो चोलो कईजू । मँकणि आपणो भाड़ो वालो नौकर वगै दे । तब ऊ उठो और आपणा बाब थेँ गयो । परन्तु जब ऊ दूरे कियो वीका बाबेले वीकणि देखि लियो और दै आई दौड़ो गाला लगे लियो और भुकि लौ । तब चाले ले कयो वीज्यू मैले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो चोलो कई जाणा को योग्य न्हातूँ । पर वीका वीज्यू ले चाकरन थेँ कयो भाल है भाला लुकुडा ल्याओ और बैकणि पैराओ, वीका हाथ में मुनड़ि हाली और खुटन में जवाता हाली । और जाफत करी और खुश करी । यो स्योरो चोलो मरि गकियो आव ज्यूनो है गछ हरे गकियो फिरि मिलि गछ । तब उननले चैन करण लगे ॥

पर वीको ज्योठो चोलो बाड़ा में कियो । जब ऊ लौटो और घराका नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बले और

पुछो यो की बात छ वीले कयो कि त्योरो भै ए गछ और त्यारा बाबाल जाफत करिछ केले कि ज गुणि कुशलौ ए गछ तब ज गुस्सो भ और वर भीतर नि गयो, ये वीले वीको बाबो भैर ऐ और वीकणि मन्थ तब वीले जबाब दि बेर आपणा बाब यै कयो देख एतुक बरस जाले मैले तेरि टहल करि कभै त्योरो काई नि टालो तबले त्वीले मैकणि कभै एक बाकरा को पाठो लै नि दिने जैले मै आपणा दगड़िन कणि न्यूतो दू । पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमाई पातरन में फुँकिछ त्वीले वी गुणि जाफत करैछ । तब वीले बोधै कयो च्याला तू त रोजि म्यारा दगाड़ा भये और मैयै जे छ त्योरे छ । यो बुजौन छियो कि हम त्यार करनाँ और खुशि मन्थूनाँ केले कि त्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHARĪ DIALECT.

DISTRICT NAINI TAL

(W. B. Cockburn, Esq., 1898.)

Ēk-kai-maĩśā-kā dwi chyalā chbiyā. Nānai-lē āpanā-bāh-thaĩ
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'babā, myōrō hān mā-kani dī-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wī lē unarō hisō hān kari-diyō. Thwārē-din pachhā nānā-chyalai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpanō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bāṭō lāgō,
his own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpanō mā bahiyāti-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 u sab phūki-chukō wī-jāgā baṛō bhāri okāl paṛō, aur
he all had-squandered-completely in-that-place a-very heavy famme fell, and
 wī-kapi taṅgi ū paithī. Aur ū ēk śaharā-kā rāśā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to-)the-house
 gayō, aur wī-lē wī-kapi bārā-mē sūnar charūn-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed
 Aur ū anan-khusyālān-kapi khaī-bēr pēt bharan chā-chhiyo
And he those-husks (acc.) eaten-having the-belly to-fill wishing was
 janan sūnar khā-chhiyā. Aur kai-lē wī-kapi kē ni-diyō
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kapi phām ai, wī-lē kayō ki, 'myārā-bāba-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaĩ khānā-sū rōṭā hunā-lā, aur khyāra-le
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur māī bhūkai-lē maran lāgi-rayū. Maĩ
over-and-above are-becoming, and I hunger-by dying am. I
 uṭhi-bēr āpanā-bwaujyū-pai jū-lō, aur unan-thaĩ kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, māī-lē Īśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh Āb
"father, me-by God-of before and you-of before sin done-is. Now
 māī ētuk laik ni-rayū ki tumarō chyalō kai-jū. Mā-kani
I so fit not-remained that your son I-may-be-called. He

aparo hauru-walō nauka. bann-dā. Tab ū aṭho s āpaṇ bah a
your own hired servant make " Then he arose and his own fat or t
 gayo. Parantu, jah ū durō chhiyo wi-kā baṇa-lē wi-kaṇi
went But, when he distant was him-of the-father-by him-as-for
 dākhi-lhiyō, aur dai āi, daurō, gālū lagai-lhiyō, aur
he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyalan-lē kayō, 'hwaṇjyā, mā-lē tunārā
hiss was-taken. Then the-son-by it-was-said, 'father. me-by you-of
 sāmani, aur Iswarā-kā sāmani pāp kar-chh. aur tunārō chyōlō kṛi-jānā-kō
before, and God-of before sin done-is and you son being-called-of
 yōgya nhātū. Par wi-kā hwaṇjyū-lē chākaran-lhāi kayō,
worthy I-am-not. But him-of the-father-by the-servants-to it-was-said,
 'bhāl-hai bhālā lukuṇā lyāō, aur yai-kaṇi parāō; wi-kā-lāth-mē
'good-than good garments bring, and this-one-to clothe: him-of-homt-on
 munari hālau, aur khuṭan-mē jūātā hālau, aur jāphat karau, aur
a-riny put, and feet-on shoes put, and a-feast make-ye, and
 khuṭi karau. Yō mṛōvō chyōlō marī-ṇ-chhiyō, āb jyānō hāi-ga-chh;
happiness make-ye. This my son dead-gone-was, now alive become-is;
 harai-ga-chhiyō, phiri mili-ga-chh. Tab unan-lē chhūi karan
lost-gone-was, again found-gone-is. Then them-by ease to-make
 lagē.
it-was-begun.

Par wi-kō jyōthō chyōlō bārā-nē chhiyō Tab ū janō, aur
But him-of the-elder son the-field-in was. When he returned, and
 gharī-kā uajik ayō, wi-lē gūnō rūchanō sunō. Tab wi-lē
the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukar balai aur puchhō, 'yō kē hāt chh?' Wi-lē
a servant having-called and he-was-asked, 'this what thing is?' Him-by
 kayō ki, 'tyōvō bhai ai-ga-chh, aur tyārā-bhā-lē jāphat kari-chh
it-was-said that, 'thy brother arrived-is, and thy-father-by a-feast made-is
 kō-lē ki ū guṇi kuṣali ai-ga-chh. Tab ū gussō bhai aur
because that he in-good-state arrived-is. Then he angry becoming and
 ghar bhūtar ni-gayō. Yai-wilē wi-kō bābō bhāi ū aur
the-house within not-went. This-for him-of the-father outside coming and
 wi-kaṇi manyē. Tab wi-lē jabāb 'dī-hēr āpaṇi-bāb-lhāi
him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, 'dēkh, ētuk-baras jā-lē mā-lē tēri tahal korī, faṭhāi
it-was-said, 'see, so-many-years during me-by thy service was-done, ever
 tyōrō kṛi ni-tālō. Tab-lē twi-lē mā-kaṇi labhāi
thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

êk-bâkarâ-kô pāthō lai ni-dinē, jai-lē maĩ āpanā-dagarān-kapi
a-goat-of had even not-was-given, which-by I my-own-companions-to
 nyūtō dyū. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātarān-mē phūki-chh, twi-lē wi-supi jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
 wi-lē wi-thaĩ kayō, 'chyālā, lā ta rōjē myārā-dagārā bhayē,
him-by him-to it-was-said, 'son, thou indeed dully me-of-with wool,
 aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujin chhiyō ki ham
and me-to what is, thine-even is This proper was that we
 tyār karnā aur khusi manyūnā, kē-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhai mari-ga-chhiyō, phiri jyānō lai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh.'
got-ē.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Pattis* of Naini Tal, lies the Kālī Kumann Pargana of the Almora district, the dialect of which, spoken by 27,096 persons, is named Kumaiyā.

The name "Kumann" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishnu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Rishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhainsi, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpnō*, and *akāl*, a feminine, not *akāl*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *nī mulkā* for *nī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kañi*, we have *khan*, as in *charāñ-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmir, where it appears under the form *sity*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1896), Vol. XII, p. 283.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

KUMAUNI DIALECT.

DISTRICT ALMORA.

कौ मान्सा ही चेला छ्या । और उनों में है नाना चेला ले आपना बाब ये कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मिलाइ में दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नाई मौ छ्या कान्सी चिलो सब तीर सिगोरि बठोखि बेर ठाड़ा मुल्का निसि गयो । तब वाँ लुँगाड़ियोख में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ऊ सब तीर निमाड़ि सक्यो उई मुल्का में बड़ो अकाल पड़ियो । तब ऊ नाङ्गो हुँन पड़ियो । और ऊ उई मुल्का के वन्यून्याँ सित जाइ बेर रौन पड़ियो । तब बीले ऊ आपना गड़ा में सुंग चरौन खन लायो । और ऊ उन बकोड़ और दाना ले जनों सुंग खाँछ्या भगन है बेर आपनि ठाड़ भरनु समझ्यो और के घी के नाई दिख्यो ॥

TRANSLITERATION AND TRANSLATION.

Kat-mānsa d̥wi chelā chhyā. Aur unō-mē-hai nanā-chelā-lē
(Of-)a-certain-man two sons were. And then-in-from the-small-son-by
 āpnā-hāb-thē kayō ki, 'ō hāb, astā-histā-mē-hai jū bār
his-own-father-to it-was-said that, 'O father, the-property-in-from what shore
 mañ mil-chh mañ di-āē.' Aur ui-lē unō-kā biēh āpu astā-histā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bhāpi-dinī. Aur attī din nāi bhau-chhyā kānsō chelō
was-divided-out. And many days not become-were the-younger son
 sab-tir sigōri-haṭōli-lēr tārā-mulk misī-gayō. Tab uñ
everything put-together-having (to-)a-fur-country went-away. Then there
 lāggāryōl-uñ rai-bēr āpu sab astā-histi plauki-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ū sab-tir uināpi-sakyō ai-mulk-mē barō akai pariyō. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
 uāngō hñn pariyō Aur ū uī-mulkā kai-bruyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jai-bēr mūn pariyō. Tab wi-lē ū āpnā-gaṇā-mē saugra
gone-having to-remain began. Then him-by he his-own-fields-in wine
 charaṇ-lchan lāyō. Aur ū un-bakōr-aur-dāvā-lē jaud saugra
feeding-for was-deputed. And he those-busks-and-berries-by which the-swine
 khā-chhyā magna hai-bēr āpu dhār bharu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwē wi kē nāi di-chhyō.
anyone him anything not giving-was.

CHANGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Changarkhi. The dialect here spoken by an estimated number of 37,210 people is called Changarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaunī, for it has the usual supply of corobral *ys* and *ʃs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yū*) before *ā* (Standard *ū*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyalā* (Standard *chylā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khaspuriyā and other connected dialects. Thus, in the specimen we have both *āpānā* and *āpān* (plur. nase.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *ā*) is regularly dropped. Thus, *naukar-kā*, not *naukerā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpānō* or *āpānū*, own, and *janē*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *goyō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGABKHINĀ DIALECT.

DISTRICT ALMORA.

(Babu Golind Prosad Ghildyal, 1898)

कै मेसा का दूी चेला भिया । और उनन में है नान चेला ले कय आपण बाव ये ओ बवा लटिपटि में है जो बाँट मैं दिक्कै ज मैं दि दे । और वी ले उनरा बिच आपणि लटिपटि बानि दियो । और भौत दिन नि भिया नाना चेला ले सबे लटिपटि बट्यै बेर परदश हूँ गियो । बाँ लुचना का दगाड़ा रै बेर आपणी माल फुँकि दियो । और वी ले जब सबे फुँकि दियो वी मुलुक में बड़ो चकाक पड़ि गियो । ज गरीब हुँग लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जै बेर रौण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगै दियो । और ज जँ छाता बिजा ले जनुँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणी चाँहियो । और वी कणि को को नि दिक्कै । और जब ज आपणि खबर में ऐ गियो वी ले कयो मेरा बाव का मिहनतू नौकरोँ में है भौत नौकर खाणा है मकर रोटा पौनी और मैं भूक लै मरि रयूँ । मैं उठि बेर आपणा बवा ये जूँलो और वी ये कौँलो ओ बवा मैं ले भगवान कि मनशा है बहैक त्वे देखाक प्राप करइ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर वणै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisū-kū dwī chelō bhīyā. Aur unan-mē-hai nān-chelā-lē
I-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpan-hāb-thai. 'ō babā, latipati-mē-hai jō hāl māi
was-said his-own-father-to, 'O father, the-property-in-from what share to-me
 di-chhai, ū māi di-dē.' Aur wī-lē unarā bich āpani
you-givest, that to-me give-up.' And him-by of-them among his-own
 atipati bāni-diyo. Aur bhaut din ni bhīyā nānā-chelā-lē sabai
property was-decided-out. And many days not became the-younger-son-by all
 latipati batyai-bār pardāf-hū giyo. Wā buchā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpanō māi phūki-diyo. Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 hūki-diyo, wī-muluk-mē bapō akāl pari-giyo. Ū garīb hūn
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 agi-giyo. Aur ū wī-muluk-kā kai-sukār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 rang lāgi-giyo. Aur wī-lē ū āpanā-garūn-mē sunar charāfīn-mē
o-well began. And him-by he his-own-fields-in swine feeding-in
 lagan-diyo. Aur ū ū-chhālā-biūā-lē janū-kani sunar khānār
was-deputed. And he those-husks-berries-with which (acc) the-swine eaters
 bhīyā khūsi hai-bēr āpanū pēt bharapō chā-chhiyo. Aur wī-kapi
were happy become-having his-own belly to-fill wishing-was. And him-to
 kō kō ni di-chhiyo. Aur jab ū āpani-khabar-mē ar-giyo,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, 'inārā-hāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
 khānā-hai sakar rōtā paunī, aur māi bhūk-lai mari-rayū. Māi
noting-than more loaves obtain, and I hunger-by dying-remained. I
 utūn-bēr āpanā-babā-thai jūlō aur wī-lhai kāñlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
 māi-lē Bhagawān-ki mānsā-hai bahai, twō dēkhā, pāp kar-chh, aur
me by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab māi tērō chelō kun jūō nai rayō. Māi-kapi
now I thy son to-say such not I-remained. Me(acc.)
 apunā-mihamatū-naukarō-mē-hai ēk-naukar-kā barōhar banai-dē." "
thine-own-hired-servants-in-from one-servant-of resembling make."

GANGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *pottis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected. Gangolā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gangolā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact in Gangolā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chpāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṣ* and *ṭ* are in regular use.

Gangolā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyō*, they were, becomes *chhyā* and even *chhya*, and the Chaugarkhiyā *bhīyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jiā-bēr*, having gone; and *jiā* (for *jā*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryā*, for *manā-rahya*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāthī (p. 311 *post*).

In the word *Paranēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *nāpuk* for the Arabic *nawāfiq*.

In the declension of nouns we may note *kā* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardās-kā*, to a foreign country; *charauy-kā*, for grazing; *wī-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahārī *th* often becomes *chh*.

The Standard *nhatā*, I am not, has become *nohatyā*, and *au-chhē* is used to mean 'it (fern) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GANGOLA DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Chitaval, 1898.)

कौ मैसक हौ च्याल छ्य । फिरि उननमें नान च्यालाले आपण बाबधे कयो कि हला बाब भानिकुनि लटिपटिमें म्यार वानकि ज्य मैथै औछे म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योली आपणि लटिपटि येक-वटि करि-वेर परदेशहीं नसि-म्यो । फिरि वाँ ज्या-वेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़े उट्यो वी देशमें ठुल अक्काळ भ्यो । फिरि उ गरौब हुण पैठ्यो । फिरि उ वी देशक याक भाल सनि-खाक दगाड़ ज्या-वेर रौण पैठ्यो । फिरि वीले उ आपणा ख्यातमें गुडर चरौणहीं लगायो । फिरि उ उन फकीटन और दाणन जनन गुडर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वी के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि म्यार बाबाक वुतकारनमेंहै कतुक ठाड़ भरौहै बाकि रूठ पौनन और मैं भुक मनाखूँ । अब मैं वाँहै आपणा बाबुक वाँ जाँकु और वीछ्ये कौँकु हला बाब मैले पड़मेस्वराक विमुख त्यार देखने देखने पाप करइ । फिरि मैं आजिलग त्योरो च्योली कूण सापुक नहाखूँ । मैं आपणा वुतकारनमेंहै याका वरोवरि वणै दे ॥

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAŅGOLĀ DIALECT.

DISTRICT ALMORA

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwī chyal ehya. Phiri unan-mē nān-chyalā-lē
A-certain-man-of two sons were. Then them-among the-younger-son by
 āpan-bāb-ihai kayō ki, 'halā bāb, bhām-kun laṭi-pati-mē
his-own-father-to it-was-said that, 'O father, utensils-eleetera property in
 myār bānki, jyā maī-ihai au-ebhē, ma dī ' Phiri wī le
my share, which me-to coming-is, (to)-me give.' Then him by
 duwē-chyalan laṭi-pati āpani bāni-dē Phiri bhayar dīn nī
to-the-two-sons the-property his-own was-decided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpani laṭi-pati yā-bati kari-hēi
become-were the-younger son his-own property together made-himay
 pardēs-hī nasi-gyō. Phiri wā jyā-bēr lach bhyō
a-for-country-to went-away. Then there gone-having a-debauchee he-became
 āpani sab bhāni-kun laṭi-pati phuki-dē. Phiri jab u sab
His-own all utensils-eleetera property was-squandered. Then when he all
 laṭi-pati urai-uthyō wī-dēs-mē thal akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. The
 u garib hun paithyō. Phiri u wī-dēs-k yā-bhāl-manikhā-k dāgr
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-bēr raun paithyō. Phiri wī-lē u āpan-kiyāt-mē sū a
gone-having to-remain began Then him-by he his-own-field-in an
 charaun-hī lagāyō. Phiri u un-phakṣan-aur-dāpan, janan sunai
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-own
 khā-chhyā, khūsi-lē āpani dhār bharan chā-chhyō. Aur wī lwe
eating-were, joy-with his-own belly to-fill wishing-was. And (to)-him anyone
 kē dinēr nī bhyō. Phiri jab u āpan-sud-mē āyō, wī le
anything a-giver not became. Then when he his-own-senses-in came, him by
 kayō ki, 'myār-bābā-k butkaran-mē-hai katuk dhār bhārī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 bāki rwāt paunan, aur maī bhuk manā-ryū. Ab maī yā-hai
more bread obtain, and I (by)-hunger dying-remain. Now I here-from
 āpanā-bāou-k wā jā-ehhu, aur wī-chhyai kaū-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Paramēswari-k vimakh tyār dēkhnē-dēkhnē pāp kar-cāh. Thiri
me-by God-of against thy in-seeing-in-seeing sin done-is Again
 māi āji-lag tyōrō chyoḷō kūn māpuḷ nabātyū. Māi āpan-ṭonkīran-mā-hai
I to-day-from thy son to-say fit I-am-not. He thinc-own-seventy-in-from
 yākō barōhari banai-dē." "
one equal-to make."

DĀNPURIYĀ.

This dialect is spoken in the northern part of Dānpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,561. Immediately to its south lies the Gaṅgolī dialect, to which it is closely allied.

Like Gaṅgolī, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bāpā) maiś-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiphā* or *baiphā*, he began. Verbs whose roots end in vowels, insert an *a* in the past tense, as in *huniā*, they were; *dinā*, was given (both masculine and feminine), and *chānā*, he wished. So also *kanā*, I have done (sin). This should not be confounded with the *a* (for *u*) of the future passive participle in words like *mihā*, it is got, or with the *a* of the present participle, as in *munā*, I am dying. The word for 'I am not' is *naichā*.

An excellent further example of this dialect will be found on pp. 54 and ff. of Pandit Ganga Datt Upreth's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै सैश का ही छौड़ा हुनाँ । और नाना ले आपण बाव धै कयाँ हँ बाब
 लटिपटि है ओ बानो मै मिलनाँ उ मै दि-वाल । तब वी ल उनरा बीच
 आपण लटिपटि बाँटि-दिनाँ । और जैल दिन नि बिताँ कि नान छौड़ा ले
 सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ कहिक-फाहिक मै सब साल फुकि-
 दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक मै ठुलो अकाळ पड़ा और
 उ तंग हुण पेठाँ । तब उ वी मुलुक मै कै बाड़ा मैशाक दगाड़ा जै रीण
 पेठाँ । वी ले आपण गाड़ा मै सुडर चरौण भेजाँ । तब उ उन रुखौँ कि
 छाल और दाणौँ ले जिनौँ सुडर खानँ सगल है आपण टाड़ भरण वानाँ ।
 और के वी कै नि दिनाँ । और जब वी आपण काम आयौँ उ कौण बैठाँ
 म्यारा बाबु का मेहनतुआ चाकरौँ है कति खाण है जैल दूटा पीनाँ और मै
 भुक भरनै । मै उठि बेर आपण बाव धै जूँलो और वी धै कौँलो ई बाब
 मै ले भगवान कि सरजि है उलटा पाप ले देखौँ कनाँ और मै आव लरो
 छौड़ो कुण साफक नैहूँ । सी लेग आपण मेहनतुआ चाकरौँ है एक भौँ
 बसै दे ॥

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ)

DĀNPURIYĀ DIALECT

DISTRICT ALMORA.

(Pundit Gobind Prasad Ghililyal, 1898.)

Kai-mais-kā dwī chhyamā hunā. Aur nānō-lō āpan-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, 'i bāb, laupat-kai pō bānō māī miluā, u
it-was-said, 'O father, the-property-from what share to-me is-to-be-got, that
 māī dī-gāī. Tab wī-lō nāmā bīch āpan laupatī
(to-)me give-away. Then him-by them-of between his-own property
 bāī-dīnā. Aur jai dū ni lūtā li nān-chhyamā-lō sah
was-divided-out. And many days not passed that the-younger-son-by all
 samerī-hēr tārā muluk gayā. Wā phahit-phahit-māī sah māī
collected-having a-far counting wert. There debauchery-in all goods
 phukī-dūā. Tab wī-lō sah phahī-hāī, tab wī-muluk-māī
were-wasted. When him-by all were-wasted-completely, then that-country-in
 thulō akāī paī, aur u tang hup paithā. Tab u
a-great famine fell, and he in-want to-become began Then he
 wī-muluk-māī kai-bāpī-māī-kā dāgārā jai raun paithā.
that-count, you a-certain-great-man-of with having-gone to-remain began.
 Wī-lō āpan-gārā-māī sanar charam bhejā. Tab u un rukhāī-kī
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-degū-lō, jīnāī snāī khānāī, magan-lai āpanī dhāy
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharaī chānā, aur kwe wī kē ni dīnā. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave And when (to-)him
 āpanī-phām āyā, u kaun baithā, 'myārī-bāb-kā vēhantū-rhākumāī-lai
his-own-senses came, he to-say began. 'my-father-of hired-servants-out-of
 koti khān-bai jōī rwātā pēanā, aur māī bhuk nānāī.
how-mony eating-than more loaves yet, and I (of-)hunger am-dying.
 Māī nli-lēr āpan-bāb-thaī jāī, aur wī-thaī kālī, 'i
I arisen-having my-own-father-to will-go, and him-to I-will-say, 'O
 bāb, māī-lō Bhagwān-kī marjī-lai utā pāp tve dekhā
father, me-by God-of will-from opposite in thee in-sight-of

kaniñ, aur maiñ āb tyarō bhayaurō kun māphak naiñhñ, mi-lēg
was-done, and I now thy son to-say worthy am-not, me-also
 apan-mehantūi-chākarañ-hai ēk jhañ āpai-dē,"
thine-own-hired-servants-out-of one like make."

SOR YĀLI

North of Pargana Khas-Kumaon, in the Almora District, are the Parganas of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doli.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Nepālis speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Papdit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division* on pp 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dōtyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaonī, but of Kumaonī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was'. Besides this there are other divergences from Standard Kumaonī, the principal of which are as follows:—

As in Kumañyā, the use of cerebral *y* and *l* is rare. We have *apnō*, instead of *apno*, *hun* instead of *huy* and *akāl* instead of *alāl*. The only instances of cerebral *l* which occur in the specimen are *bān*, a share, and *sonī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhekanō*, for *dēkhano*, to see. We noted a somewhat similar interchange in Phaldākōtjā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khetan-mā*, in the fields; *manharan-mō-han* from among the servants; *yatuk barson-batī*, from so many years; *pāturan-kā yā*, with halots. Sometimes, however, we have *an*, as in *doman-tē*, with berries; *khetān*, on the feet; *dagariyān-kā sātth*, with (my) companions. Once, we have *nō*, as in *naukarnu-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāi*, we have the *thāi* just quoted. Instead of *kapi*, we have everywhere *khē*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jabāb dibēr*, having given a reply to the father; *mō-s*, to me; *vī-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *yinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *lwē*, anyone, as in *kasai jindār-kā daqarā*, with a certain land-owner, beside *kasadmi-kō*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was'. *Nahati*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infinitive

five ends in *u*, as in *hun pasyô*, he began to be (in want); *raun pasyô*, he began to dwell. Its oblique form ends in *â*, as in *charanâ-khî*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *danô*, given; *lhinô*, taken; *ryô* remained; and *gyô*, went.

The following forms may also be noted:—*panôn*, they get (loaves); *khî-tyâ* (not *-thyâ*), they were eating; *samaj-tyô*, he was wishing; *dî-tyô*, (no one) was giving; *bachî gyô-chh*, he has been saved; *pâ-chh*, he has been found; *kar-chhy* (apparently for *kar-chhâyô*) (I) have done (sist); *gyô-tyâ* (not *gyâ-tyâ*), (not many days) had gone. I am unable to explain *jānwê-ryô*, he went away, unless *jā-nwê* or *jān-wê* is a compound.

As in Kumaiyî, *sukanô* is used to form a completive compound in *vanî-sakyô*, he squandered completely. Instead of *paithanô*, *pasanô* is the word used to mean 'to begin'.

The specimen of Sôriyâli is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHÂRÎ (KUMAUNÎ).

SÔRIYÂLÎ DIALECT

DISTRICT ALMORA.

कै आदमी का बी चेला थ्या । और उनन माँ काँसा ले अपना बाबा
 रँ थ्यो ओ बाबा अस्ता में है जो बाबा में स मिल दी दे । और बी
 ले उनरा-बीच अपनी अस्ता बिस्ता बाबा दिनी । और भीत दिन नाँई थ्यो
 थ्या कि काँसा चेला सबै तीर एक बाटो करि बेर घरदेश खीं जान्वे थ्यो
 और वाँ कुकर्म माँ रँबेर अपनी सब माल फुकि दिनी । और जब ऊ सद
 तीर उड़ाइ सक्यो तब बी देश माँ बड़ी अकाल पड़्यो और ऊ हैरान हुन
 पय्यो । और ऊ बी देश का कसै जिमदार का दगड़ा जाइ बेर रौन थ्यो
 और बी ले बी स अपना खेतन माँ सुडर चरौना खीं लायो । और ऊ ऊँ
 बोकाड़ा और दानान ले जिनौन सुडर खाँ थ्या खुशी ले अपनी पेट भरनो
 समज थ्यो और ऊ बी स की नाँई दि थ्यो । और जब ऊ अपना चेत
 माँ आयो बी ले थ्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्षो
 रोटा पौनान और मैं भूकले मरि रवू । मैं उठि बेर अपना बाबू पाँई
 जौलो और बी थै कौलो ओ बाबा मै ले परमेसर का मन का उलटा
 और तेरा सामनि पाप कर छ । और मैं फिरि तेरो चेला कौन लाइक
 नहाती मैं स अपना मजुरिदार नौकरन माँ है एक का बराबर बनाइ दे ।

और छ उठि बेर अपना बाबा पेँ (खौं) थ्यो पर जब छ भौन दूर थ्यो वी का बाब ले ज धेक्यो और वी स दया आई और वी ले दीड़ि बेर ज गला लाई ल्हिनो और मुक्ति दिनी । और चेला ले वी पेँ क्यो बबा मै ले परमेश्वर का मन का उलटा और तेरा नजर माँ पाप कर छ और मै फिर तेरो चेला कौनो जसो नाई रयूँ । पर बाबू ले अपना नौकरना याई क्यो कि सब है निधि पैरोज निहालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान छवता पैरा और हम खौं और चमन करौं । क्य ला कि यो मेरो चेला मरि गो थ्यो और फिर बचि ग्यो छ ज हराइ गो थ्यो फिर पा छ । तब ऊँ चमन करन प्रस्था ॥

तति लिह वी को जेठो चेला गढ़ा माँ थ्यो । और जब ज आयो और घर का नजिक पुच्यो त वी ले गानो बजौनो और नाच की मनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोख्यो कि इनरो क्या मतलब छ । और वी ले वी पेँ क्यो तेरो भाई था छ तेरा बाबा ले खाना खौं दे छ क्य ला कि वी ले ज निको और मुक्यारो पा छ । और ज रिसाइ ग्यो और वी ले भीतर जानो नाई ठान्यो । तब वी को बाबू भेर आयो और वी स मनौन पख्यो । और वी ले अपना बाबू स जुवाब दि बेर क्यो कि धेक मै यतुक बर्सन वटौ तेरो चाकरौ करि रयूँ और मै ले कभे तेरो अक्यो नाई कख्यो । तै ले मै स कभे एक बाकरा को नानो पाठो ल्यगे नाई दिना जे ले मै अपना दगड़ियान का माँथ चैन करनू । पर तेरो यो चेला जो पातरन का याँ तेरो माल ताख निलि ग्यो छ जम्बे आ छ तखे तै ले वी खौं खाना कर छ । और बाबू ले वी पेँ क्यो चेला तै सब दिन मेरा दगड़ा रौं छ और जे के मेरो छ सब तेरो ई छ । यो ठिकी थ्यो कि हम चमन करौं और खुसौ मनौं । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फिर बचि ग्यो छ और हराइ गो थ्यो फिर पा छ ।

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chēlā thyā. Aur unan-mā kāsū-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thāi kyō, 'ō bābā, astā-mē-hai jō hān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 mai-s mil di-dā.' Aur ' wī-lē unarā-bich apnī astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 hān-dinī. Aur bhaut din nāi gyō-bhyā ki kāsū chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-hāto kari-hēr pandēs-khī jāwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarm-mā rui-bēr apnō sab māl phuki-dinō Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir uṛāi-sakyō, rab wī-dēs-mā baṛō nāl
when he everything had-wasted-completely, then that-country-in o-great famine
 paṛyō, aur ū hairān hun paṛyō. Aur ū wī-dēs-kā kasai-
fell, and he distressed to-be began And he that-country-of o-certain-
 jimdār-kā dagaṛā jāi-bēr raun paṛyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khētān-mā sunar charaunā-khī khyō. Aur ā ū-bōkrā-aur-
his-own-fields-in swine feeding-for it-was-deputed And he those-husks-and-
 dānāu-lē, jinaun sunar khā-tyā, khūi-lē apnō pēt bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-ūyō, aur kwē wī-s kē aṛī di-ūyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wī-lē, kyō, ' mēra-bābā-kā majuridār-naukar-mā.
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhukwā rōṭā paṛnān, aur māi bhūk-lē mari-ryū.
from how-much more leaves get, and I hunger-by dying-am.
 Māi ūṭhi-bēr apnā-bābā-pāi jāūn, aur wī-thāi kaṛlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tōrā sāmī pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur ma ph ē h o a u aik nah M
 and I a j no e t u to be called went, I an o M a...)
 a na ma u da na karaṇ ma h k k. la. am baun-dē." Aur u aṭhi-bēr
 thine-own-hired-servants-in-from one-of equal make." And he arisen-having
 apnā-bābā-thaī (or-khī) gyo. Par jab ū bhaut dūrai thyō, wī-kā
 his-own-father-to went. But when he great distance-come was, him-of
 bābā-lē ū dhakrō, aur wī-s dayā āi, aur wī-lē
 the-father-by he was-seen, and him-to compassion came, and him-by
 deari-bēr ū gālā lāi-lhīnō, aur bhāḍi dīnī. Aur chālī-lē
 run-having he on-the-neck was-taken, and his was-given. And the-son-by
 wī-thaī kyō. 'bābā, mai-lē l'armēsar-kā man-kā allā aur
 him-to it-was-said, 'father me-by God-of will-of opposed and
 tērā-najar-mā pāp kar-chhy, aur māī phīri tērō chēlō karmō jāsō
 thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāī rayā.' Par bābū-lē apnā-naukarnā-thaī kyō ki,
 not I remained' But the-father-by his-own-servants-to it-was-said that,
 'sab-bai niki pairōn nikli lya, aur wī-s yōs pairā; aur
 'all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā muraī aur khutōn jwāṭā pairā. Aur ham khaḥ
 this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-ent
 aur chaman karaṇ. Kyā-lā ki yō mārō chēlō mārī-gā-thyō,
 and merriment we-may-make Because that this my son dead-gone-was,
 aur phīri hachī-gyō-chh; ū harāi-gā-thyō. phīri pā-chh. Tab nī
 and again escaped-gone-is; he lost-gone-was, again got-is.' Then they
 chaman karaṇ pasyā
 merriment to-do began.

Tati-lin wī-kō jēthō chēlō garhā-mā thyō. Aur jah ū āyō.
 Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajānō aur nāchh-kī
 and the-house-of near arrived, then him-by singing music and dance-of
 bhānak suni. Aur wī-lē naukaran-mā-hai ēk-s hōlār-bēr sōgyō
 sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 kī, 'insrō kyā matāsh chh?' Aur wī-lē wī-thaī kyō, 'tērō
 that, 'of-these what meaning is?' And him-by him-to it-was-said, 'thy
 bhāī ā-chh. Tērā-bābā-lē khānā-khī dē-chh, kyā-lā kī wī-lē ū
 brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sakyārō pā-chh.' Aur ū risāi-gyō. aur wī-lē bhīlār jānō nāī
 well and sound got-is.' And he angry-went, and him-by within to-go not
 chākyō. Tab wī-kō bābū bhār āyō, aur wī-s manāun
 was-intended. Then him-of the-father outside came, and him-to to-remonstrute

pasrō. Aur wi-lē apnā-bābu-s, juāh di-bēr, kvō ki,
begin. And him-by his-own-father-to, answer given-having, it-was-said that,
 'dbēk, maī yatuk-barsan-baī tēri chākari kari-rayē, aur maī-lē
 'see, I this-many-years-from thy service having-done-remained, and me-by
 kabhai tērō a-kayō nāi karō. Tar-lē maī-s kabhai ēk-bākrā-kō
 ever thy un-said (thing) not was-done. There-by me-to ever a-goat-of
 nūnū pāhō lyagai nāi dinō, jai-lē maī apnā-dagariyōn-lā sūth
 young kid even not was-given, which-with I my-own-companions-of with
 chain karnā. Par tērō yō chēlō, jō pātaran-kā yā tērō
 rejoicing might-have-done. But thy this son, who harlots-of near thy
 māl-tāl nili-gyō-chh, jaswē ā-chi, taswē tai-lē wi-khī khānā kar-chh
 properly devoured, even-as he-come-is, so-ccen thee-by him-to a-feast made-was.
 Aur bābū-lē wi-thaī kyō, 'chēlā, taī sah-dinai mērā dagarā
 And the-father-by him-to it-was-said, 'son, thou all-days-even of-me with
 raū-chhai, aur jē-kē mērō chh, sab tērō-i chh. Yō thikē thyō
 remaining-art, and whatever mine is, that thine-even is. This right was
 ki ham chaman karāū aur khusī manāū. Kya-lā ki yō
 that we merriment should-make and rejoicing may-celebrate. Because that this
 tērō bhāi jō marī-gō-thyō, phiri bachī-gyō-chh; aur harāi-gō-thyō, phiri
 thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
 pā-chh.
 got-is.'

ASKŌṬI.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumauni here spoken, by an estimated number of 10,954 people, is called Askōṭi or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindī *bītā*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thai* and *tai*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanā* and sometimes *āpanā*. The conjunctive participle is formed by adding *lēri* instead of *lēp*. Completive compounds are formed with the verb *chukonā* instead of *sakanā*, and inceptive compounds with *basanā* instead of *posanā*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

Askōṭi Dialect.

DISTRICT ALMORA.

के मानस का ही चला ध्या । और उनन में है नना ले अपना बवा
 थं कयो बवा जायजात में है जो वाँट में स मिलि सो में दी दे । और
 वो ले उनरा बोच आपनो जायजात वाणि दी । और भीत दिन नी भित्था
 कि कान्सी चलो सब तीर जमा करि घेरि दूर देश कि तें गयो और वाँ
 लुचप्रन में रे बेरि आपनू सभ मालताल उड़ै दियो । और जब ऊ सब तीर
 खर्च करि चुक्यो वो देश में बड़ो अकाल पड़्यो और ऊ तंग हुन बस्यो ।
 और ऊ वो देश का कै भला मानस का पास लै बेरि रौन बस्यो । और वो
 ले वो स अपना गढ़ान में सुडर चरौना कि तें लगायो । और ऊ उनि
 वोफड़ा और दानान ले जिनन सुडर खाँ ध्या खुशो ले आपनू पेट भरन
 चाँ ध्यो । और के वो स के नी दिन ध्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌTĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwi chēlā layā Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāī māī-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
mill, so māī dī-dē.' Aur wī-lē unarā-bich āpani jāyajāt
is-being-got. that to-me give-away.' And him-by of-them-among his-own property
 hāni-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tir
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wē lachpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū soh māl-tāi upai-di-yō. Aur jab ū sab-tir kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-chukyō, wī-dēs-mē baṛō akāl paryō, aur ū tang hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jai-bāi raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
 basyō. Aur wī-lē wī-s āpuā-garān-mē suṅar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū uni-bōkarū-aur-dānān-lē jinan suṅar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khā-thyā, khuṣī-lē āpanū pēt bharan chā-thyō. Aur kṛē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kē nī dīn-thyō.
anything not giving-was.

SIRĀLĪ.

Immediately to the west of Pargana Askol, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sirālī, and has an estimated number of 12,481 speakers. Sirālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *ohhō* as well as *thō* 'or 'he was.' Instead of the Sōriyālī *lai* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *paṣanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SIRĀLĪ DIALECT.

DISTRICT ALMORA.

कसे माइस का द्वी चेला छ्या । और उनन में काँसा चेला ले अपना
वावा थें कयो जो वावा जाजात में जो बाट मेरो चैछ सी में दो दिय ।
तब वो ले उनरा आपस में अपनी जाजात बाटि दी । फिर भीत दिन
नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो ।
वाँ कुकर्म-में रै बेर अपना सब माइताल फुकि दियो । और जब ऊ सब
खर्च करि चुक्यो वो मुलक में बड़ी अकाल पड़्यो । ऊ काँकाल हुन पस्यो ।
और ऊ वो देश का के भला आदमि का दगड़ा जे बेर रौन पस्यो । फिर
वो ले वो स अपना गड़ा में सुडर चरौना खिन लायो । और ऊ उन
बोकड़ा दानान लै जै स सुडर खाँ छ्या खुशौ ले अपनी टाड़ भरनो चाँ
छ्यो । और वो स ले के नैं दि स्या ॥

TRANSLITERATION AND TRANSLATION.

Ka-si-naāis-kā dwi chelā chiyā. Aur uan-nē kāsā-chelū-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanē-hāhā-thē kayō, 'ō hābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chai-chh, sō mē di-di-y.' Tah wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apunī jājāt bāti-ā. Phir bhaut din naī bhā-chiyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chelū-lē sab jamā kari-bēr pardēs-khā
that the-younger-son-by all collected made-having a-foreign-country-to
 nasī-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuki-di-yō. Aur jab ā sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē hapō akāl payō. Ū kākāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ā wī-dēs-kā kai-bhalā-ādani-kā dagarō jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanō-gyā-mē suhar charanū-khīn
began. Again him-by him-as-for his-own-field-in swine feeding-for
 jāyō. Aur ā un-bōharā-dāzān-lai jai-s snar
it-was-deputed. And he these-bushes-berries-with which (acc.) the-swines
 khā-ubhyā, khāsi-lai apanō dhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē naī di-thyā.
anyones anything not giving-were.

JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Jōhar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Promiscuousized Tibeto-Burman language entitled *Rangkas* and described in Vol III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both *Rangkas* and a corrupt Kumaunī called *Jōhārī*. The number of speakers of *Jōhārī* is estimated to be about 7,419.

As may be expected, *Jōhārī* is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *p*, as in *tyar*, *thy*. The same occurs in *Rangkas*. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khasa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwālī dialects of the Chamālī form of Western Pahārī, and these dialects, like *Rangkas* and *Jōhārī*, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 517 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khaspārjīyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JOHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक बी को चढो चाल गाड़ा में थी । होर जब बी के होर
 बड़क नज्दीक पुजित बी ल गैनों बजौनों होर नाचना की बचन सुनि ।
 होर बी ल आपन खरतुरियान म है एक घँ भठ्यै बेर सुयै कि इनर की
 है रे छ । बी ल बी हैं के कि लड़ भै के रे छ होर लड़ बाबु ल खवै
 लिहै के राख छ । क्या लेखा ल कि बी ल बी हैं भलो होर बड़कनो
 पे छ । होर बी हैं रीश के जे होर बी ल भीतर जानु नो ठारै । ये
 लेखा ल बी की बाबु भेर के होर बी हैं मनौन बशि । होर बी ल बाबु
 हैं जुबाब दी बेर के कि दाख मैं इतिका दरग बठि लड़ ठहल करन लागि
 रे छुँ होर मैं ल लड़ हुकम नो ठालि । तँ ल कभड़ मैं है एक पाठो
 लहेक नो दी कि मैं आपन दगड़ियान दगड़ खुशो बन थी । पर लड़
 यू चाल जो पातड़न का दगड़ लड़ मालताल निलि है छ बी जशै के
 वशै तँ ल बी को लेखा ल खवै लिहै कथे । होर बाबु ल बी हैं के
 चाला तँ बराबर म्यड़ी दगड़ री के होर अतिका म्यड़ी छ सब लड़ी छ ।
 यो बजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो लड़
 भै जो मरि गे थी फिर उयून है बेर के गे । होर हरे गे थी फिर पे
 है ल ॥

[No 6]

NDO ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHĀRĪ (KUMAUNĪ).

JOMĀRĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyañhō chyal gārā-mō thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
 haur ghaṭ-k najik pujit, wī-l gainō bajaunō haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
 bachau suni. Haur wī-l āpan-kharturiyān-m-hai ek-thaī bhaṭyai-hēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyai ki, 'īsar ki hai-rai-chh?' Wī-l wī-haī kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyar hui ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rākh-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lekhā-l ki wī-l wī-haī bhālō haur bākanō
is, what-reason-by that him-by him-as-for well and nicely
 pai-chh.' Haur wī-thaī rīs ai-gē, haur wī-l bhitor jānu ai
it-received-is.' And him-to anger came, and him-by inside to-go not
 thāri. Ye-lekhā-l wī-kō bābu bhaur ai, haur wī-haī
it-was-decided. This-reason-by him-of the-father outside came, and him-to
 raṇṇan bāsi. Haur wī-l bābu-thaī jubāb di-hēr
to-remonstrate-with began. And him-by the-father-to answer given-having
 kai ki, 'dyakh. māī itik-baraś-baṭi tyar tahal karan-ligi-
it-was-said that, 'see, I so-many-years-from thy service doing-count-
 ran-chhū, haur māī-l tyar hukam nī tūh. Tai-l kabhāī
really-am, and me-by thy order not was-disobeyed. Thee-by ever
 māī-hoī ek-pāñhō-lhēk nī di, ki māī āpan-dagarīyān-dagar
me-to a-kind-even not was-given, that I my-own-companions-with
 kbūsi kan-thī. Far tyar yū chyal, jō pāṭaran-kā dagar
rejoicing might-have-made. But thy this son, who harlots-of with
 tyar māī-lāl nīli-hai-chh, wī jāsai ai, wāsai tai-l wī-kō
thy goods decouret-has, he just-as came, just-so thee-by him-of
 lekha-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kō,
reason-by a-feast was-made.' And the-father-by him-to it-was-said,
 'chyalā, tai barābar myarō dagar ran-chhai, haur jatik myarō chh,
'son, thou always of-me with remainest, and whatever mine is

sab tyarō chh. Yō bujin thī ki hami magan hun
all thine is This proper was that we delighted should-be
 khūsi manann, kē-lēkhā-l ki yō tyar bhai jō
rejoicing should-celebrate, what-reason-by that this thy brother who
 mai-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir
dead-gone-was, again alive become-having came; and lost-gone-was, again
 pai-hai l.
found-became lo!



KUMAONI-ENGLISH VOCABULARY.

Kumaoni.	English.	Kumaoni.	English.
A			
<i>Abār.</i>	late.	<i>Amēlā,</i>	sour.
<i>Abāhā.</i>	nice, good.	<i>Amīlā,</i>	sour.
<i>Abhāpachok,</i>	adv. accidentally, suddenly.	<i>An-bīcāi,</i>	virgin.
<i>Achamdhā karnā,</i>	to surprise.	<i>Andhā,</i>	blind.
<i>Achamdhā karnā,</i>	to surprise.	<i>Anyār,</i>	dusk, darkness.
<i>Adā bādā,</i>	harter.	<i>Apā,</i>	myself.
<i>Adīmā,</i>	man.	<i>Apāhā,</i>	opium.
<i>Adā,</i>	green ginger.	<i>Apā,</i>	own.
<i>Agālā,</i>	marble look.	<i>Arshā,</i>	looking glass.
<i>Agāia sāl,</i>	adv. next year.	<i>Asā,</i>	hope.
<i>Agūā,</i>	finger.	<i>Asā rakhpā, Asā dharnā,</i>	to expect.
<i>Agūāhā,</i>	thumb.	<i>Asāgurā,</i>	narrow.
<i>Adā,</i>	adv. so.	<i>Asāgurā bāi,</i>	a narrow track.
<i>Akāl,</i>	famine.	<i>Asā,</i>	tear (noun).
<i>Ahāl,</i>	sky, heaven.	<i>Asāhā,</i>	dysentery.
<i>Akhā,</i>	eye.	<i>Atkhā, atkhā,</i>	medicine.
<i>Akhār,</i>	walnut.		
B			
<i>Bābā, bābā,</i>	father, papa.	<i>Bahāsur,</i>	brave.
<i>Bābāhā,</i>	king.	<i>Bahā,</i>	adv. prep. besides.
<i>Bābāhā,</i>	(f.) calf.	<i>Baidā, baidā,</i>	doctor.
<i>Bābāhā,</i>	(m.) calf.	<i>Bāpā,</i>	younger sister.
<i>Bābā,</i>	cloud.	<i>Bāpā,</i>	cumity.
<i>Bābā,</i>	cloud.	<i>Bāpā,</i>	enemy.
<i>Bābā,</i>	cloud.	<i>Bāpāhā,</i>	committee.
<i>Bābā,</i>	dam (the earthwork).	<i>Bāpā,</i>	oak, barren (a woman).
<i>Bābāhā, bābāhā,</i>	to tie, to bind, to wrap.	<i>Bāpā,</i>	market.
<i>Bāpā,</i>	leopard.	<i>Bāpā,</i>	follow.
<i>Bāpā,</i>	bull.	<i>Bāpā,</i>	time.

Kau mo.	Eng. h.	K. m.	E. s.
Bāka	bark of a tree.	Bāgā,	vessels of metal.
Bānā,	goat.	Bhāgā kārā,	to shave.
Bānā,	goat.	Bāgā,	hemp.
Bānā,	goat.	Bhāgā,	fortunate.
Bāl,	hair.	Bhāgā,	to come out.
Bālā,	earring (for women) worn inside the ear.	Bhāgā,	to retire from a case.
Bālā,	ball.	Bhāgā,	to fall.
Bā,	forest.	Bhāgā,	sufficient.
Bā,	to plough.	Bhāgā bhāgā,	various.
Bā,	day.	Bhāgā,	know (s. m.).
Bā,	big.	Bhāgā,	know (plural).
Bā,	year.	Bhāgā,	sister-in-law.
Bā,	to fast.	Bhāgā,	any.
Bā,	hedge.	Bhāgā,	bee (plural).
Bā,	yearling.	Bhāgā,	bee (s. m.).
Bā,	bamboo (m.).	Bhāgā,	younger brother.
Bā,	to abide.	Bhāgā,	mystery.
Bā,	wind.	Bhāgā,	sheep.
Bā,	way, path, track, share.	Bhāgā,	sheep, ewe.
Bā,	to await.	Bhāgā,	offering.
Bā,	share.	Bhāgā,	to mesh.
Bā,	wick.	Bhāgā,	wit, damp.
Bā,	wick.	Bhāgā,	wet, damp.
Bā,	path.	Bhāgā,	toad.
Bā,	purse.	Bhāgā,	uncle, husband of father's sister.
Bā,	sand.	Bhāgā,	brother-in-law, elder sister's husband.
Bā,	to swim.	Bhāgā,	to wear, to put on clothes, shoes, etc.
Bā,	dwarf.	Bhāgā,	wall.
Bā,	to turn, to return.	Bhāgā,	to enter.
Bā,	hair.	Bhāgā,	to enter.
Bā,	adv. yesterday.	Bhāgā,	bank of river.
Bā,	adv. yesterday.	Bhāgā,	earthquake.
Bā,	adv. certainly.	Bhāgā,	earthquake.
Bā,	obscurer.	Bhāgā,	earthquake.

S		m	English.
Bhālāpā,	to bark.	Bisar,	mistake.
Bhāl,	mistake.	Bish,	poison, venom.
Bhāl-bisar,	mistake.	Bijit,	sister-in-law.
Bhālī,	sister.	Bōl dēpā,	to announce.
Bhāmā,	earth.	Bōlō,	to announce.
Bhānō,	to fry.	Bōt,	tree.
Bhā,	hask of barley, of <i>chisālā</i> and <i>maguā</i> .	Bōv,	aunt, father's sister.
Bhāsō,	hask of <i>chamiki</i> and <i>maguā</i> .	B. yuch,	kurdle.
Bhō,	adv. prep. around.	Braunō,	to weave.
Bij,	grain for seed.	Eur,	bad (f.).
Bijuk,	lightning.	Eyō,	bad (m.).
Bihō,	to wake.	Eurāhuyā,	thumb.
Bihl,	poison, venom.	Byā,	wedding marriage.
Bia,	pod of muck.	Byā,	interest, on loans or cash.
Biahu,	cat (f.).	Byāl,	evening.
		Byāl bahā,	evening.

C

Chābāpā,	to munch.	Chānō,	ashes.
Chākhā,	earthquake.	Chānt,	roof.
Chālm,	to strain (liquids).	Chābāpā,	hazard, chameleon.
Chāpā,	bird.	Chākhā,	bark of a tree.
Chāpā kār,	adv. around.	Chālmō,	pardon.
Chānō,	to browse.	Chālmō kār,	to pardon, to forgive.
Chāpā phāt kār,	to decide.	Chāpāpā,	heard, chameleon.
Chāpāpā,	adv. around.	Chāpāpā,	to abandon, to forsake.
Chāpāpā,	beware.	Chāpā,	lad.
Chāpāpā,	mousoon.	Chāpā,	pipe (for smoking).
Chāpāpā,	flat level.	Chāpā kār kār,	bamboo portable pipe.
Chāpāpā,	broad.	Chāpā,	spark.
Chāpāpā,	rice.	Chāpā,	to build.
Chāpāpā,	rice.	Chāpāpā,	smooth.
Chāpāpā,	to strain (liquids).	Chāpā,	to burn.
Chāpā,	disciple.	Chāpā,	white.
Chāpā,	shade, shadow.	Chāpā,	to prick.

Kumaon.

E. glah.

m

g. as

<i>Chā hā</i>	
<i>Chāchā,</i>	teat.
<i>Chugā hāghā,</i>	to backbite.
<i>Chuhā,</i>	harper.
<i>Chāh,</i>	lemon.
<i>Dahā,</i>	crack (in stone, etc.).
<i>Dāhā,</i>	to press.
<i>Dāh,</i>	fine (the punishment).
<i>Dādā,</i>	elder brother.
<i>Dāghā,</i>	mountain
<i>Dāghā,</i>	charcoal.
<i>Dāhāhā,</i>	brother
<i>Dāghā,</i>	to burn. Used in some parts
<i>Dahā,</i>	hicough.
<i>Dāhā,</i>	mountain
<i>Dāhāhā,</i>	charity
<i>Dāhāhā,</i>	to cry
<i>Dāhā,</i>	pomegranate.
<i>Dāhā,</i>	powder, gunpowder.
<i>Dāh,</i>	tooth, teeth.
<i>Dāhā,</i>	to give.
<i>Dāhā,</i>	brother-in-law, husband's younger brother.
<i>Dāhāhā,</i>	to call.
<i>Dāhā,</i>	thread.
<i>Dāhā,</i>	lid.
<i>Dāhāhā,</i>	to push.
<i>Dāhā,</i>	paddy.
<i>Dāhā,</i>	how.
<i>Dāhā,</i>	to have.
<i>Dāhā,</i>	earth.
<i>Ehā,</i>	alone.
<i>Ehāhā,</i>	adē, to-night.
<i>Ehāhā,</i>	adē, to-night.

<i>Chāhā,</i>	hearth.
<i>Chāhā,</i>	hearth.
<i>Chāhā,</i>	to pick, to select, to glean.
<i>Chāhā,</i>	butter. Used in some parts
<i>Chāhāhā,</i>	pine marten.

D

<i>Dhāhā,</i>	cat (m.).
<i>Dhāhā,</i>	alas.
<i>Dhāhā,</i>	clod.
<i>Dhāhā,</i>	to delay.
<i>Dhāhā,</i>	bull, anything round.
<i>Dhāhā,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>Dhāhā</i> in the hills.
<i>Dhāhā,</i>	duck
<i>Dhāhā,</i>	don't.
<i>Dhāhā,</i>	incense.
<i>Dhāhā,</i>	smoke (noun).
<i>Dhāhā,</i>	elder sister.
<i>Dhāhā,</i>	Hivāhā song.
<i>Dhāhā,</i>	to wall. Used colloquially and sometimes contemptuously.
<i>Dhāhā,</i>	lean.
<i>Dhāhā,</i>	to suckle.
<i>Dhāhā,</i>	to suckle.
<i>Dhāhā,</i>	ill.
<i>Dhāhā,</i>	far.
<i>Dhāhā,</i>	to request.
<i>Dhāhā,</i>	to hate.
<i>Dhāhā,</i>	door.
<i>Dhāhā,</i>	ado both.
<i>Dhāhā,</i>	deity.

E

<i>Ehā,</i>	also, here.
<i>Ehāhā,</i>	Sunday.

Ku.	English.	Kumaoni.	English.
G			
<i>Gabharī dīgh,</i>	to bear witness.	<i>Ghōdar,</i>	chamois (Himalayan).
<i>Gabhrā,</i>	chuck.	<i>Ghaghānt</i>	doze.
<i>Gabharā,</i>	to melt.	<i>Ghamā,</i>	scourf.
<i>Gha,</i>	mumps.	<i>Ghuno,</i>	knave.
<i>Gham,</i>	a man who has mumps.	<i>Ghughhāghā,</i>	to snore.
<i>Ghamā,</i>	mumps.	<i>Ghōr,</i>	chamois (Himalayan).
<i>Gaḡḡ,</i>	laid.	<i>Gadār,</i>	singer (f.).
<i>Goharā,</i>	to count.	<i>Gādhā,</i>	ball, anything round.
<i>Gaḡh,</i>	fort.	<i>Gār,</i>	ball, anything round.
<i>Gaur,</i>	brown vulture.	<i>Gā,</i>	bulled.
<i>Gaurā,</i>	heavy.	<i>Gāhar,</i>	dung of cattle, manure.
<i>Gāt,</i>	body.	<i>Gāghā,</i>	small pickaxe.
<i>Gavhā,</i>	to melt, to lose.	<i>Gāgh,</i>	to weed.
<i>Gavi,</i>	body.	<i>Gāghā,</i>	to surround.
<i>Gā,</i>	ball, anything round.	<i>Gāghā,</i>	eclipse.
<i>Ghāghrā,</i>	petticoat.	<i>Gā,</i>	human excrement.
<i>Ghām tārā,</i>	to hark.	<i>Gāghā,</i>	rug.
<i>Ghar-ghar,</i>	goods and chattels and house.	<i>Gāghā,</i>	sweet.
<i>Ghāt phārā,</i>	to complain to the gods.	<i>Gāghā,</i>	stone of fruit.
<i>Ghāghā,</i>	to shorten.	<i>Gāghā,</i>	stone of fruit.
<i>Ghāt,</i>	nest.	<i>Gāghā,</i>	to growl.
H			
<i>Hā tārā,</i>	outcry.	<i>Hāghā,</i>	alas.
<i>Hāghar,</i>	adv. present.	<i>Hā,</i>	air, plough.
<i>Hāt,</i>	plough.	<i>Hā,</i>	adv. yes.
<i>Hār,</i>	verdant.	<i>Hām,</i>	air, wind.
<i>Hāmār,</i>	our.	<i>Hāmār,</i>	winter.
<i>Hār,</i>	bone.	<i>Hārā bhāghā,</i>	to search.
<i>Hārāghā,</i>	mad dog, hydrophobia.	<i>Hāt,</i>	mud.
<i>Hāghā,</i>	to laugh.	<i>Hāt,</i>	mud.
<i>Hāt,</i>	shop.	<i>Hārā,</i>	deer.
<i>Hāghā,</i>	palm of the hand.	<i>Hāghā,</i>	raspberry.

K m	E g	K m	
<i>H</i>	ph rry	<i>Hy</i>	
<i>Hāpā,</i>	to be.	<i>Hykōō.</i>	winter.
<i>Hō pōtōr,</i>	also two years ago.		
<i>Hī,</i>	mother.	<i>Hī,</i>	mother
<i>Hī,</i>	mother.	<i>Indi,</i>	castor oil plant.
<i>Jāb,</i>	also when.	<i>Jāh,</i>	brother-in-law, husband's elder brother.
<i>Jāhā,</i>	handmill.	<i>Jāhā,</i>	firstling.
<i>Jāhā,</i>	enhancement.	<i>Jāhā,</i>	brother-in-law, wife's elder brother
<i>Jāhā,</i>	place.	<i>Jāhā,</i>	to dispute.
<i>Jāhā hāpā,</i>	firefly.	<i>Jāhā,</i>	husk of <i>akēni</i> .
<i>Jāhā,</i>	brother-in-law, younger sister's husband.	<i>Jāhā,</i>	flag.
<i>Jāhā,</i>	barley	<i>Jāhā,</i>	ask soon.
<i>Jāhā,</i>	to yawn.	<i>Jāhā,</i>	also, soon
<i>Jāhā,</i>	bail.	<i>Jāhā,</i>	dirt, in roof and walls of house.
<i>Jāhā,</i>	bail.	<i>Jāhā,</i>	ear-ring (for women) worn in the lobe of the ear
<i>Jāhā,</i>	to grow.	<i>Jāhā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāhā,</i>	birth.	<i>Jāhā,</i>	untrue.
<i>Jāhā,</i>	to go.	<i>Jāhā,</i>	lie.
<i>Jāhā,</i>	handmill.	<i>Jāhā,</i>	mustachios.
<i>Jāhā,</i>	fever	<i>Jāhā,</i>	strength.
<i>Jāhā,</i>	paramour.	<i>Jāhā,</i>	to add.
<i>Jāhā,</i>	drug.	<i>Jāhā,</i>	to separate
<i>Jāhā,</i>	tough meat.	<i>Jāhā,</i>	moon
<i>Jāhā,</i>	cold.	<i>Jāhā,</i>	leech.
<i>Jāhā,</i>	necessary.	<i>Jāhā,</i>	wife.
<i>Jāhā,</i>	also conj. as.		
<i>Kāhā,</i>	also when.	<i>Kāhā,</i>	to take offence.
<i>Kāhā,</i>	also now and then.	<i>Kāhā,</i>	mud.
<i>Kāhā,</i>	mud.	<i>Kāhā,</i>	paper.

K	English	K	English
Kāṅgila,	comb.	Kayāk,	several.
Kayiyā kurnā,	to dispute.	Kā,	prep. what
Kakā,	uncle, father's brother	Kā tāz,	conj. because.
Kakal-samā,	centipede.	Kandēraō,	to drive.
Kākan,	bamboo (f.).	Kāhā,	dike.
Kākhī,	aunt, father's brother's wife.	Kāhā hāz,	to drag.
Kālā,	black.	Kāhāj,	itch.
Kamān,	base	Kāhāj,	itch.
Kāmā,	blanket.	Kāhā,	skin.
Kamūn,	to earn.	Kāhāra,	goat skin.
Kānū,	blanket	Kāhāra,	goat skin.
Kān,	a one-eyed person	Kāhā,	quarry.
Kapās,	under.	Kāhā,	to eat.
Kaphan,	shroud.	Kāhāyā gā,	catable.
Kaphuā chār,	cuckoo	Kāhāyā,	ruin of house or village
Kānaphutiyā,	unfortunate.	Kāhā,	mouth
Karā harnā,	to promise.	Kāhā,	ram
Karāz,	hawl.	Kāhāyā,	to bury.
Karjā gānā,	to borrow.	Kāhā,	husband.
Karvā,	bitter.	Kāhā,	pit
Karvā,	bitter.	Kāhā,	bed.
Kāh,	adv. how.	Kāhā,	(for the) sake (of).
Kāhā,	hook.	Kāhā,	rag.
Kāhā-kāhā,	story	Kāhā,	to feed.
Kāhāwā,	ear-ring (for women) worn on the rim of the ear.	Kāhā,	pocket.
Kāhā,	to cut, to bite.	Kāhā,	to waste.
Kāhā,	to kill. Used in some parts.	Kāhā,	any.
Kāhā,	buffalo calf.	Kāhā,	peg, wedge, pimple (sing.).
Kāhā,	together.	Kāhā,	pimple (plural).
Kāhā harnā,	to gather.	Kāhā,	economy.
Kāhā,	grow.	Kāhā,	flying ant
Kāhā,	husk of chāhā.	Kāhā,	worm.
Kāhā,	grow	Kāhā,	leper.
Kāhā,	black.	Kāhā,	to bore (holes made by rats and birds by gnawing).
		Kāhā,	bag

[illegible]

English	English	English	English
Māhā, uncle, husband of mother's sister.	Māhā, uncle.	Māhā, uncle.	Māhā, uncle.
Māhā, aunt, mother's sister.	Māhā, aunt.	Māhā, aunt.	Māhā, aunt.
Māhā, peace.	Māhā, peace.	Māhā, peace.	Māhā, peace.
Māhā, labour.	Māhā, labour.	Māhā, labour.	Māhā, labour.
Māhā, mine, my.	Māhā, mine, my.	Māhā, mine, my.	Māhā, mine, my.
Māhā, month.	Māhā, month.	Māhā, month.	Māhā, month.
Māhā, to end.	Māhā, to end.	Māhā, to end.	Māhā, to end.
Māhā, measure, gūbar mixed with grass.	Māhā, measure, gūbar mixed with grass.	Māhā, measure, gūbar mixed with grass.	Māhā, measure, gūbar mixed with grass.
Māhā, cost.	Māhā, cost.	Māhā, cost.	Māhā, cost.
Māhā, to buy.	Māhā, to buy.	Māhā, to buy.	Māhā, to buy.
Māhā, to buy.	Māhā, to buy.	Māhā, to buy.	Māhā, to buy.
Māhā, cousin (mother's side).	Māhā, cousin (mother's side).	Māhā, cousin (mother's side).	Māhā, cousin (mother's side).
Māhā, fat.	Māhā, fat.	Māhā, fat.	Māhā, fat.
N			
Nā, ad. no.	Nā, ad. no.	Nā, ad. no.	Nā, ad. no.
Nā, fool.	Nā, fool.	Nā, fool.	Nā, fool.
Nā, ad. nay.	Nā, ad. nay.	Nā, ad. nay.	Nā, ad. nay.
Nā, grain.	Nā, grain.	Nā, grain.	Nā, grain.
Nā, to deny.	Nā, to deny.	Nā, to deny.	Nā, to deny.
Nā, brook.	Nā, brook.	Nā, brook.	Nā, brook.
Nā, complaint.	Nā, complaint.	Nā, complaint.	Nā, complaint.
Nā, nail (of body).	Nā, nail (of body).	Nā, nail (of body).	Nā, nail (of body).
Nā, lace.	Nā, lace.	Nā, lace.	Nā, lace.
Nā, little.	Nā, little.	Nā, little.	Nā, little.
Nā, to bathe.	Nā, to bathe.	Nā, to bathe.	Nā, to bathe.
Nā, to depart.	Nā, to depart.	Nā, to depart.	Nā, to depart.
Nā, relation.	Nā, relation.	Nā, relation.	Nā, relation.
Nā, grandchild (m.).	Nā, grandchild (m.).	Nā, grandchild (m.).	Nā, grandchild (m.).
Nā, grandchild (f.).	Nā, grandchild (f.).	Nā, grandchild (f.).	Nā, grandchild (f.).
Nā, relation.	Nā, relation.	Nā, relation.	Nā, relation.
Nā, name.	Nā, name.	Nā, name.	Nā, name.
Nā, master.	Nā, master.	Nā, master.	Nā, master.
Nā, to fasten.	Nā, to fasten.	Nā, to fasten.	Nā, to fasten.
Nā, measure, gūbar mixed with grass.	Nā, measure, gūbar mixed with grass.	Nā, measure, gūbar mixed with grass.	Nā, measure, gūbar mixed with grass.
Nā, millet.	Nā, millet.	Nā, millet.	Nā, millet.
Nā, rice.	Nā, rice.	Nā, rice.	Nā, rice.
Nā, to deny.	Nā, to deny.	Nā, to deny.	Nā, to deny.
Nā, sufficient.	Nā, sufficient.	Nā, sufficient.	Nā, sufficient.
Nā, sufficient.	Nā, sufficient.	Nā, sufficient.	Nā, sufficient.
Nā, competent.	Nā, competent.	Nā, competent.	Nā, competent.
Nā, to shave.	Nā, to shave.	Nā, to shave.	Nā, to shave.
Nā, ear-ring (for men).	Nā, ear-ring (for men).	Nā, ear-ring (for men).	Nā, ear-ring (for men).
Nā, rat.	Nā, rat.	Nā, rat.	Nā, rat.
Nā, fist.	Nā, fist.	Nā, fist.	Nā, fist.
Nā, tier.	Nā, tier.	Nā, tier.	Nā, tier.
Nā, ear-ring (for men).	Nā, ear-ring (for men).	Nā, ear-ring (for men).	Nā, ear-ring (for men).
Nā, navel.	Nā, navel.	Nā, navel.	Nā, navel.
Nā, ravine, brook.	Nā, ravine, brook.	Nā, ravine, brook.	Nā, ravine, brook.
Nā, new.	Nā, new.	Nā, new.	Nā, new.
Nā, to swallow.	Nā, to swallow.	Nā, to swallow.	Nā, to swallow.
Nā, base.	Nā, base.	Nā, base.	Nā, base.
Nā, blue.	Nā, blue.	Nā, blue.	Nā, blue.
Nā, ringal-bamboo (Arundinaria falcata).	Nā, ringal-bamboo (Arundinaria falcata).	Nā, ringal-bamboo (Arundinaria falcata).	Nā, ringal-bamboo (Arundinaria falcata).
Nā, to swallow.	Nā, to swallow.	Nā, to swallow.	Nā, to swallow.
Nā, ringal-bamboo (Arundinaria falcata).	Nā, ringal-bamboo (Arundinaria falcata).	Nā, ringal-bamboo (Arundinaria falcata).	Nā, ringal-bamboo (Arundinaria falcata).
Nā, hopeless.	Nā, hopeless.	Nā, hopeless.	Nā, hopeless.
Nā, just.	Nā, just.	Nā, just.	Nā, just.
Nā, cruel.	Nā, cruel.	Nā, cruel.	Nā, cruel.
Nā, to bend.	Nā, to bend.	Nā, to bend.	Nā, to bend.
Nā, salt.	Nā, salt.	Nā, salt.	Nā, salt.
Nā, to weed.	Nā, to weed.	Nā, to weed.	Nā, to weed.
Nā, justice.	Nā, justice.	Nā, justice.	Nā, justice.
Nā, to land.	Nā, to land.	Nā, to land.	Nā, to land.
Nā, to invite.	Nā, to invite.	Nā, to invite.	Nā, to invite.

K m

E s

K m

q h

<i>Ol,</i>	alas.	<i>O</i>	
<i>Olā,</i>	to knead	<i>Osh,</i>	dew.
<i>Pachhā,</i>	also, prep. behind, back-ward.	<i>P</i>	
<i>Pachhā haṇḍ,</i>	no go back.	<i>Paṭṭ,</i>	door (of planks).
<i>Pachhāḍ,</i>	last	<i>Paṭṭ,</i>	lense
<i>Pachhāṇḍ,</i>	to crush.	<i>Pāṭhar,</i>	stone.
<i>Pachhāṇḍ,</i>	to digest.	<i>Paṭṭāṇḍ,</i>	certain; to believe
<i>Pachhāṇḍ,</i>	to put on clothes, shoes, etc.	<i>Paṭṭ,</i>	air
<i>Pachhāṇḍ,</i>	to approach.	<i>Paṭṭ,</i>	guest
<i>Pachhāṇḍ,</i>	adv. afoot.	<i>Pāṇḍ,</i>	in, first, hour first.
<i>Pachhāṇḍ,</i>	to sharpen.	<i>Pāṇḍ,</i>	to sharpen.
<i>Pachhāṇḍ,</i>	to wear, to put on clothes, shoes, etc.	<i>Pāṇḍ,</i>	cherry tree.
<i>Pachhāṇḍ,</i>	mature.	<i>Pāṇḍ,</i>	bully.
<i>Pachhāṇḍ,</i>	to catch.	<i>Pāṇḍ,</i>	pregnant.
<i>Pachhāṇḍ,</i>	wing.	<i>Pāṇḍ,</i>	still-born child
<i>Pachhāṇḍ,</i>	fin, feather.	<i>Pāṇḍ,</i>	fruit.
<i>Pachhāṇḍ,</i>	to cook, to bake.	<i>Pāṇḍ,</i>	husk of wheat
<i>Pachhāṇḍ,</i>	ice, frost, hour first.	<i>Pāṇḍ,</i>	doesn't.
<i>Pachhāṇḍ,</i>	to nourish.	<i>Pāṇḍ,</i>	scap
<i>Pachhāṇḍ,</i>	wing	<i>Pāṇḍ,</i>	to jump.
<i>Pachhāṇḍ,</i>	also year before last.	<i>Pāṇḍ,</i>	ploughshare (iron)
<i>Pachhāṇḍ,</i>	to examine.	<i>Pāṇḍ,</i>	to spring, to jump
<i>Pachhāṇḍ,</i>	to prove, to examine.	<i>Pāṇḍ,</i>	to give back
<i>Pachhāṇḍ,</i>	deceit	<i>Pāṇḍ,</i>	adv. prep. again.
<i>Pachhāṇḍ,</i>	animal, brute, beast	<i>Pāṇḍ,</i>	adv. prep. again.
<i>Pachhāṇḍ,</i>	fatigue.	<i>Pāṇḍ,</i>	to turn.
<i>Pachhāṇḍ,</i>	harlot	<i>Pāṇḍ,</i>	to ignite.
<i>Pachhāṇḍ,</i>	kid.	<i>Pāṇḍ,</i>	flower, blossom.
<i>Pachhāṇḍ,</i>	kid	<i>Pāṇḍ,</i>	moonlight, clear, without clouds
<i>Pachhāṇḍ,</i>	to believe.	<i>Pāṇḍ,</i>	cousin (father's side).
<i>Pachhāṇḍ,</i>	certain.	<i>Pāṇḍ,</i>	rear.
<i>Pachhāṇḍ,</i>	lean	<i>Pāṇḍ,</i>	yellow.
		<i>Pāṇḍ,</i>	cage.
		<i>Pāṇḍ,</i>	body.

m	E	English
<i>Pir,</i>	pain	<i>Purpatāl,</i> butterfly.
<i>Pīth,</i>	back	<i>Purā,</i> manure, <i>gūhar</i> mixed with grass.
<i>Pōdānā,</i>	mint.	<i>Pū,</i> cat A term of endearment.
<i>Pēr,</i>	oib. last year.	<i>Pā,</i> cat (f.) A term of endearment.
<i>Pūthi,</i>	book.	<i>Pūth,</i> back.
<i>Pā'ia,</i>	mint	<i>Pūthā pichhāṭ,</i> oib. prep. behind one's back.
<i>Pachharā,</i>	tall.	<i>Pāva</i> bridge Used by the illiterate.
<i>Pāṭṭ,</i>	to adore, to worship.	<i>Pūḍā,</i> adverb.
<i>Pūthāi,</i>	priest.	
<i>Pā'c,</i>	fall	

R

<i>Nāḍḍanā,</i>	widower.	<i>Rī'cā,</i> jealousy.
<i>Rathāi,</i>	dawn, morning, oib. early.	<i>Rū,</i> vacant, empty.
<i>Rijī-Whū,</i>	welfare.	<i>Rītu,</i> weather.
<i>Rāḥā,</i>	touch.	<i>Rūhā,</i> cash.
<i>Rahhā,</i>	to have, to keep.	<i>Rūpā,</i> to snare.
<i>Rarnā,</i>	to slip.	<i>Rūpā,</i> to weep; to abide.
<i>Rī,</i>	debt.	<i>Rūḥ,</i> tinder.
<i>Rī,</i>	jealousy.	

S

<i>Sodā,</i>	adv. always, continually.	<i>Silā,</i> brother-in-law, wife's younger brother.
<i>Sāḍḍāṭ,</i>	small box	<i>Sālā,</i> locust
<i>Sāḡā,</i>	chain.	<i>Sāmā,</i> season.
<i>Sāḡā,</i>	omen.	<i>Sāmāḥ,</i> to bear.
<i>Sāṭṭ,</i>	flat, level.	<i>Sā,</i> sign.
<i>Sāṭṭ,</i>	to cherish.	<i>Sāvā,</i> bag.
<i>Sāṭ,</i>	peace.	<i>Sā nāṇā,</i> to wink.
<i>Sāṭ,</i>	fresh	<i>Sāṇ,</i> road.
<i>Sāḡā,</i>	hammer.	<i>Sāṇ,</i> shame.
<i>Sāḡā,</i>	evidence.	<i>Sāḡ,</i> asthma.
<i>Sāḡ pūṇ,</i>	to give evidence, to hear witness.	<i>Sāḡ,</i> bargain, contract.
<i>Sāḡ,</i>	omen.	<i>Sāḡ,</i> contract.
<i>Sāḡ,</i>	advice.	<i>Sāḡ,</i> right.
<i>Sāḡ āḡ,</i>	to advise.	<i>Sāḡ,</i> parrot.

K m		K m	
S ad	to endure.	Sobut,	leisure
Sorē,	light.	Sōhāy,	to consider.
Sarvān,	to corrupt.	Sōpav,	to deliver.
Sakī,	here.	Sōh,	club.
Satān,	to rent.	Sūh,	question.
Sasā,	cheap.	Sāgar,	pig, hog.
Sāh,	mother-in-law.	Sāgh,	to smell.
Sāsān,	father-in-law.	Sokh,	area.
Sāth,	friend.	Sāthā ghās,	hay.
Sāyā nāf karn,	to destroy. root and branch.	Sāthā,	white.
Saugan,	oath.	Sākhī,	arid, dry.
Sāh,	desire.	Sānā cāra,	evening star.
Sāh,	a squint-eyed person.	Sānā,	to listen.
Sāra,	cool.	Sān,	gold.
Sāhā,	right.	Sāp,	winnowing-machine.
Sā,	horn.	Sā,	interest, on loans or cash.
Sā,	horn.	Sāth,	dry ginger.
Sāhā,	to touch.	Sān,	parrot.
Sān,	seed-pod.	Sān or,	hog.
Sānā,	pillow.	Sānpt,	leisure.
Sā,	syrup.	Sān,	breath.
Sāhā,	the Government.	Sānā āhā,	to dream.
Sāhā nāf,	hesitant paying revenue to Government.	Sān,	jackal.
Sān,	to saw.	Sānā,	jackal.
Sān,	to sleep.	Sān,	white.
Sān,	load (noun).	Sān,	tiger.
Sān,		Sān,	tiger.
T		T	
Tān,	adv. however.	Tānāhā hānā,	to smoke tobacco.
Tān,	thread.	Tān,	copper.
Tān,	pound.	Tān,	fever.
Tānā,	sword.	Tān,	far.
Tānā hānā,	bold.	Tān-jān,	leather.
Tānāhā,	tobacco.	Tān,	adv. at that very time.

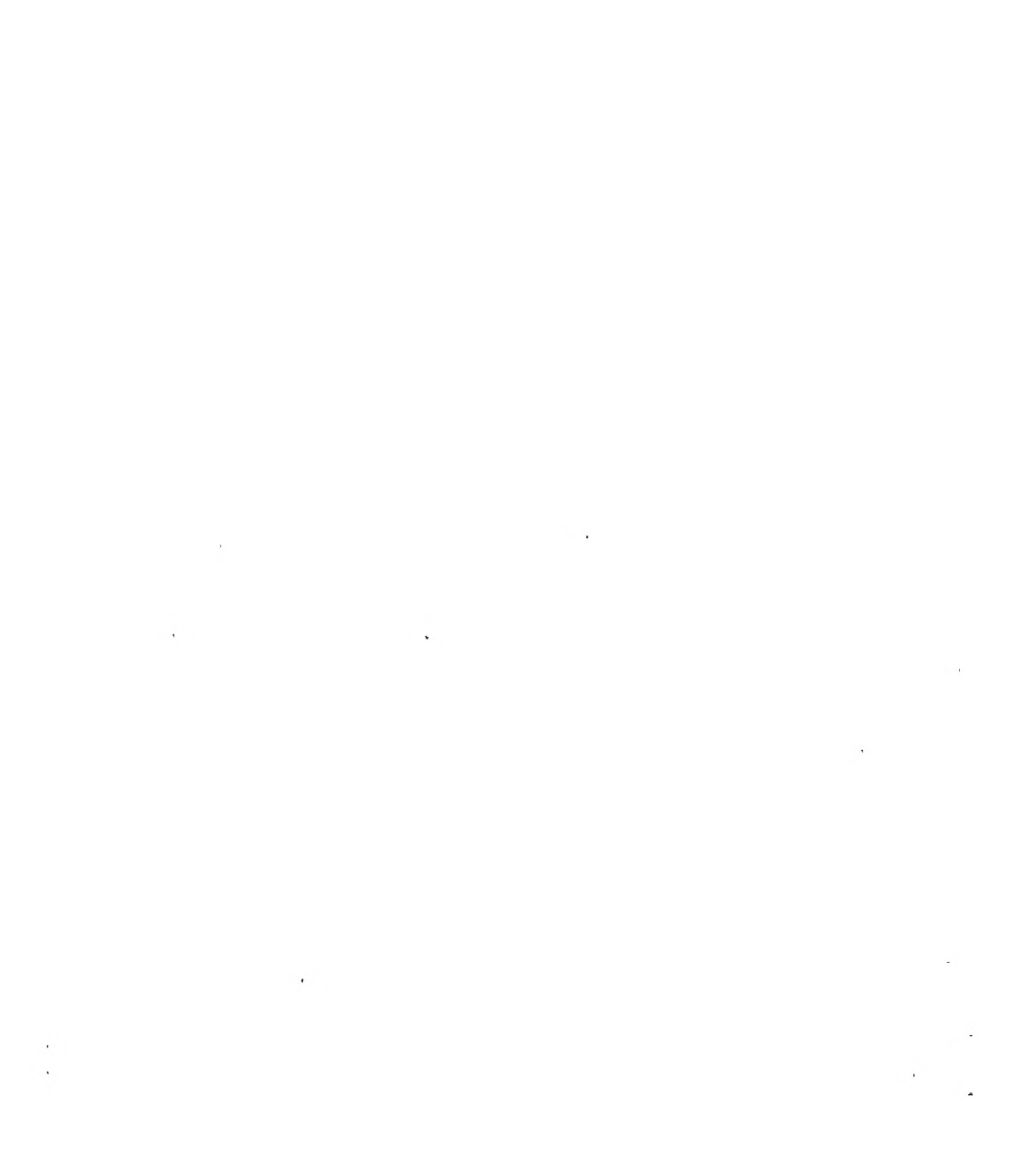
m	English	Kumaoni	English
<i>Thāṭh</i>	norm, hot	<i>Thāṭh thāṭh</i>	norm, any.
<i>Thāṭh</i>	persevering.	<i>Thāṭh</i>	lip.
<i>Thāṭh</i>	holiday, foidā.	<i>Thāṭh</i>	to spit.
<i>Thāṭh</i>	to work.	<i>Thāṭh</i>	bill of a bird.
<i>Thāṭh</i>	to hold, to catch.	<i>Thāṭh</i>	damp, wet.
<i>Thāṭh</i>	cool.	<i>Thāṭh</i>	thirst.
<i>Thāṭh</i>	to sleep.	<i>Thāṭh</i>	thirsty.
<i>Thāṭh</i>	to stand.	<i>Thāṭh</i>	thirsty.
<i>Thāṭh</i>	just, better.	<i>Thāṭh</i>	partridge (f.).
<i>Thāṭh</i>	to push.	<i>Thāṭh</i>	partridge (m.).
<i>Thāṭh</i>	to trip.	<i>Thāṭh</i>	cotton cap.
<i>Thāṭh</i>	to scramble.	<i>Thāṭh</i>	basket.
<i>Thāṭh</i>	to repair.	<i>Thāṭh</i>	to break.
<i>Thāṭh</i>	lip.	<i>Thāṭh</i>	to drop.
<i>Thāṭh</i>	short.	<i>Thāṭh</i>	holiday, foidā.
<i>Thāṭh</i>	to abate.		

U

<i>Uṭhāṭh</i>	adv. above, up	<i>Uṭhāṭh</i>	to hold.
<i>Uṭhāṭh</i>	to hold.	<i>Uṭhāṭh</i>	rice.
<i>Uṭhāṭh</i>	high.	<i>Uṭhāṭh</i>	large needle, for wooden cloth, home-made.
<i>Uṭhāṭh</i>	to open.	<i>Uṭhāṭh</i>	to evict.
<i>Uṭhāṭh</i>	air.	<i>Uṭhāṭh</i>	to fly.
<i>Uṭhāṭh</i>	light.	<i>Uṭhāṭh</i>	to abduct (a woman), to elope with.
<i>Uṭhāṭh</i>	high.	<i>Uṭhāṭh</i>	to swell.
<i>Uṭhāṭh</i>	ascend.	<i>Uṭhāṭh</i>	to descend.
<i>Uṭhāṭh</i>	to vomit.	<i>Uṭhāṭh</i>	to hasten.
<i>Uṭhāṭh</i>	walnut.	<i>Uṭhāṭh</i>	to arise.
<i>Uṭhāṭh</i>	descent.		

Y

<i>Yād</i>	adv. here.	<i>Yād dhāṭh</i>	to hear in mind.
<i>Yād</i>	memory.	<i>Yād</i>	paramour.
<i>Yād</i>	to remember.		



ENGLISH-KUMAUNÍ VOCABULARY

English.	Kumauní.	English	Kumauní.
A			
Abandon (vb.),	chhōdān.	Animal,	paśu.
Abate (vb.),	tharō karnā.	Announces (vb.),	bolān, bolāi nān.
Abduct (vb.),	(a woman) upān.	Ant (Flying-),	kirmālā, kirmāwā.
Abide (vb.),	rōnā, basnā	Any.	kuī, hāqī kuaī.
Above,	ubhā	Apes,	lōkya.
Accept (vb.),	manā	Apply (vb.),	laghān.
Accidentally,	aw hōnghān.	Approach (vb.),	puhāchān.
Account,	lekhi.	Arid i.e. dry,	salhāyā.
Add (vb.),	jānā	Arise (vb.),	utthān.
Adore (vb.),	prajān.	Around,	chāngirā, chārō tarf
Advice,	sallā.	As,	ja ē.
Advise (vb.),	sallā dēnā.	Ascent,	utthān.
Afoot,	paidal, pyādā.	Ashes,	chhārā.
Again,	phir, phir.	At that very time,	usai.
Air,	hawa. hau; in some parts paw.	Aunt,	father's sister, bāōn; mother's sister, māōn; father's brother's wife, bākhāī, mother's brother's wife, mānī.
Airy,	praharā, khālā.	Autumn,	śarīt.
Alias,	oh, hattārī, dhātārī.	Await (vb.),	ōnī dēkhā.
Alone,	ēlōl.	Axe,	buliyārā.
Always,	sāhā.	B	
Amid,	bich.	Back,	pith, pullō; behind one's back, pūkhā pichhāri; to go back, pōkhān hātān; to give back, phārā dēnā; to back- bite, chuglā khānā.
Backward,	paolhān.	Bail,	gañā, tānā khōrī.
Bad,	burā (f.) burī.	Bail,	gōd, gāwā, oirī, ghānā (anything round).
Bag,	hōthālā.	Ballad,	gīt, dāwā, i.e. Divān, song.
Bail,	jāmnā, jāmnā.	Bamboo,	būs, (f.) hōkhān.
Bake (vb.),	pakānā.	Banter,	ghātā. chhūkhā.
		Bare,	nañā.
		Bargain,	swādā.

E	g	u	E	
B	b		B	
Bark of a tree, etc.,	batka, otkidka.		Blood,	krv.
Barley,	ječ.		Blossom,	cvet.
Barren,	bŕi (a woman).		Blue,	nili.
Barter,	uila budi.		Body,	gŕi, tŕi, gŕi.
Base,	kvazn nŕi.		Boil (vb.),	kvŕiti, kvŕiti.
Base (vb.),	gŕiti, kvŕiti.		Bone,	koŕ.
Basket,	topŕi.		Book,	knjiga.
Battle (vb.),	bojiti.		Bore (vb.),	kvŕiti, kvŕiti, kvŕiti.
Battle,	bojiti.		Borrow (vb.),	kvŕiti, kvŕiti.
Be (vb.),	biti.		Both,	obidva.
Bea (vb.),	sumŕiti. in mind, gŕiti dŕiti, bear witness, gŕiti, kvŕiti, kvŕiti.		Bow,	kvŕiti.
Beast,	zver.		Box (small),	korbo.
Beat (vb.),	biti.		Boy,	mladi.
Because,	zato.		Brave,	brav.
Bed,	postel, kŕi.		Break (vb.),	kvŕiti.
Be,	biti, kvŕiti.		Breath,	vdŕ.
Beeswax,	kvŕi.		Brethren,	bratŕi.
Behind,	pozadi.		Bridge,	most.
Behove (vb.),	kvŕiti, kvŕiti.		Bring (vb.),	kvŕiti.
Belly,	stom.		Broad,	kvŕiti.
Beard (vb.),	kvŕiti, kvŕiti.		Brake,	kvŕiti, kvŕiti.
Besides,	osim.		Broom,	kvŕiti.
Beware,	kvŕiti.		Brother,	(elder) kvŕiti, (younger) mladi.
Big,	kvŕiti.		Brother-in-law,	wife's younger brother, kvŕiti, wife's elder brother, kvŕiti, hus- band's younger brother, kvŕiti, husband's elder brother, kvŕiti, other sister's husband, kvŕiti, younger sister's husband, kvŕiti.
Bill of lard,	kvŕiti.		Brew,	kvŕiti, (pl.) kvŕiti.
Bind (vb.),	kvŕiti.		Browse (vb.),	kvŕiti.
Bird,	ptica.		Brute,	zver.
Bird,	ptica.		Bug,	kvŕiti.
Birth,	poro.		Build (vb.),	kvŕiti.
Bitch,	kvŕiti.		Bull,	kvŕiti, kvŕiti.
Bite (vb.),	kvŕiti.			
Bitter,	kvŕiti, kvŕiti.			
Black,	kvŕiti, kvŕiti.			
Blanket,	kvŕiti, kvŕiti.			

English.	K. roman.	English.	K. roman.
Bundl,	ṭu, vāhā	Butter	amāi, vāyapā
Burn (vb.),	chāḥā, dāḥā	Butterfly,	parpūḥ.
Bury (vb.),	kharyānā.	Buy (vb.),	mālyānā, māḥānā.
C			
Cage,	pījāḥ.	Corab	kāḥṇā.
Calabash,	ṭaukṭā, laukṭā	Come (vb.),	apā.
Calf,	(m.) bāḥḥā. (f.) bāḥḥā, buffalo calf, kṭāḥ	Come out (vb.),	ḥāḥānā.
Call (vb.),	dhāḥḥā, ḥāḥānā.	Comet,	lavapachhā tādā.
Carp (cotton),	ṭapā	Committee,	boitak
Cash,	ṭhāḥ.	Compatriot,	maḥṇā.
Castor oil plant	ṭāḥ.	Complaint,	māḥ, to complain to gods, ghāt pherā.
Cat,	(m.) dhāḥḥā. As a term of endearment, pās, pās.	Conceal (vb.),	ḥāḥḥā, ḥāḥānā.
	(f.) bāḥḥā, pās.	Conceit,	ghāḥḥā.
Catch (vb.),	dhāḥḥā, pāḥḥā.	Consider (vb.),	dhāḥḥā.
Cecropia,	ḥāḥḥā.	Continually,	apā.
Certain,	pāḥḥā, pāḥḥā.	Contract	maḥ, māḥ.
Certainly,	bāḥ.	Cook (vb.),	pāḥḥā.
Cham,	dhāḥ.	Coul,	ḥāḥḥā, dhāḥ.
Chinensis (Himalayan),	ghāḥḥā, ghāḥḥā.	Copper,	dhāḥ.
Charcoal,	dhāḥ.	Corn,	mā.
Charity,	dhāḥḥā.	Coppe,	ḥāḥ.
Cheap,	apā.	Corrupt (vb.),	dhāḥḥā.
Cheek,	ghāḥḥā.	Cost,	mā.
Cherish (vb.),	apā.	Count (vb.),	ghāḥḥā.
Cherry-tree,	pāḥḥā.	Cousin,	mother's side, māḥḥā dhāḥḥā; father's side, pāḥḥā dhāḥḥā.
Child,	(m.) dhāḥḥā. (f.) dhāḥḥā, still-born, pās-māḥḥā.	Crack (in stone, etc.),	dhāḥḥā.
Clay,	māḥ.	Crop,	pāḥḥā.
Clod,	dhāḥḥā.	Crow (noun),	kāḥ, māḥ.
Cloud,	bāḥḥā, dhāḥḥā.	Cruel,	māḥḥā.
Cloudy,	bāḥḥā.	Crush (vb.),	pāḥḥā.
Club,	dhāḥ.	Cry (vb.),	dhāḥḥā, dhāḥḥā.
Cock,	ḥāḥḥā.	Cuckoo,	ḥāḥḥā dhāḥḥā.
Cold,	dhāḥ.	Cut (vb.),	dhāḥḥā.

[illegible]

English.	Kumaunī.	English.	Kumaunī.
Marriage,	byā.	Moon,	jān.
Matchlock,	āgālā	Moonlight,	phāl phālāl jān (clear without clouds).
Maturo,	pākā	Morning,	rartān.
Mechaine,	amēlat, aukhāt.	Mother,	ai, ajā, Ejā.
Meet (vb.),	bhātā.	Mother-in-law,	āhān.
Melt (vb.),	ghāhān, ghāhā The latter word ghāhā has two meanings: (1) to melt, (2) to lose	Mountain,	āhān āhān.
Memory,	pākā	Month,	hātā.
Mill,	jāhān, jāhān (a hand-mill)	Mad,	hāt, hāt, hāt hāt hāt
Mine,	mēt.	Mumps,	ghāhā, ghāhā. A man having mumps is called ghāhā.
Mint,	pātā, pātān.	March (vb.),	chāhān.
Mixed,	mēt.	Musk (a pod of),	hāt.
Miss,	hāt.	Matchless,	chāhān.
Mistake,	hāt, hāt, hāt-hāt.	My,	mēt.
Monsoon,	chāmā.	Myself,	āhāt.
Month,	mātān.	Mystery,	hāt.

N

Nail (if body),	nāt.	Nest,	ghāt.
Name,	nāt.	Now,	nāt.
Narrow,	nāt.	Nice,	nāt, āhāt.
Navel,	nāt.	No,	nāt.
Nav,	nāt.	Nothing,	hāt-hāt.
Necessary,	nāt.	Nourish (vb.),	pāt.
Needle,	large, for woollen cloth home-made, nāt sāt	Now and then,	hāt-hāt hāt-hāt

O

Oak,	bāt.	Open (vb.),	nāt-hāt
Oath,	chāmā.	Opium,	chāmā.
Obscene,	hāt-hāt.	Our,	hāt-hāt.
Offence,	to take offence, hāt-hāt māt.	Outcry,	hāt-hāt.
Offering,	hāt, in hills.	Own,	chāmā.
Omen,	hāt, in hills.	Owze,	hāt.

English.	Kumaoni	English.	Kumaoni
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P

Paddy,	<i>dhān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pīr.</i>	Plough,	<i>haū, hāl.</i>
Palm of hand,	<i>hathnalī.</i>	Plough (vb.),	<i>bāpō.</i>
Papa,	<i>bālā.</i>	Ploughshare (iron),	<i>phāwā.</i>
Paper,	<i>hāgūt.</i>	Pocket,	<i>khissā.</i>
Parasaur,	<i>yār, jār.</i>	Pod (seed-),	<i>tuū.</i>
Pardon,	<i>chāwā.</i>	Poison,	<i>hāh, bīh.</i>
Parrot,	<i>tuwā.</i>	Pomegranate,	<i>dārū.</i>
Partner,	<i>sājhi.</i>	Pond,	<i>tāl.</i>
Partridge,	(m) <i>tītū, (f.) tītūt.</i>	Powder,	(gunpowder) <i>dārū.</i>
Path,	<i>bāt, batālā.</i>	Pregnant,	<i>phālī.</i>
Peace,	<i>sojāl, māl.</i>	Present,	<i>hājār.</i>
Peg,	<i>kāl.</i>	Press (vb.),	<i>dābā.</i>
Persuading,	<i>taiyār.</i>	Prick (vb.),	<i>chābā.</i>
Petswagat,	<i>ghāghār.</i>	Prick,	<i>phālī.</i>
Pick (vb.),	<i>chāwā.</i>	Profit,	<i>phālī.</i>
Pickaxe (small),	<i>ghāl.</i>	Promise (vb.),	<i>hārār hārār.</i>
Pig,	<i>ghār.</i>	Proud,	<i>maghā.</i>
Pillow,	<i>surān.</i>	Prove (vb.),	<i>parhār.</i>
Pine marton,	<i>chūchān.</i>	Purse,	<i>bātā.</i>
Pimple,	<i>kāl, (pl.) kālā.</i>	Push (vb.),	<i>phāphā, phālī.</i>
Pipe,	<i>chān.</i> Bamboo portable pipe, <i>chān kō kākā.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>phārār, phārār,</i> <i>phārār.</i>
Pit,	<i>hāt.</i>	Putrid,	<i>ghārār.</i>

Q

Quarry,	<i>khār.</i>	Question,	<i>sāl.</i>
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R

Rag,	<i>chāhār, gadār.</i>	Ravine,	<i>ghār.</i>
Rain,	<i>ghār.</i>	Reaper,	<i>lophār.</i>
Raspberry,	<i>hān hānā.</i>	Rear,	<i>phārār.</i>
Rat,	<i>ghār.</i>	Relation,	<i>nāl, nāl.</i>

L	H	E	K
R m m . h),	gān cāhōhā.	Rice,	chānō cāhōhā.
Repair (vb.),	chōkē tchāhō hōrōi.	Right,	chāhō.
Request (vb.),	chōhōhō hōrōi.	Ruged-bamboo (Japan- dinacini falcata),	chōhōhō, chōhōhō.
Rest (vb.),	chōhōhō.	Road,	chōhōhō.
Return (from a case) (vb.),	chōhōhō.	Roof,	chōhōhō.
Return (vb.),	chōhōhō.	Ruin (of house or village),	chōhōhō.
S			
Sake (for the—of),	chōhōhō.	Slip (vb.),	chōhōhō.
Salt,	chōhōhō.	Smell (vb.),	chōhōhō.
Sand,	chōhōhō.	Smoke (tobacco) (vb.),	chōhōhō.
Search (vb.),	chōhōhō.	Smoke (noun),	chōhōhō.
Season,	chōhōhō.	Smooth (adj.),	chōhōhō.
Sepurate (vb.),	chōhōhō.	Snore (v.h.),	chōhōhō.
Severed,	chōhōhō.	Snow,	chōhōhō.
Sew (vb.),	chōhōhō.	So,	chōhōhō.
Shade, shadow,	chōhōhō.	Soak (vb.),	chōhōhō.
Shame,	chōhōhō.	Somebody,	chōhōhō.
Slave,	chōhōhō.	Soon,	chōhōhō.
Sharpen (vb.),	chōhōhō.	Sour,	chōhōhō.
Share (vb.),	chōhōhō.	Spark,	chōhōhō.
Sharp,	chōhōhō.	Spit (vb.),	chōhōhō.
Shop,	chōhōhō.	Spring (vb.),	chōhōhō.
Short,	chōhōhō.	Stand (vb.),	chōhōhō.
Shorten (vb.),	chōhōhō.	Star (evening),	chōhōhō.
Shroud,	chōhōhō.	Stick (walking),	chōhōhō.
Sign,	chōhōhō.	Stone,	chōhōhō. Stone of truth, chōhōhō-guāhōhō.
Singer (female),	chōhōhō.	Story,	chōhōhō.
Sister,	chōhōhō. elder, chōhōhō; younger, chōhōhō.	Strain (liquids) (vb.),	chōhōhō.
Sister-in-law,	chōhōhō.	Strengthen,	chōhōhō.
Skin,	chōhōhō.	Strong,	chōhōhō.
Sky,	chōhōhō.	Stumble (vb.),	chōhōhō.
Slap (vb.),	chōhōhō.	Suckle (vb.),	chōhōhō.
Sleep (vb.),	chōhōhō.	Suddenly,	chōhōhō.

E	L	E	Kuzsuzi
Saffron,	bharidra, anilaka, anilakala.	Sage,	gahya.
Sunday,	sivara.	Small (vb.),	usara.
Surprise (vb.),	achamusa or achamusa karu.	Swim (vb.),	ba lajona.
Surround (vb.),	gama.	Sword,	sawar.
Swallow (vb.),	nigalpa, nala.	Syrup,	sira.
T			
Tail,	pachhara.	Time,	bakhara.
Teach (vb.),	sikara.	Tinder,	sawar, kapa.
Tear (noun),	asa.	Toad,	bakhara.
Tent,	chakra, chakra.	Tobacco,	tamaka.
Tide,	ada.	Together,	sapa.
Tribute,	paying revenue to Govern- ment, sikhara usara.	To-night,	adara, adara, adara.
Thirst,	asa.	Tooth,	ada.
Thirsty,	asa, asara.	Torch,	ada.
Thread,	achara, achara.	Tough,	sawar, jara-jara: leasher, lara-lara.
Thumb,	achara, achara.	Track,	ada, a narrow track, achara bala.
Tie (vb.),	achara.	Tree,	ada.
Tiger,	sara, sara.	Trip (vb.),	sara-lara.
Tight,	sara, sara.	Turn (vb.),	sara, sara.
U			
Uncle,	father's brother, bakhara; mother's brother, achara; husband of father's sister, achara; husband of mother's sister, achara.	Unfortunate,	sawara-lara.
		Untrue,	sara-lara.
		Up,	sara.
V			
Vacant,	asa.	Vessels (of metal),	bakhara.
Various,	bakhara, bakhara.	Virgin,	sara-lara.
Venom,	bakhara, bakhara.	Vomit (vb.),	sara-lara.
Verdant,	sara.	Vulture,	brown, garya.
W			
Wash (vb.),	sara.	Walk (vb.),	sara. Used colloquially and sometimes con- temporarily.
Wake (vb.),	sara.		

E g h

K

W	wh.	What,	he
Walnut,	alāhōr. Country people sometimes call it alhōr	When,	(rel.) juh, (interrog.) hahhōi
Warm,	lāh.	White,	whihā, ahāh, chittu.
Waste (vb.),	hēhōh.	Wick,	hāhā, uāh.
Wave,	lahar.	Widower,	rāghōh
War,	hā.	Wife,	juh.
Wear (vb.),	paireh, bhāgh.	Wind,	hāhōh, hā.
Weather,	rāh.	Wing,	paahāh, pūhāh.
Weave (vb.),	hāhōh.	Wink (vb.),	hāh māh, nā.
Wedding,	hāh.	Winnowing-machine,	hāh
Wedge,	hāh.	Winter,	hāhōh, hāhōh.
Weed (vb.),	ahāhāh, gōhāh.	Wood,	hāhōh
Weep (vb.),	rāh.	Worm,	hāh.
Welfare,	rāh-hāh.	Worship (vb.),	paah.
Wet,	hāhōh, hāh	Wrap (vb.),	hāhāh.

Y

Yawn (vb.),	hāhōh.	Yellow,	hāhōh.
Year,	hāh. Last year. pōh; year before last, pāh; year before that, hāh pāh; next year. ahāh hāh.	Yes,	hāh.
Yearling,	hāhōh.	Yesterday,	hāhōh, hāhōh.

GARHWALI

a 1 a., as a tract, consists of two portions, viz., the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jamsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahāri Jamsāri, and on the east by the Almora District of Kumaun, the main language of which is Kumauni. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindi. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rājputana, using that name in its widest sense. The founder of the present line of rulers of Tehri is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kanishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Srīnagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bīsalīr (Bāsalīr) and the tract now known as Tehri or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himalaya from the Jhelam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khāsās.³

Those of Garhwal were subdued by these Rājput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahāri languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khāsā influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 145 ff.

² Atkinson, *op. cit.*, pp. 526 ff.

³ See *ante*, p. 2.

from British Garhwal. As regards the Tehri State is reported that it varies considerably from place to place but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrīnagarīyā, the standard of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrīnagarīyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrīnagarīyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Garhwālī, in the British Districts immediately to the south of Garhwal, viz., Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrīnagarīyā or Standard—		
Garhwal	12,006	
Rāthī or Rāthwālī—		
Garhwal	60,591	
Almora	2,465	
	<hr/>	63,057
Lohbīyā—		
Garhwal	8,130	
Almora	1,648	
	<hr/>	9,778
Bādhanī—		
Garhwal	14,106	
Dasaulyā—		
Garhwal	17,022	
Māñjh-Kumariyā—		
Garhwal	24,631	
Almora	4,880	
	<hr/>	29,511
Nagpurīyā—		
Garhwal	51,881	
Salānī—		
Garhwal	207,832	
Almora	15,176	
Dehra Dun	5,000	
Saharanpur	250	
Bijnor	1,000	
Moradabad	500	
Tehri or Gāṅgāpāṭīyā—		
Tehri Garhwal	229,754	
	<hr/>	240,281
TOTAL		<hr/>
		670,824

Garhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindi Rājniti into Garhwālī, and this was printed at Almora in 1901. Several specimens of Garhwālī will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindi. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindi end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindi *nē*), the suffix of the conjunctive participle is *l* (Hindi *lē*), and the oblique form of the infinitive in phrases is as in *karān laggō* (Hindi *karṇē lagō*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi are, as in Kumaunī, masculine in Garhwāli. Thus, *ākḥō*, an eye, is masculine in *mērā ākḥō tē khor nīlālī-dō*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Taddhara*¹ masculine nouns which in Hindi end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindi *ghōrā*, Garhwāli *ghōrō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōrā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindi *bāte*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *navnī*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānē* or *janīnā*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bir*, a hero: *bir-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *vanānē*.

¹ A *taddhara* noun is one which has descended to Garhwāli from Sanskrit through Prakrit and which is not (like *bālāḥ*, a boy) borrowed directly from Sanskrit.

the daug. r *naunā* to of he lough er *bānā* the mōr *bānā* te from h r But masculine *taḍbharā* nouns in *ā* make the oblique form singular, as well as the nominative plural, by changing the *ā* to *ā*. Thus, *ghōṛā*, a horse: oblique form singular, and nominative plural, *ghōṛā*.

The oblique form plural ends in *āṛ* or *ā*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *ā*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōṛā*, horses: oblique plural *ghōṛāṛ* or *ghōṛā*. *bāṭā*, words; oblique plural *bāṭāṛ* or *bāṭā*. If the nominative plural ends in *ī*, this, together with the termination, becomes *iyāṛ* or *iyā*. Thus, *naunā*, daughters; oblique plural *nauniyāṛ* or *nauniyā*. In other cases, the *āṛ* or *ā* is added directly to the nominative plural. Thus, *ghar*, houses; oblique plural *gharāṛ* or *gharā*; *bīr*, heroes; oblique plural *bīrāṛ* or *bīrā*. In the case of a few words, such as *rājā* (masc.), a king; *bābā* (masc.), a father; *sewā* (fem.), service; and *ājā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāṛ* or *bābā*.

The final *ā* of the oblique termination is sometimes nasalized. So that we also find *ghōṛāṛ*, *bāṭāṛ*, *nauniyāṛ*, and so on. Similarly in the Parable, we have *khetū-mā*, in the fields, but *navtarū-mudhyā*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case: but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *n*.

Accusative,—, or else *sanī* (sometimes written *siṃṛ*) or *kū*.

Instrumental, *tē* or *n*.

Dative, *sanī* (*siṃṛ*) or *kū*.

Ablative, *tē*

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōṛā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōṛā</i>	<i>ghōṛā</i>
Agent	<i>ghōṛā-n</i>	<i>ghōṛāṛ</i> (or <i>ghōṛāṛ</i>)- <i>n</i>
Acc.	<i>ghōṛā</i> , <i>ghōṛā-saṃṛ</i> , - <i>kū</i>	<i>ghōṛāṛ</i> , <i>ghōṛāṛ</i> (or <i>ghōṛāṛ</i>)- <i>saṃṛ</i> , - <i>kū</i>
Instr.	<i>ghōṛā-tē</i> , <i>ghōṛā-n</i>	<i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>tē</i> , <i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>n</i>
Dat.	<i>ghōṛā-sanī</i> , <i>ghōṛā-kū</i>	<i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>sanī</i> , <i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>kū</i>
Abl.	<i>ghōṛā-tē</i>	<i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>tē</i>
Gen.	<i>ghōṛā-kō</i>	<i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>kō</i>
Loc.	<i>ghōṛā-mā</i> , <i>ghōṛā-par</i>	<i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>mā</i> , <i>ghōṛāṛ</i> (<i>ghōṛāṛ</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
NOM.	OBJ.	NOM.	OBJ.
<i>bābā</i> , a father	<i>bāhā</i>	<i>bābā</i>	<i>bābāñ</i> or <i>bābāñ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharāñ</i> or <i>gharū</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>naunīyāñ</i> or <i>naunīyū</i>
<i>bāt</i> , a word	<i>bāt</i>	<i>bātu</i>	<i>bātāñ</i> or <i>bātū</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindi, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bētā-n bōlyō, the son said.
pārā-kā bīr-an pūchhē, the eastern hero asked (II, 2).
naunī-n bātū dīñē, the daughter explained it (II, 2).
doiñyāñ-n budalī-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlyō*, to say, unlike the Hindi *bōlnā*, is transitive.

For the **Accusative** we have:—

apñō pēñ bharnō chōñdō chhayō, he was desirous to fill his belly.
wē-n sālū-sani wē talu-mā dāl dīñyā, he flung the *sattū* into the tank (II, 1).
doiñ bīrāñ-kū apñā khandhū-mī dhar-dīñyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have:—

wē-kū apñā hāñh-tē phēñ-dīñē, (he) hurled him with his own hand (II, 2).
māi-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have:—

sō māñ-sani dē-dēñā, give that to me.
apñā ghar-kū auyā chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *budalī-n ā-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have:—

ēñ-kū ghar dusrā-kū ghar-tē bārā bars-kō bālō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have:—

wē-kū bhāñ wē-kū bhāñ-tē lambō chha, his brother is taller than his sister.
khāñ-tē jādā rōñi pakū, bread more than (sufficient for) eating is being cooked.

And for the superlative

sab-tē achchhā kaprā nikālī-k, having brought out the best (*i.e.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindi *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus:—

ēñ-kō nām sunī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

s a g l a b r d d h a g a n e n
pe ka au unde a t ce II 1
h a ba ka amoa h an ma of the Locative of the vicinity (I, 1).
mooh-ka a wāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

wa-i-n wa-i-kā pās baṭyā, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēthō nanyāl khēl-mā chhayō, the elder son was in the field.

apā khēlī-mā bhōjyō, he sent him into his fields.

galā-par lipī-k chōngyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

wē-ti pīth-mā kāthi dhar, put the saddle on his back.

mērō bāhā wē chhōlā ghar-par rahādīn, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhotā nanyāl-an apā bāhā-jī-mā bōtō, the younger son said to his father.* See, however, the Dative and the Genitive.

'From-among' is *mā-n*, as in *maī-saṅ apā houkarū-mā-n ēh-kā barābar baṭwā, make me as one from among your servants.*

Adjectives.—Except *badhava* adjectives in *o*, all adjectives are monosyllabic. *Tadbhava* adjectives in *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

bhālō ādmī, a good man.

bhālā ādmī, good men.

bhālā ādmī-kō, of a good man.

bhālī jōnānī, a good woman.

bhālī jōnānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maī, or mī, I</i>	<i>tū, thou</i>
Agent	<i>maī-n</i>	<i>tū-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maī, mī</i>	<i>tūē, tūnī</i>
	Plural.	
Nominative	<i>ham, hamā</i>	<i>tum, tumī</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamārō</i>	<i>tumārō</i>
Obl. Form	<i>ham, hamī</i>	<i>tum, tumī.</i>

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tū mai āpae-mā larū kari-k lēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phir āp-kō naungōl būlan lūyah nī shhāā, I am no longer worthy to be called Your Honour's son.

mī Isar-kō mandir ujay sakdā, I can destroy the temple of God (Matt. xxvi, 61).

lēō nām mai-n pahilē-tē sup rakhā-chhayō, I heard your name from long ago (II, 2).

mai-sam apā nankarā-mā-n ek-kā barālas bapūwō, make me as one of thy servants.

mai-kū karī khusī hōi, great pleasure has become to me. I am very glad (II, 2).

jō tū chūi tu mī-kū sapthē kari sakdā, if thou wilt, thou canst make me clean (Matt. viii, 2).

marō bāp lūkhā-kā kātun-kā jāyē-chhā, my father has gone to cut sticks (II, 2).
ham khāmā, let us eat.

ham-an tumārā wāsā bāzali bajāi, we played the flute for you (Matt. xi, 17).

hamā-kū dukh dēn-kō wāsā āi, art thou come to torment us (Matt. viii, 29) ?

hamārī chhūl-kā bhair jāwī, depart from our border (Matt. viii, 34).

tū sachā hamārā-kū sātā chhāi, thou art always with me.

kū-n wō karī-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kū badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum namahyā-kā aparādha-kā khamā koryāi, *to tumārō bāp tum-kā khamā karlō*, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāsā achchō khāp karē, you made a feast for him.

tum pichhūi karī-kō naungō apā chhā, whose boy comes behind you ?

mō tumā-mā sach bōldā, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmpē pāp karē*, (I) did sin before Your Honour; *āp-an māi-sayī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			That, he, she, it.		
Singular					
	Masc.	Fem.	Masc.	Fem.	
Nom.	<i>yō</i>	<i>yā</i>	<i>uō, ō</i>	<i>uā</i>	
Obl.	<i>ye, yai</i>	<i>yī</i>	<i>uē, uai</i>	<i>uī</i>	
Plural					
Nom.	<i>yē, yō</i>		<i>uō, ē, uē</i>		
Obl.	<i>yā</i>		<i>uā, ā</i>		

Examples of the use of these pronouns are

yo *kya chha* wai is this?

yō *mēyō larhō marī-chhayō*, thus my son had died.

yō *sārō bastār*, all this occurrence (II, 4).

yā *rupyā wē-saṇi dī-dē*, give this rupee to him.

yā *mangalārtīā*, this gospel (fem.) (Matt. xxvi, 13).

yē *hich*, in the meanwhile (II, 1).

yē *saṁsār-mā*, in this world (II, 3).

yē *duyē naunā ek tērā daiyā hāt ar ēl tērā bāyā hāt baiphān*, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō *sub dēkhā-chhayā*, ye see all these (Matt. xxiv, 2).

yē *bāta kō hōlī*, when will these things be (Matt. xxiv, 3)?

yē *saḥ kīpā-saṇi hamārā bīrān-kū dē-dē*, give all these insects to our cat (II, 4).

wō *kull sātā-kū khāi-gayē*, he ate up all the *sattū* (II, 1).

ō *wai-dēs-kū rahanwālā-mā-n ēk-kā yakh jāi-k wakh rohan lagyō*, having gone to one of the inhabitants of that country, he began to dwell there
wā *nthi-k wai-kī sṇwī karan lagī*, she having arisen began to do service to him (Matt. viii, 15).

was-dēs-kū, as above.

wē *khōh mār*, beat him well.

wē-kū *ēk talan milē*, to him a lake was met, he came across a lake (II, 1).

wē-n *sōtū-saṇi dāl-dinyā*, he threw the *suttū* (II, 1).

wē *bīr-kī nīd*, the sleep of that hero (II, 1).

wī-kī *mā bhair āi*, her mother came outside (II, 2).

bīr-an *wī-naun-tē rastā puchhē*, the hero asked the road from that girl (II, 2).

wē-tē *wō rupyā* (fem.) *lī-lē*, take those rupees from him.

ō *jhat ũ-kū bhēji-dēlā*, they will at once send them (Matt. xxi, 3).

ũ-n *wai-mā bōlyō*, they said unto him (Matt. xxi, 16).

ō *ũ chhīmyā-tē pāḥ bharnō chāndō-chhayō*, he was wishing to fill his belly with those husks.

mai *nthi-k apnā bābā-jī pās jālō*, *cur ũ-kū pās bōllō*, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The Reflexive Pronoun is *ap*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō *apnā bābā-jī pās chalyō*, he went to his father.

apnā-apnā gharwālā-mā bōlē, (each) said to his own family (II, 4).

āphū-āphū-ũ-kū chhōḥō jōn-k, each considering himself (to be) small (II, 4).

āphū-kū kuchh bastu nē samjhi-k, not considering themselves anything (II, 5).

tō mai āpas-mā layāi kari-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The Relative Pronoun is *jō*, who, and its Correlative is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE	CORRELATIVE
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai</i>	<i>taŭ</i>

Examples are as follows :—

jō mērō hisā chha, sō mai-sunī dē-dēwā, what is my share, that give to me.
ja-n apuā khētū-mā bhējyā, who sent (him) into his fields
ēk janānī-n, jai-kū bāra bars-tē rog chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).
dhanya ō jō māl-milāp karounāilō chhan, blessed are they who are peace-makers (Matt. v, 9)
ohhīniyaŭ-tē jai-sunī ewigar khāndū chhayā, with the husks which the swine did eat

(f) The **Interrogative Pronouns** are *kō*, who? which? and *kyā*, what? *kō* is declined like *jō*, as in :—

kō barō chha, who is great?
kui-kō nannō aunū chha, whose boy is coming?
tī-n wō kai-tē māl lēyō, from whom didst thou buy that?
For *kyā*, we have :—*yō kyā chha?* what is this?
Its oblique form is *kē*, as in :
kē-tē luyū kaurō, wherewith will it be salted (Matt. v, 13)?
tū kē-lai āi, for what (i.e. wherefore) didst thou come (Matt. xxvi, 50)?

(g) The **Indefinite Pronouns** are *kū* or *kwi*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwi* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kū* or *kwi*. Examples are :—

jō kū tamū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).
kwi (plur.) *wai-sunī kuchh nī dēndū chhayā*, any persons were not giving anything to him.
tū kui-kō khatgō nī rakhāi, thou carest not for anyone (Matt. xxii, 16).
jō kū kīyā-mā chha, sō apuā bhitra-tē kichhu chiz-bust lēa-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).
kai bāt-kō ghomand nī karnō chāindō, it is not right to be proud of anything (II, 5).
kū bat-kā wāstā, for anything (Matt. xviii, 19).

jo khañ o jo khañ as above, is whoe or a j kic hu j khañ in wha
ever" as a

jō kichhā tum duniyō-mā bāndhalpā, whatever ye shall bind on earth (Matt.
xviii, 18)

jō kuchh mērō chha, o sab tērō chho, whatever is mine is thine.

(4) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

katmā, katgā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

Plural.

(1) *chhañ, chhañ*, I am

chhauñāñ, we are

(2) *chhai*, thou art

chhayāñ, you are.

(3) *chhi*, he or she is

chhon, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* : fem. sing. and plur. *chhai*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhañ, kō chhañ, what do they say
that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāpak n- chhañ, I am not worthy to be called thy son.

tū sadā hamārā-hī sōth chhai, thou art ever with me.

yō kyā chha, what is this ?

naunī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī srishṭi-mā sab-tē chhōñ chhauñāñ, in Thy creation we are the small-
est of all things.

kyā tumā ā-tē bapā nē chhayāñ, what, are ye not greater than they (Matt.
vi, 26) ?

dhanya o jō bhūlā chhan, blessed are they who are meek (Matt. v, 6).

jēñhō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dwī naunyāl chhayāñ, of a certain man there were two sons.

tērā milan-kī bapī chāh chhai, there was a great desire of thy meeting, i.e.
to meet thee (II, 2).

hiyē jānāñ jō wai-ka picchārī āi chhai, many women who were come after
him (Matt. xxvii, 55).

B—Active Verb—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khañ-nō*, to eat, the act of eating. If the root of the verb ends in *u*, *r*, *l*, then *nō* is added instead of *ñō*, thus, *jān-nō*, not *jāññō*, to know ; *mār-nō*, not *mārñō*, to strike ; *lāñ-nō*, not *lāññō*, to fight ; *bōh-nō*, not *bōhñō*, to say.

The weak infinitive is made by adding *ay* or, after a vowel, *ē* to the root. As in the case of the strong infinitive, this becomes *a* after *u*, *r*, *l*. Thus, *kāpaya*, to

tremble; *khān*, to eat; *jānan*, to know; *māran*, to strike; *lāran*, to fight; and *bōlan*, to say. So far as I have noticed, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, and in *anyō* and *aun*. Thus from the root *charā*, graze, we have *charanō*, and from *ā*, come, we have *anyō*. But *jā*, go, has *jāyō*, and *khā*, eat, *khāyō*.

The following are examples of these infinitives:—

(a) STRONG FORMS.

- apnō pēt bharnō chāndō-chhāyō*, he was wishing to fill his belly.
bhātār jāyō nī chāyō, he wished not to go inside.
uchchhō khānō karē, (you) made good feast. Here *khānō* is a pure verbal noun.
ānand karnō aur lhuṣṭi rahnō chāyō-chhāyō, to do rejoicing and to remain happy was proper
ghamanā nī karnō chāndō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

- snāgar charany-kā bhōjyō*, (he) sent (him) to graze swine.
khān-tō jānā rāṣṭi, bread more than eating (i.e. than can be eaten).
leran-kā geyō, he went to fight (II, 1).
pānī pēn-kū āyen, they came to drink water (II, 1).
panī chhuy-lay-kā chālī gayō, they went away to seek water (II, 1).
pānī nī milan-tō, owing to not finding water (II, 1).
lākhā kātun-kā jāyō-chhā, he has gone to eat sticks (II, 2).
tērā mātun-kī baṭī chāh chhāt, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in:—

- ēk-kā yakh jāi-l wakh rahn lagyō*, going near one, he began to remain there.
ānand karan lagyō, he began to do rejoicing
manany lagyō, he (plur. of respect) began to entreat.
batun kōn lagyō-chhāyō, a storm had begun to be (II, 4).
kāpan lagyō, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mardō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *nō*, as in *khā-nō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaonī which ends in *nū* (*nī*, after *a*, *r*, *ṛ*, or *ī*), with a feminine *nī* (*nī*). Thus, *marnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *taḍbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahnā*, to remain, has its present participle *rahānō*, *randō*, *rahānū* or *raunū*; and *anyō*, to come, has *anyō* or *anyū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jab ghar aund ghar-kā najik pauchhōyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yā*), *yō* or *yā* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yā*, strack. There are, as usual, some irregular ones. Thus,

dānō, to give, makes *dāyō*, *dayō*, or *dayo*. So *lānō*, to take. *kārō*, to do, *as* both *karyō* and *kiyō*. *Jānō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā* (*māryā*, *māryā*), and the feminine of both numbers in *ī* or *ī* (*māri*, *māri*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gar-ckhāyō, he had gone lost, *i.e.* he was lost.

jō kichhū tamē dunigū-mā bāndilyā sō swarg-mā khōlīyā rālō, or *jō kichhū tamē dunigū-mā khōlīyā sō swarg-mā khōlīyā rālō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xvi, 18). Here *khōlīyā* is the past participle of the passive verb *khōlīyō*, to be loosed.

ō karchiyā nallurāy nī tō tō, bruised reeds shall He not break (Matt. xii, 20).

maryā apūz maryāy-kā khōlīyāy dē, let the dead bury their dead (Matt. vii, 32).

dū janānē ōkū jōdrā pisan logī rālī, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mānō*, about to be struck, fem. *māri*. It is used as a future passive tense in phrases such as *hamāri hār-jī* (fem.) *hār-jī jōgā* (fem.), our defeat (and) victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *i* to the root, as *māri*, having struck. To this *k* (the same as the Hindi *ke*) is usually added. Thus, *māri-k*, having struck. The verb *kōnō*, to become, makes *kōi-k* or *kūi-k*, and *karnō*, to do, makes *kari-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāi diyā, having caused to fly he gave, *i.e.* he squandered.

sāb katīhā karī-k dār dēs chālī payō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *ōlō* to the weak infinitive. Thus, *māran-ōlō*, a striker. So :—

raī dās-kā rahogōlāy-mō-n, from among the inhabitants of that country.

bay-kā jūncar rōj-kā aghōlō, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lā*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-ālōwā*, give (plural of respect); *bayāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Bahō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chunhas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plu.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>māri</i>	<i>māryāl, māri</i>
3.	<i>mār</i>	<i>māran</i>

Bahō, to remain, has 1st singular *rañ*. Examples of this tense are:—

jō nā sirp wai-kī tattā-kū chhūñ, if I may but touch His garment (Matt. ix, 21).

mī tumārā dīgī sādānē nī rañ, I do not remain with you always (Matt. xxvi, 11).

jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāi, ta mī-kū sphā karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apnā bhītra-tē kachhū chiz-bast lē-kū nā utar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwā, jnanā karā, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā's*.

jō tum manushyā-kū aparādha-kū kshomā karyāi, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

nīn wai-mā bōlyō hē Prabhū, ki hamārā ākhū ughī jōwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindī. Thus, *mārdō chhāñ* or *mārdū chhūñ*, I am striking. The following examples have been noted:—

wō dhār-mā gōrū chharunū chhā, he is grazing cattle on the hill (sentence 229).

kai-kō manū anū chhā, whose boy is coming? (sentence 239).

kyn tumū yō sab dekhāñ chhāyāi, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

	First	Plur.
1.	<i>mārdū</i>	<i>mārdāwā, mārdāñ, mārdāñ</i>
2.	<i>mārdī</i>	<i>mārdāwā, mārdāñ</i>
3.	<i>mārd</i>	<i>mārdāñ, mārdāñ</i>

Examples of the use of this form of the tense are:—

māi bhūkh-tē mardū, I am dying of hunger

māi itnā bārsāñ-tē āp-kī sēwā karūñ, from so many years I am doing Your Honour's service.

tū mī-kū sphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāndañ ki tū sachhō chhāi, or sachhāñ-tē Paramēswar-kō bātō batāundī, or tū kai-kō khatgō nā rakhdī, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōñi pakd, bread is being cooked.

jō Dāūd wai-kū prabhū bōld, if David calls him Lord (Matt. xxii, 45).

jānū ham apnā kasāroñ-kū kshamā kardāñ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāndañ, above.

(No examples are available for the forms *mārdāwā* and *mārdāñ*.)

kē-lāi jōnāñ-kū dukh dēndāi, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāndāi, what do you want (Matt. xx, 32)?

b b (pl a of l t so k gh p u ad y l e n
h nall h use
gar t k tam dag e sadan dan, h p... always remain with you (Matt.
xxvi, 11).

dhanya ò jò ššh kardān, blessed are they that mourn (Matt. v, 4)

admā kyā bōldān, what do men say (Matt. xvi, 18) ?

The **Imperfect** tense is formed, as in Hindi, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēt bharnā chāndā-*chhayā*, aur kachē wai-sai kachū nī dēndā-*chhayā*, he was wishing to fill his belly, and no persons were giving him anything

ēk-kō nām sunā-h dusrā jaldō-*chhayā*, hearing the name of one, the other was burning (II, 1).

apnā ghar-kū apnā-*chhayā*, he was coming to his own home (II, 2).

paschim-kā bār-kā nauzē sōfī kutū-*chhayā*, the daughter of the western hero was pounding paddy (II, 2).

jan-sauz surgar bhāndā-*chhayā*, (the books) which the swine were eating.

duz jonānē sāfī kutū-*chhayā*, two women were pounding rice (II, 4).

As in Hindi, *rayō* (fem. *rai*), the past participle of *rahāō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakk bānāzē janānē dukhā-*rai*, there many women were weeping (Matt. xxiii, 35).

The present participle by itself is employed as in Hindi, to perform the office of a **Past Conditional**.

Thus :—

kī maī apnā mītrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLURAL	
	Masc.	Fem.	Masc.	Fem.
1.	māi āō, māiō	mārāi, mārāi	mārāiā, mārāiā	mārāiāi, mārāiāi
2.	mārāiyō, mārāiō	mārāi	mārāiyā, mārāiā	mārāiā
3.	mārāiō	mārāi	mārāiā	mārāiā

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel ā is also often lengthened, so that we get forms like *mārūō*, *mārāiō*, etc. The masculine is often carelessly used for the feminine.

tab maī ā-mā kādā-k bādāiō, I will say unto them openly (Matt. vii, 23).

maī apnā bābā-jō pās jāiō, aur ā-kā bōlō, I will go near my father, and will say unto him.

tum duiyāi-kī lafāi-kū dēkhāiō, I will see the fighting of you two (II, 3).

tab nikālī dñīn, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tīmā-kū monaṣṣṣā-kō machhacāi baṇantō, I will make you a fisher of men (Matt. iv, 19).

appā bhān-kū ākhā-tē karyat-kū gōḍṇa dēkhiyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

appī bōlā-tē nirdōshī pharāyā jūlyō, by thy words thou shalt be justified (Matt. xii, 37).

jō scē khaṇī māt-kū-kī dē-dīlī, if thou (fem.) wilt give to me alone that grass (II, 4).

tim-kū pavitra ānū aur āg-tā baptisā dēlō. Wai-kā hāth-par supō chhu; apnō khalpān khāl pūyō, aur ghū apnō bhaydār-mā kajthā karō, par bākhā-kū wō āg-mā jō nī māḍjā pūkhō. He shall baptise you with the Holy Ghost and with fire. A fan is in His hand: He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apnō ānū wai-par dhurālō, aur ā pradēśyō-kū ngān battālō. Nā ā jhagrā karō, na dhām-dhām machālō. nā hāt-mē kī wai-kī bāch santō. O kurchyā mātṛaḍ hī nī tūyō or dhāwālō hāthlō bī nī māḍjōlō. jwārē tāi ngān-kū jāt-kā wēstā nī līhējō. Ir wai-kā māḍ-par pradēśe-lōk asrō rakhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

dēndyā rālō, it will remain bound (Matt. xiii, 18).

āpas-mī lūḍī kari-k dēkhlā, having fought amongst ourselves we shall see (II, 2).

bostī-mā jādō, wakh loralō, we shall go into the village, there shall we fight (II, 2).

ham kyā khaylā, kyā pyālā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

ham yēkhī tīn qērā banāḍlā, we shall even here make three tabernacles (Matt. xviii, 4).

wai-kū pūlyā, ye shall find him (Matt. ii, 8).

tumē yē-ī qāḍā-tē nī bōlilyā aur sab kichh jō tumē dīntī-mā līcāḍē hat-k māḍilyā sō pūlyā, (it) ye will say even to this very mountain and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai dīn-mā bhīnḍē māḍ-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō dīn ālā kī bandpā ā-tē lūyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

ānī jamānē kī jādā pānā lagī-rālī, āk pakṛyā jōlā, or āk chhuti jālā, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are constructed almost exactly as Hindi, the case of Transitives as object is put in the agent case, and, when intransitive, the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, constructed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*māvē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have:—

(a) Singular Transitive Verbs:—

mai-n pāp karē, I did sin.

āp-ē bīrat bāt diyē, he divided his property.

bābā-jī-n āp-ē naukrā-ē bōlē, the father said to his servants (note that *bōlē* is transitive).

nāch-kē āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kuśal-pārbak pāyē, the father got him in good health.

mai-n āp-ē pitā-kū jawāb diyē he gave answer to his father.

vē-kū phēk-dinē, (he) flung him away (II, 2).

hāthi-kū op-ē khis-ē-par dhar-diaē, (she) put the elephant in her pocket (II, 2).

bir-an dādā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bir-an bhārī jō lagāyē, the hero applied great force (II, 2).

vē-kū rōti (fem.) diuē, (she) gave the loaf to him (II, 2).

sab-ē-n Paromēkar-kō dhanya kiuē, all made thanks of (i.e. to) God (II, 5).

kalāl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs. —

barō akāl payē, a severe famine fell.

ō kāngāl hōi-gayē, he became poor.

bachī-gē, he was saved; *milē*, he was found.

āp-kō bhāī āpē, your brother came.

jō āp-kō samapati khāī-gayē, who ate up your property.

laran-kū gayē, he went to fight (II, 1).

sātū li-gē, he took away *sottū* (II, 1).

duē pahār tal chālē, he went during two watches (II, 1).

guhrō talai milē, a deep lake was met (II, 1).

bir-kā dēra pahūchē, he arrived at the hero's house (II, 2).

jab vō rōti khāi chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are:—

Transitive:—

āp-ē khasam-kū dekhāin (from *dekhāinē*), she showed them to her husband (II, 4).

Intransitive :—

jab sālā bhijī gayen, when the *sālā* (plural) was soaked (II, 1).

ban-lu jānucar pūnī pēu-kū āyen, the forest animals came to drink water (II, 1).

larac-kū toṅār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

laciā ū nālaq-kū vōstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

ti-n uō lai-iā mōl lēyō, from whom didst thou buy that?

jai-n ō appā khētū-mā bhējyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulāghan nī karyō, (I) did not do disobedience.

ap-an māi-saṅ ēk khāḍī-kō bacā dhi na dēyō, Your Honour did not give to me even a kid.

wō-n appā suḍḍ-saṅ (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk bayī kīkār māri, (the elephant) trumpeted loudly (II, 1).

wō-n hātthā-kī suṇḍ pakri, he seized the trunk of the elephant (II, 2).

wō-n nāmā-lē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sōtū-saṅ (acc. plur. masc.) *wē talau-mā ḍāl-dingyō*, he threw that *sōtū* into the lake (I, 1).

huḍḍiyā-n apnā kandhā-mā dhar dingyō, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalīyā</i>	<i>chalīyā, chalīyā</i>
<i>chālī</i>	<i>chalīyā, chalīyā</i>
<i>chalīyō</i> (fem. <i>chālī</i>)	<i>chalīyā</i> (fem. <i>chālī</i>)

Examples are—

māi āj bahut chalīyā, I walked a long way to-day.

mī dharmyā ū pūr pāpyā-kū bulān āyā, I came to call not the righteous but sinners (Matt. ix, 13).

hamā-kū dukh dēu-kā vōstā āz, didst thou come to torment us (Matt. viii, 29)?

dār dēś chālī gayō, he went away to a far country.

wakk rahay lagyō, he began to remain there.

khabardār hōyō, he became sensible.

apnā bābā-jī pās chalīyō, he went near his father.

ghar ka majah par-chhāyo he arriv'd n w he house
tērō bhāi maryō. phir bachyō, thy brother died, again he escaped.
apni māt-kā pās bhāyī-k gāi, she tied to her mother (II, 2)
wā-kī mā bhair āi, her mother came outside (II, 2)
dehāyū-kī bhēt hōē, a meeting of the two took place (II, 2)
ek budālī mīlī, an old woman was met (II, 3).
wā uhi-k uai-kī sēwā karan logī, she rose and ministered unto him. (Matt.
 viii, 15).
hamar kabārī tū rogī gā laud-mā dēkhī or tum-wā āyā, when saw we Thee sick
 or in prison and came to Thee (Matt. xxv, 39) ?
ham uai-siut kē-lōw nī nikālī sakyō, why could we not cast him out (Matt.
 xvii, 19) ?
hamar tū kabārī par-dēś dēkhī ghō-mā āyā, when saw we Thee a traveller
 and took Thee into the house (Matt. xxv, 38) ?
tum kyā dēkhan-kū nikalyāi, what went ye forth for to see (Matt. xi, 3) ?
tum nā nāchayā, ye did not dance (Matt. xi, 17).
pītū wai manaur lagyā (plur. of respect), the father began to entreat him.
duiyō hastī-kā rastā chalyā, both went on the road to the village (II, 3).
kāpā lagyō, they began to tremble (II, 4)
jō tayār chhāi wai-kī dagrā byān-mā gāi, (the virgins) who were ready went
 in with him to the wedding (Matt. xxv, 10)

The **Perfect** tense is formed, as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dādō jāyā-cha (not *gayā-cha*, as we should expect), my father has
 gone to the mountain (II, 3)
ham lōk sabh kuchhū chhōrī-k tērā dagrā lagyā-chañ, we have left all and
 followed Thee (Matt. six, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive,
 as in :—

tērō mām uai-n palālā-tā sun rakhē-chhayō, I had heard thy name from before
 (II, 2).
bathañ hūn lagyō-chhayō, a storm had begun to be (II, 4).
rāt-mū jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13)

In the parable, the pluperfect is, however, formed by using not the past participle
 but the conjunctive participle, with the auxiliary. Thus :—

bhōut dīn nā bitī-chhayā, many days had not passed.
yō mērō laj kō marī-chhayō *khōyē gāi-chhayō*, this my son
 had died, had been lost.
tērō bhāi karhī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindi, by combining the past participle
 with the verb *jānō*, to go, but the oblique singular of the participle is usually employed.
 Thus :—

khōyē gāi-chhayō, he had been lost.
mērā khañyāyā jān-lā wāstā, for my being buried (Matt. xxvi, 12).

jakk-kakkhi yā maigal-bārtā prachār karyā jāti, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārō wāstā bājō chhōryā jāwē, your house is being left for you desolate (Matt. xxiii, 38).

ō dīn āi ki bandiyā ā-tē liyā jālē, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēh pukayā jālē, one (woman) will be seized (Matt. xxiv, 41).

In Kuumāni there is an organic Passive formed by adding *ē* to the root. I have met one or two examples of a corresponding form in Garhwāli, in :—

sō nēarg-mā khōlīyā rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē lūyā karlō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindi by adding *ā* to the root. The infinitive ends in *ayō*. Thus, *charamāyō*, past participle *chārāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindi; e.g. *marnō*, to die; *mārnō*, to kill. We have an example of the Causal of *kānō*, to eat, in :—

ā-sigē khaand, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindi. Examples are :—

Intensives :—

dē-dētā, give away: *bāl-diye*, he divided: *chal-goyō*, he went away.

Potentials :—

mī-kū saphā kar sakē, Thou canst make me clean (Matt. viii, 3).

kuī nī hōlē sakē, no one could speak (Matt. xxii, 46).

Compleatives :—

jōb ō sab urā chukē, when he had finished squandering everything.

Desideratives :—

dhitar jāyō nī chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

marjō opnā maryān-kū khaḍgoun dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nē*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *dhitra-lē hichhu chit-bast lēn-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHARI (GARHWALI).

STANDARD DIALECT OF SRINAGAR

DISTRICT GARHWAL

SPECIMEN I.

कै आदमी-का बी नौन्याल कथा । अँ-मा-न छोटा नौन्याल-न अपणा बाबा-
 जी-मा बोले है बाबा-जी विर्सत-मा-न जो मेरो हिमा क सो भँ-सणी दे-देवा । तब
 ज-न अपणो विर्सत बाँट-दिये । भौत दिन नौ बीती कथा कि छोटा नौन्याल-न
 सब कड़ा करी-क दूर देश चली गयो और वख लुँगारपना-मा दिन काटी-क अपणी
 विर्सत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ा अकाल पड़े और
 ओ कांगाल होइ गये । और ओ वै देश-का रहणवानों-मा-न एक-का गख जाई क
 वख रहण लग्यो जै न ओ अपणा खेत-मा सुंगर चरौण-क भेज्यो । और ओ ऊँ
 कौमियौ-ते जौ-सणी सुंगर खाँटा कथा अपणो पेट भरनो चाँदो कयो । और कौ
 वै-सणी कुक नौ देँदा कथा । तब वाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा
 बाबा-जी-का कतनाई मजूरदारों-का खाण-ते जादा रोटी पकद और मैं भूख-ते मरदू ।
 मैं उठौ-क अपणा बाबा-जी पास जौँलो और अँ-का पास बोल्यो कि है बाबा-जी मैं-
 न स्वर्ग-का बिरुद आप-का सामणे पाप करे । मैं फिर आप-को नौन्याल बोलन
 लायक नौ कऊँ । मैं-सणी अपणा नौकर-मा-न एक-का बराबर वणावा । तब ओ
 उठौ-क अपणा बाबा-जी पास चलयो और दूर-ही कयो कि वै-का बाबा-जी-न वै देखी-
 क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न अँ-मा बोल्यो
 है बाबा-जी मैं-न स्वर्ग-का बिरुद आप-का सामणे पाप करे । फिर आप-को नौन्याल
 बोलन लायक नौ कऊँ । वै-का बाबा-जी-न अपणा नौकरों-ते बोले कि सब-ते अच्छा
 कपड़ा निकाली-क वै पैरावा । और वै-का हाथ-पर गुंठी और पैरों-मा जूता पैरावा ।
 और हम खावाँ आनन्द करौँ । के-लाई कि यो मेरो लड़को मरी कयो फिर बची-
 गे । खोये गई कयो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को जेठो नौन्याल खेत-मा कयो । और जब घर बीद घर-का नजिक
 पौँछ्यो तब बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकर-मध्ये एक-

कू अपणा पास बुलाई-क पृथ्वी कि थो ब्या छ । वै-न वै-का पास बोल्थो आप-को भाई आये और आप-का पिता-जी-न अच्छो भोजन करे ये सबव-ते कि ओ कुशल-पूर्वक पाये । पर वै-न गुस्सा करे अर भौतर जाणो नौ चाये । याँ-ते वै-का पिता भैर भाई-क वै मलीय लग्या । वै-न अपणा पिता-क जवाब दिये कि देखा कि मैँ इतना बसेँ-ते आप-की सेवा करटू । कभी आप-की आज्ञा-को उलंघन नौ कस्यो और कभी आप-न मैँ-सणी एक खाडू-को वचा-भौ नौ देखे कि मैँ अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खाई गये जवारे-ही आये तवारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणी चाइन्दो छयो के-लाई कि ओ तेरो भाई मस्यो फिर बचे । हर्ची छयो मिली गथे ॥

[No. 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmī-kā dwī naanyāl chhayā. Ū-mū-n chhoṭa-naanyāl-an
A-certain-man-of two sons were. Then-in-from the-young-son-by
 apnā-bāhā-jī-mā bolē. 'hē-lāhā-jī, bīrsat-mā-n jō mōrō kīsā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maī-saṅī dē-dēwā.' Tab ū-n apnī bīrsat lāit-diyō.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut dīn nī bitī-chhayā, ki chhoṭā-naanyāl-an sab kutthā
Many days not passed-were, that the-young-son-by all together
 karī-k dūr dēs chali-gayō, aur wakh līgārpanū-mā dīn
made-having far country went-away, and there debauchery-in days
 kāṭī-k apnī bīrsat uṭāi-diyā. Tab ō sab uṭī chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā hāṭī akāl parē, aur ō kangāl hōi-gayō. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālā-mū-n ēk-kā yakh jāī-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jāī-n ō apnā-khētū-mā suṅgar charanp-kū bhājyō.
to-remain began, whom-by he his-own-fields-in sowing seedling-for was-sent.
 Aur ō ū-chhīmīyā-tē, jāī-saṅī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharnō chāndō-chhayō; aur kwi wai-saṅī knoh nī
belly to-fill wishing-was; and anyone him-to anything not
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said
 ki, 'mērā-bāhā-jī-kā katnā-i-majūrdārū-kā khān-tē jādā
that, 'my-father-of how-much-very-hired-servants-of eating-than more
 rōṭī pakd, aur maī bhūkh-tē mardū Maī athī-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 apnā-bāhā-jī-pās jālō, aur ū-kā pās bōlō ki, "hē bāhā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maī-n swarg-kā hiruddh āp-kā sāmṇē pāp karē, maī phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyal bōlan lāyak nī chhañ; māi-sani
Your-Honour-of son to-be-called fit not am; me (acc. sing.)
 apnā-naukarū-mā-n ēk-kā barābsa hanāwā." " Tab ō uṭhī-k
thine-own-servants-in-from one-of like make." " Then he arisen-having
 apnā-bābā-jī-pās chalyō, aur dūr-hi chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bahā-jī-n wai dekhi-k dayā karē, aur daurī-k wai-kā
the father-by him seen-having compassion was-made, and run-having him-of
 gala-par liptī-k chūmyō. Betā-n ñ-mā bōlyō,
neck-on clung-having he-was-kissed, The-son-by him-to it-was-said,
 'he bahā-jī, māi-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
' O father, me-by heacen-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyal bōlan lāyak nī chhañ.' Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.' Him-of
 bahā-jī-n apnā-naukarāñ-tē bōlē ki, 'sah-tē achchhā kaprū
the father-by his-own-servants-to it-was-said that, 'all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā bāth-par gunthī, aur parañ-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 juto pairāwā. Aur ham khāwā, ānand karā; ke-lāi ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 mero laṛkō marī-chhayō, phir bachī-gē; khōyē gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.' Tab ō ānand karan lagyō.
was found.' Then he rejoicing to-make began.
 Wai-kō jēthō naunyal khēt-mā chhayō. Aur jab ghar aund
' Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik paūchhyō, tab hājā aur nāch-ki āwāj sunē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n apnā-naukarāñ-madhyē ēk-kū apnā-pās bulāi-k
And him-by his-own-servants-among one-to himself-of-near called-having
 puchhyō ki, 'yō kyā chha?' Wai-n wai-kā pās bōlyō,
it-was-asked that, 'this what is?' Him-by him-of near it-was-said,
 'āp-kō bhāi āyē, aur āp-kā pitā-jī-n achchhō bhōjan
'Your-Honour's brother came, and Your-Honour's futher-by good feeding
 karē, yē-sabab-tē ki ō kusal-mūrbak pāyē.' Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.' But him-by anger
 karē, aur bhitar jānō nī chāyō. Yā-tē wai-kā pitā
was made, and within to-go not he-wished. Here-from him-of the-father
 bhair āi-k wai manaup lagyā. Wai-n appā-pitā-kū jabāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diye k dekha, k na nu barasa te ap k r wa
was given that see at I so-many ea f on for to us of se rice
 karūn Kabl ap-k ajāh k n n hary
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhī āp-an maī-saī ēk-khīdā-kō bachā bhī nī deyo,
and ever Your-Honour-by me-to one-gout-of young-one even not was-given,
 ki maī apnā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātā-kā sang āp-ki sampatī
Your-Honour-of son, who hartals-of in-companing Your-Honour-of property
 khāl-gayē, jabārē-hī āyē, labārē-hī tūn-an wai-kā wātā achelhō
ate-up, when-even he-came, then-even you-by him-of for good
 khāpō karē. Pitā-n wai-kā pās hōlē, 'hē bēṭā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhā; jō-kuchh mērō chhā, o sab tērō chhā.
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karō aur khuśī rahō chāindō chhayō, kē-lāī ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāī marīyō, phir bachīyō; harelū-chhayō, milī-gayō.
this thy brother died, again escaped: lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का बीर-की मुलाकात ॥

११। पहिला जमाना-मा बी नारी बीर हया। एक पूर्व दिसा-का कोणा दुसरी पश्चिम दिसा-का कोणा-मा रहंदो हयो। एक-को नाम सुणो-क दुसरो जलदो हयो। एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो हयो। एक दिन पूर्व-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये। अपना खाण-कू बरा-कू सातू ली गे। बी पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ी व गहरो तलो मिले। तब वे-न अपना पास-का सातू-सणी वे तली-मा डाल दिन्वा। जब सातू भिजी गयेन तब वे खुल सातू-कू खाई गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े मे गये। ये बीच वे धोरा-का बग-का जानवर राज-का चीणशाला पाणी पेण-कू आयेन। तलो लूखो देखो-क तब दुसरी तर्फ पाणी टुंडण-कू चली गये। पिछाड़े पाणी पेण-कू एक बग-वासी आये। वे-न अपनी सुन्ड-सणी तली-मा डाली। पाणी नी मिलन-ते एक बड़ी किल्कार मारी। वी किल्कार-ते वे बीर-की नींद खुली ॥

१२। तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी। वे-कू अपना हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने। वे चौक-मा पश्चिम-का बीर-की नौनी साहि कुटणी कई। हाथी-कू अनौखी भाँती-को कौड़ो-की देखो-क डरा-का मारा भितर अपनी मा-का पाम भाजी-क गई। तब वी-की मा भैर आई। हाथी-कू एक नई किल्ला-को कौड़ो समझी-क अपनी दगआणि-कू देखीण-कू अपना खीसा पर धर दिने। वी-का पिछाड़ी वे दिन पूर्व-को बीर भी बारा बर्स-को रस्ता घंटू-मा चली-क पश्चिम-का बीर-का डरा पहुँचे। वे-न तेरो बाप कख छ करी-क पश्चिम-का बीर-की नौनी-ते पूछी। नौनी-न जवाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायूँ ह। तब पूर्व-का बीर-न वी नौनी-ते डाँडा-को रस्ता

पूछे नौनी न बताइ दिने तब वो डाँडा कू गय रस्ता मा गीया की भट होइ । पक्षिस को बीर सारा वणू का बडा बडा डालू कू जडा त उखाड़ो क ज को बडा डौंडा का बराबर बाज अपणा सिर-मा रखी-क अपणा घर-कू औणू कयो । पूर्व-को बीर वे-का पिछाड़ी गये । वे-का बोज-कू पिछाड़ी-ते खेँची-क थामी दिने । जब पक्षिस-का बीर-न भारी जोर लगये तब बोज-कू निकाली-क अगाड़ी चली गये । पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते मणू रखे कयो । तेरा मिलन-कौ बड़ी चाह कई । आज मिली गे । मै-कू बड़ी खुसी होई । अब तू मै आपस-मा लड़ाई करी-क देखला कि हम द्वियौ-मा को बड़ो छ । पूर्व-का बीर-न बोले देख त जंगल क । हमारी हार जीत कै-न जाणनी । बस्ती-मा जौला । वख लडुला ॥

। ३ । तब द्विये बस्ती-का रस्ता चल्यो । ये बिच जँ-सणी एक बुडली मिली । द्वियौ-न बुडली-मा बोले तू हमारी लड़ाई-कू देख । बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरौण-कू वण-मा जायूँ छ । वे-का वास्ता रोटी ली जांदू । वे-कू रोटी दे-क तुम द्वियौ की लड़ाई-कू देखूँलो । इतना बोली-क बुढिया-न ही बीरौ-कू मय लाखड़ौ-का बोज मुदा-का अपणा कन्हा-मा धर दिन्या । पिछाड़ी अपणा नाती-का धोरा गई । वे-कू रोटी दिने ॥

। ४ । जब वो रोटी खाई चुके तब ही बीर वख लडन-कू तयार होयेन । त वी-का नाती-न बुढिया-कू अपणा गोरू भैंसा लागड़ौँ मुदा ही बीरौ-कू अपणी गाती-मा रख दिन्या । अपणा घर-कू गये । ये बीच वर्यौँ होय लग्यो कयो । वे वर्यौँ-ते वी बुढिया-को नाती मय बुडली गोरू भैंसा व ही बीरौ व लाखड़ौँ का बोज-का उड़ी-क एक जगा पहुँच्यो । वख ही जनानी साटि कुठणी कई । एक जनानी-का आँखा भितर जनौ घास-का समान बैठे । तब वी जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकालो दे । दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देली, त तब निकाली टूँलो । पहिली जनानी ई करार-पर कबूल होई । तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व ही बीरौ व लाखड़ौँ का बोज मुदा) निकाली-क अपणा खीसा-पर धर दिन्या । पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन । वी-का खसम-न अपणी जनानी-मा बोले यूँ सब कीड़ौँ-सणी हमारा बिराला-कू दे दे । वो खे देलो । यूँ बातौ-कू देखी-क ही बीर बुडली व बुडली-को नाती बहुत डरी-क थर थर काँपण

लग्ना । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-की चीजों-मध्ये सब-ते छोटे जाणी-क अकतार्ह पकतार्ह-क हाथ जोड़ी विन्ती करी-क वीं जनानी-ते व दीं-का खसम-ते पिछो कुड़ार्ह-क अपणा घर गयेन । अपणा अपणा घर-मा आर्ह-क एक एक-न यो सारी बिलार अपणा अपणा घरवालों व प्रडोमियों-मा व दोलों-मा बोले ॥

। ५ । सबू-न कड़ा डोर्ह-क आफूँ-कू कुछ वस्तु नी समझी-क परमेश्वर-की धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटा क्वाजें । ये संसार-मा कै बात-को घमन्ड आदमी-कू नी करनी चाइंदो । एक-ते एक बड़ी और एक-ते एक छोटे क । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान क्वाजें ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRI (GARHWĀL).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahā-jamānā-mū dūī ūmī hīr chhayā. Ēk pūrb-disā-kā
(1) First-time-in two famous heroes were. One eastern-direction-of
kōnā, dusrō paśchim-disā-kā kōnā-mū rahāḍ-chhayō. Ēk-kō
corner, the-second western-direction-of corner-in dwelling-was. One-of
nām samīk dusrō pahā-chhayō Ēk-kō ghār dusrā-kā
name heard-having the-second burning-tow One-of house the-second-of
ghar-tō bārā-bār-kō hātō chhayō. Ēk din pah-tō hīr paśchim-kā
house-from twelve-years-of road was. One day the-east-of hero the-west-of
hīr-kā sūh mulākāt wā lōnā-ku gayō. Apnī-khān-kū bārā-kā
hero-of with interview and fighting-for went. His-own-eating-for riotous-for
sātū hī-gē Dī prīhar tak chhō. Rastā-mū wē-kū
sātū (plur.) he-took-away. Two watches during he-went. The road-in him-to
ēk bārō lamḍō chhayō wā ghārō talān mūḍ. Tab wō-ī apnī-pās-kū
a great long wide and deep lake was-met Then him-by himself-at-near-of
sātū-saṇī wē-talān-mū dāt-ūnyā. Tab sātū bhījī-ūnyā, tab wō
sātū (acc.) that-lake-in were-thrown When the-ratō was-sunked, then he
kull-sātū-kō khāt-gayō Fichhāyī wē-āhōrā ēk-bār-pār-kā mūpē
entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under
sē-gayō. Yē-bīch wē-āhōrā-kā bāp-kā jūnwar rāj-kā
went-to-sleep. This-meantwhile that-near-of forest-of animals (every-)day-of
am-wālā pānī pēn-kā ayā. Tabn sūkhō dēkhī-k tab
came water drinking-for came. The-lake dried see-having then
dusrī-tarph pēnī ūhūnār-kā chhī-gayō. Fichhāyī pānī
in-another-direction water searching-for they-went-away. Afterwards water
pēn-kā ēk bān-bāthī ūyī Wē-ū apnī-sūng-sūnī talān-mū
drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
dātī Pānī nī mīlān-tē ēk bārī kulkār mārī. Wī-kulkār-tē
was-pul. Water not being-got-from a great scream was-struck. That-scream-from
wē-hīr-kā ūyī khūī.
that-hero-of sleep was-loosened.

(2) Tab wē-n gussa-mā āi-k wē-hāthi-ki sund pakpī.
 (2) *Then him-by anger-in come-having that-elephant-of trunk was-seized.*
 Wē-kū appā-hāth-tē pašchim-kā bīr-kā chank-mā phēk-dinē.
Ham-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.
 Wē-chauk-mā pašchim-kā bīr-ki naunī sātti kutnī-ehhaī.
That-courtyard-in west-of hero-of daughter paddy pounding-was
 Hāthi-kū anaukhi-bhāti-kō kīrō-sī dekhī-k, darā-ka-mārā bhitar
The elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within
 apnī-mā-kā pās bhāji-k gāī Tab wī-ki mā bhair
Her own-mother-of near fled-having she-went. Then her-of mother outside
 Hāthi-kū āk-naī-kism-kū kīrō samjhī-k,
The elephant (acc.) a-new-kind-of insect understood-having,
 apnī-dagaryāni-kū dekhaup-kū apnā-klisā-pai dhar-dinē. Wā-kā
her own-companions-to showing-for her-own-pocket-in it-was-put. There-of
 pichhāri wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghanṭū-mā
after (con.)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in
 chali-k pašchim-kā hīr-kā dōḍā palūche. Wē-n, 'tērō bāp
gone having the-west-of hero-of (at-)nobody arrived. Him-by, 'thy father
 kakh ehha?' kārī-k, pašchim-kā bīr-ki naunī-tē pichhī
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.
 Naunī-n jābāb dinē, 'mārō bāp lākhrā kāṭan-kū
The daughter-by answer was-given, 'my father stinks cutting-for
 barā-bars-tē uchiā dāḍō jāyē-ehha.' Tab pūrb-kā bīr-an
twelve-years-than more mountain gone-has' Then the-east-of hero-by
 wī-naunī-tē dāḍā-kō rastā pūchhe. Naunī-n hatāi-dinē.
that daughter-from mountain-of road was-asked The-daughter-by it-was-explained.
 Tab wō dāḍā-kū gayē Rastā-mā dwiyuā-ki bhāt hōī
Then he mountain-to went. The-road-in the-two-of meeting became.
 Paśchim-kō bīr sāvā-baṇ-kā baṇ-baṇ-dālā-kū jarā-tē akhārī-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,
 u-kō harā-dāḍā-kā harābar hōj apuā-sir-mā rakhi-k
them-of a-great-mountain-of equal load his-own-head-on placed-having
 apnā-ghar-kū apnā-chhayō. Pūrb-kō bīr wē-kā pichhāri gayē.
his own-house-to coming-was. The-east-of hero him-of behind went.
 We kā bōj-kū pichhāri-tē khēchi-k thāmī-dinē. Jab
Ham-of the-load (acc.) behind-from dragged-having he-was-stopped. When
 pašchim-kā bīr-an bhāri jūr lagāyē, tab bōj-kū
the west-of hero-by heavy force was-applied, then the-load (acc.)
 nikālī-k agārī chali-gayē. Pichhāri dekhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

are purb ka bir tñ nam mai n pahle-to sup rak e-c hayo
at east-of hero thy name me-by before-f om been heard was
 Tārū-milan-kī hari chāh chhai. Āj mih-ge, mai-ku nari
Thy-meeting-of great desire was. To-day (thou)-art-met. me-to great
 khusi hōi. Ab tū mai āpas-mā larāi kari-k
happiness become. Now thou I ourselves-among fighting done-having
 dekhulā ki ham-dviyañ-mā kō barū chhai. Purb-kā bir-an
we-shall-see that we-both-in who great is. The-east-of hero-by
 bōlē, 'yakh ta jaṅgal chhai. Hamāri hār-jit kai-n
it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jānni? Basti-mā jāulā. Wakh larulā.'
will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē basti-kā rastā chalyā. Ye-bich ũ-sani

(3) Then the-two the-village-of on-road went. This-meantime them-to

ek budālī mili Dviyañ-n budālī-mā bōlē, 'tū
an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamāri larāi-kū dekh.' Budālī-n ũ-kū bōlē, 'mērū
our fighting (acc.) see. The-old-woman-by them-to it-was-said, 'my
 nāti gōrū-bhaīśā charanp-kū han-mā jāyī-chhai. Wē-kū wāīśā
grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭī li-jandā. Wē-kū rōṭī dō-k 'tūm-dviyañ-kī larāi-kū
bread I-am-bringing Him-to bread given-having you-both-of fighting (acc.)
 dekhūlō.' Ituā bōlī-k budhiyā-n dwi-birañ-kū, may
I-will-see' So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākhpañ-kā bōj-sudā-kā, apnā-kandhā-nū dhar-dinyā. Eichhāri
sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apnā-nāti-kā dhōrā gāi. Wē-kū rōṭī dinē.
her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāi-chukē, tab dwi bir wakh

(4) When he the-bread ate-completely, then the-two heroes there

layau-kū tayār hōyen. Ta wī-kū nāti-n budhiyā-kū,
fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apnā-gōrū-bhaīśāñ-lākhpañ-sudā dwi-birañ-kū, apni-gāli-mā
his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōn
were-placed. His-own-house-to he-went. This-meantime a-wind-storm to-be
 lagyū-chinayē. Wē-bathaū-tē wī-budhiyā-kō nāti, may budālī-gōrū-
began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-
 bhaīśā, wa dwi-birañ, wa lākhpañ-kā bōj-kā, urī-k ek jagā
buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwi janāni sāṭṭi kuṭṭi-chhaī. Ek-janāni-kā ākha
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baithē. Tab wī-janāni n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusri-janāni-mā hōlē, 'mērā-ākha-tē khar nikālī-dē.' Dusri-janāni-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman by
 hōlē, 'jō wē khar mai-kū-hi dē-dēli, ta tab nikālī-dūlo
it-was-said, 'if that grass me-to-only thou-will-give, verily then I-will-extract'
 Pahili janāni ī-karār-par kabāl hōi. Tab dusri-janāni-u
The-first woman this-condition-on agreeing became. Then the-other-woman by
 khar-kū (budālī-kā nāṭī-kū, may gōrū-bhaīsā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwi-hiraū wa lākhrāṭī-kā bōj sudā) nikālī-k apnā-khīsā-par
the two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Picchārē-kū khar-kū apnā-khīsā-tē gāṭī-k
were-put. Afterwards the-grass (acc) her-own-pocket-from taken-out-having
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apni-janāni-mā hōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kīṭaū-saṇī hamārā-hirālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc)
 dekhi-k, dwi hīr, budālī, wa budālī-kō nāli, habut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 dari-k, thar-thar kāpan lagyā. Tab sabu-n
fearred-having, shaking-shaking to-tremble began. Then all-by
 apḥū-āphū-kū duniyā-kī chīṭaū-madhyē sab-tē ohhōtō jāṇī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 achhtāi-pachhtāi-k, hāth jōṭi buntī karī-k, wī-janāni-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kā khasam-tē picchhō chhurāi-k, apnā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Apnā-appā-gharū-mā āi-k, āk-āk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 bistār apnā-apnā-gharwālāū-wa-parōsiyāū-mā wa dōstaū-mā hōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said
 (5) Sabū-n kaṭṭhā hōi-k āphū-kū kuchh bastu ni
 (5) All-by together become-having themselves (acc) any thing not
 samjhi-k, Paramēśwar-kō dhanya kinā Aur kabūl karē, 'he
considered-having, God-of thank was-made. And confession was-made, 'O
 Paramēśwar, ham Tēri-srīshṭī-mā sab-tē ohhōtā chhawāū. Yē-samsār-ma
God, we Thy-creation-in all-ghan small are. This-universe-in

ka at ko ghamand adin k
 on t ag of pr e a a o n t o n ci n La k
 ba o r ak te k c. J. J. chna. Paramēśvar-kī O.
 g. ea. and one-than one small is. God-of najai-mi ham-sab
 kīñ-kā samān ohāwāñ. sight-in re-all
 insects-of equal are.

[For a free translation, vide note, p. 165.]

RĀTHĪ OR RĀTHWĀLĪ

This dialect of Garhwālī is the language of the Khasiyas and Pabūās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwāl, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Molla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwāl	60,591
Almora	2,403
Total	63,057

The following sketch of Rāthwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwālī.

Pronunciation.—This on the whole is more nearly akin to that of Kumaonī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *āyā* and *āē*, give, and *āyā*, *āē*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *māyō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhōyō*, they were. The vowel *ō*, on the other hand, may become *vā* before *a*. Thus, *ghōvā*, a mare, but *ghōvā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārō*, but in sentence 238, we have *myārō āyā*, before me. Similarly, for final *ē*, we have both *bachyā āyā*, and *bachyā āyā*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nānā-lāpā-nā*, for *nānā-lāpā-nē*, by the young son, and *yārē-kē*, having brought forth, but *yārē-kā*, having run.

A final *ō* optionally becomes *a*. Thus, in the list of words, we have *mōnā chhāy*, I am striking, but *mōnā chhōyā*, I was striking; for “going,” we have both *yāpō* and *āpō*; *vā-kā* (List No. 228) for *vā-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *am māpnā*, we strike, but *mī māpnā*, I strike; *mī māpnālō*, I shall strike, but *ham māpnā* for *māpnālō*, we shall strike. The Standard Garhwālī *nakhērō*, had, becomes *nakhō* in Rāthwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kārō* (for *kārōlō*), I might have done, and also *kārō chhān*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Talbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* in the Standard dialect. Thus, Hindī *sonā*, Rāthwālī *sonō*, a son. Sometimes, however, we have the *ā* termination, as in *ghōvā*, a horse. In both cases the nominative

kuroō-andē pāṇi gārā, draw water from the well.

chij-bast-māy-na mārō bāṭō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison.

Thus :—

pētyā-sē bhī bhīṇṇī rōtā, more bread than even a bellyful.

bain-tē lambō cha, he is taller than the sister.

soh-tē bhālī lallā, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

appa tanḍōl-mā khēda, sent (him) into his field.

jēthō laurō tanḍōl-mā akhagō, the elder son was in the field.

uē nūnā kurā-gagī raṇa, I live in that small house.

khajā-pār jērō lāi-dēva, put shoes on his feet.

uī dāt-tal baithyāē cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *uai āpās barē bhūkh paṇa*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

bhālō ādmī, a good man.

bhālō (or *bhālā*) *ādmi*, good men.

bhālā (or *bhālā*) *ādmī-kā*, of a good man

bhālī sisanī, a good woman.

bhālī sisanī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

kai-kō laurō ānū cha, whose boy comes ?

mā-la uē-kū (for *uē-kō*) *laurō māra*, I struck his son.

mārō bāḥū-ka katig khilār-kē pētyā-sē bhī bhīṇṇī rōtā hōnda, of how many of my father's servants is there bread more even than a bellyful ?

kai mārekhā-kū dui laurō akhagā, of a certain man there were two sons.

uai-kī gārū lāi-dēva, put them on his body.

syātā ghunārā-kī lākhā, the saddle of the white horse.

PRONOUNS.

(a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

		SINGULAR
Nom.	<i>mī, mē</i> , I	<i>tū, tū</i> , Thou
Ag.	<i>mī-la, mē-la</i>	<i>tū-la, tū-la</i>
Gen.	<i>mārō, mēōrō</i>	<i>tērō, tēōrō</i>
Obl.	<i>mōī, mē, mē</i>	<i>tī, tui, tū</i>
		PLURAL
Nom.	<i>ham, hamū</i>	<i>tum, tumū</i>
Ag.	<i>hamū-la, ham-na</i>	<i>tumū-la, tum-na</i>
Gen.	<i>hamārō</i>	<i>tumārō</i>
Obl.	<i>ham, hamū</i>	<i>tum, tumū</i>

EXAMPLES ETC.

as aj bh nās hī ā I have walked a on wny to-day
mā bhakū-na marnu-chhāñ, I am dying of hunger.
mā-la pāp kayā, I have sinned.
jō-kuchh mērō bāpō chhā, whatever is my share.
myārū aghān hī, walk before me.
māi-gaṇī koi-dē, make me (as one of thy hired servants).
māi-gaṇī dē, give to me (the share of the property).
tum-na māi-gaṇī nē dēi, you did not give to me (a kid).
ham khāwāñ, let us eat.
tū sadānī mā dagiri chhāñ, thou art ever with me.
twē-lu wō kai-gaṇī mōl liyō, from whom didst thou buy that ?
tyōrō nau kyā chā, what is thy name ?
jō mērō chhā, wō sab tērō chhā, what is mine is all thine.
tum-na nī dēi, you did not give (etc., as above).
tumārō bhāi āyā, your brother came.
mā-la tumārō āgēr pāp kayā, I did sin before you.
tum pūchhīn koi-kō tauyō āwā chā, whose boy comes behind you ?

(b) No instance of the Respectful Pronoun *āp*, your Honour, has been noted.

(c) The Demonstrative Pronouns are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined —

SINGULAR	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō</i>	<i>wō</i>
Obl. <i>yāi, yē</i>	<i>war, wē, wē</i>
PLURAL.	
Nom. <i>yō, yō</i>	<i>wō, wō</i>
Obl. <i>yō</i>	<i>un, un, ā, wē</i>

Examples of the use of these pronouns are :—

yō tēro bhāi marīyāñ chhāyō, this thy brother was dead
yō rupyā (fem.) *wē-thāi dē-dyā*, give this rupee to him.
yē kyā hūqāñ chhā, what is this that is happening ?
mā-la yoi-jug-mā pāp kayā, I have sinned in this age.
wō hūi-ka woi dyās-ka kar-kī dagiri roṇa bañhō, he having gone, began to
 live with a certain man of that country.
twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?
war-lu āi-gaṇī bāt-dēyā, he divided (the property) and gave to them.
wē dyās-ka, of that country (see above).
wē bhīnqī mōryō, bent him well.
wē-kō bhāi wē-kī bān-tō lembō chā, his brother is taller than his sister.
wō wē dāl-lā bāñhāyā chā, he is seated under that tree.
wē-mahōi wō rupyā lī-lē, take those (plur. fem.) rupees from him.
ā-mā ēh nāna lau, a-na bōla, among them, the younger son said.

(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apṇō*. Thus :—

wai-la ēk āphū-gaṇi bulāya, he called one (of his servants) to himself.

mī apṇā bābū-gaṇi jaūlō, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>lai</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

jō wai-gaṇi chhayō, (he wasted) what was to him, i.e. what he possessed.

yō laurō jō tumārī sab chij khāi-gaya, this son, who devoured all your property.

ū chhimulā-nō jaū-gaṇi sungar khānda-chhaya, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhān kai-kō laurō ānū-cha, whose boy comes behind you?

kyā has *kē* or *kī* for its oblique singular. Thus :—

yō kyā kṇaṇ-ehha, what is this that is happening?

kī-lē, for what? i.e. why?

(g) The **Indefinite Pronouns** are *kūi*, anyone, someone, and *kuchh*, anything, something. *Jō-kūi* is whoever, and *jō-kuchh*, whatever. Thus :—

wai-gaṇi kūi kuchh nī dēndō-chhayō, no one was giving him anything.

jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

The oblique form of *kūi* is *kai*, as in :—

kai manakhā-kā, of a certain man (there were two sons).

wō wai dyās-kā kai-kī dagiriṇi raxa baīhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

itī or *itig*, so many, so much.

katug or *katig*, how many? how much?

yakha, here.

wakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chheū</i> , <i>chhaū</i> , I am	<i>chhauṇ</i> , we are
<i>chhai</i> , <i>chheī</i> , thou art	<i>chhauṇi</i> , ye are
<i>chha</i> , <i>che</i> , he is	<i>chhū</i> , they are

Note the form *cha* instead of *chha* for *he is*. It is the form *raṅga* or *yā* in the sentence at the end of the List of Words.

Examples are

mā marū-chaū, I am dying (of hunger).

tū sadānī mī dagrī chhai, aur jō mērō chha, *uō sab tērō chha*, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name?

tunārā bābū-ghar katug lauṛā chhī, how many sons are there in your father's house?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayū* or *chhāyū*. Fem. sing. and plur. is *chhai* for all three persons. Thus :—

jō xai-gaī chhayō phūk-phūkī dēyū, he wasted what there was to him, i.e. what he possessed.

kai manekha-kā dūṛī lauṛā chhayū, of a certain man there were two sons.

uoi-lā ā-gaṇī jō-kueh chhī chhai bāt-dēyū, he divided to them whatever things there were.

B—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ṛō*, which, as in the Standard, becomes *nō* after *y*, *r*, *l*, or *l*. Thus, *khūnō*, to eat, *mūnō* (for *mārṇō*), to strike. An example is *apṛō putyō bharnō chānū-ochhayō*, he was wishing to fill his belly.

The weak form ends in *ṛa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khūṛī karna aur khūṛī kārṇō flik chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

chaurayya-kū khēda, sent him to feed swine.

bājya-aur nāchya-kō dhūyeh, the sound of music and dancing.

jāya-kī man nī koya, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṅa baithō, he began to remain (with a man of that country).

khūṛī karna baitha, they began to make rejoicing.

uoi-gaṇī buthayya baitha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwali) *dō* (obl. *de*) is added to the root. Thus, *mārdō* (obl. *mārde*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *ḍī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaonī present participle in *ṛō* (*nō*), which is often written *nū* (*nū*).

An example of the oblique present participle is :—

uakha kukaram-pār bīrarda-bīrarda, while wandering about in evil reeds.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *marnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yo*, *yā* or *yaū*, as in *baithō*, seated, *māryō*, struck, *bachiyū*, saved, *baithyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *mara*, struck, *āgē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō bōlna jug kō-nē rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *z* to the root, to which *ka* is usually added. Thus, *kite-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kandō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mar*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāṭhwālī, thus, *māra*, strike ye; *kila*, go ye; *khula-pār jōrō lāṅ dēua* (with *w* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhya* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwō*, *puwō*, *aur sundor raṁwō*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *w* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindi. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhāū, I am dying.

mī tumārī mīnat kardō-chhāū, I am doing thy service

kai-kō laurō ānū cha, whose boy comes (behind you) ?

wō khāl-gapī gūr charaunū cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mōrnū</i>
2. <i>mārnū</i> .	<i>mārnū</i>
3. <i>mārn</i>	<i>mānū</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jōn</i>	<i>jānē</i> or <i>jāndan</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānū kurā-ganī ran, my father dwells in that small house

The Imperfect is formed as a n H ud b fixu p ne of the ve b
sub au ve tie pee pa pe

wo u chh ura na jau ga, - sangar khanda-chhaya, apu putu bharnō
chāndō-chhaya, he was wishing to fill his belly with the husks which the
swine were eating.

wai-ganī kuī kuchh nī dēndō-chhaya, no one was giving anything to him.

The Future tense is thus conjugated :—

	Sing	Pl u.
1.	mārālō (or -lā) or mārālū (mālā)	mārālū (mālā)
2.	mārāl	mārālū (mālā)
3.	mārāl	mārālū (mālā)

An example is :—

mī apnā bābū-ganī jālō aur wai-ganī lōllū, I will go to my father, and will
say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The Past Tense is formed from both forms of the Past Participle, as in the Standard.

From the Past Participle in ō, yō, yā or ya we have :—

Transitive Verbs :—

tumārō bachan alāl nī kagō, I did not disobey your order
tuō-la wō lai-ganī mōl ligō, from whom did you buy that ?
tum-na mai-ganī ek bātūr bhī nī dē, you did not give me even a (female) kid
wai-la bābū-la bhukhī pē, his father placed a kiss (fem.).

Intransitive Verbs :—

mī al tumārō laayō bōlna jing kō-nī rayō, I did not remain (i.e. I am not)
worthy to be called thy son.
jab wai-ganī kuchh nī rayō, when nothing remained to him.
wō wai dād-ka kai-ki dagarī rana bātū, he began to remain with a certain
man of that country.
tab wai-ganī sudh (fem.) ōz, then memory came to him.

Examples of the Past tense formed with the Past Participle in ē, yē, a or ya are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.
laaya-na bōlo, the son said.
wai-la bāt-dēya, he divided (the property).
bābū-la māyā (fem.) kaya, the father made (i.e. felt) compassion.
sūna, he heard (the sound of music).
wai-la bulāya, pūkhā, he called (a servant), he asked.
pāya, he got (him safe and sound).

Intransitive Verbs :—

lērō bhāi bachīyē āyē, thy brother came alive.
jab wō dyanī-ka nāpū āga, when he came near the house.
bārī bhākh (fem.) para, a great famine fell.
wō garib hō-gaya, he became poor.

kakhop par-dēs hi-gaya, he went away, somewhere, to a foreign country.

vō apnā bōbū-gaṇ hi-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chhā*, I have struck, or by conjugating the Past Participle with suffixes, as in *keṭhā*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhagō*, but the Jaurisari *tō*.

Thus:—

harohi gai-tō, he was lost.

bhūṇḍi dū (plur. masc.) *nā kōi-tā*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are:—

(List No. 198) *mā-la mārāṭa*, I had struck; and

(Parable)—

harohi gai-tō, pāyāla, he was lost, and became found. *Pāyāla* is Pluperfect of *pāyō*, a passive of *pōṇō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phūk dyālē*, he squandered. The same version has *pūlē* instead of *pāyāla*, and also *tērī chij-bast khāṇḍālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhāñ*, I am beaten; *mī mārā chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *i* to the root, as in *māyēñ*, dead; *bachiyēñ*, saved; *pāyāla*, he was found.

The List of Words (204) gives *mārāṭō*, for 'I shall be struck' This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindi *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaṇṇa-khō*, for feeding (swine), and *charaṇḍa-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are:—

Intensives:—

bāt-ulēya, he divided.

hi-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives:—

These are formed with *bañhāñ*. See under the Infinitive.

Desideratives:—

Formed with *chāyō*, to wish, as in *bhānō chāñḍō-ñhāyō*, he was wishing to fill (his belly).

The usual **Negative** is *nā*. We have the Rajasthanī negative *kō-nā*, not at all, in *nā ab tamārō laurō bōṇa jug kō-nā rōyō*, I am not at all worthy to be called thy son.

[No 3]

INDO-ARYAN FAMILY.

NORTHERN GROUP

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL

कै मनख-का ह्री लौड़ा कथा । जै-मा एक जान लौड़-न बाबू-गणी
 बोल की बार-बाबू जो कुछ चीज-वस्त-माय-न मेरो बाँटो क मी-गणी दे ।
 तब वै-ल जै-गणी जो कुछ चीज कई बाँट देय । भिंडी दिन नी होई-त
 की मान लौड़-न सब कुटरी कै-क काखप परदेश ही गय और वख कुकरम-
 पार बिरड़द बिरड़द जो वै-गणी कयो फूक-फाकी देय । अब वै-गणी कुछ नी रयो
 तब वै द्याश बड़ो भूख पड़ और वो गरीब होई गय । और वो हिटो-क
 वै द्याश-क कै-की रगिड़ी रग बैटो । वै-ल वै-गणी अपना टंडोल-मा सुगर
 चरीण-क खेद । और वो जै किसुलान जौ-गणी सुगर खांद कय अपना
 पुठगू भरनी चांदी कयो । और वै-गणी कुछ कुछ नी देंदा कयो ।
 तब वै-गणी सुध चाई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की
 पेच्या-से भौ भिंडी रोट होई और मी भूख-न मरनू कज । मी उठी-क
 अपना बाबू-गणी जौलो और वै-गणी बोललू की बार बाबू मी-ल ये जुग-मा
 और तुमार आगतिर पाप कय । मी अब तुमारो लौड़ो बोलन जुग को-नी
 रयो । मै-गणी अपना खिलारी-की चार कै दे । तब वो हिटो-क अपना
 बाबू-गणी ही ग । पर वो टाडा कयो की वै-क बाबू-ल वै-गणी देखी-क
 माया कय और अटकी-क वै-क गल-पार विलकी-क वै-की भुकी पेट । लौड़-
 न वै-गणी बोल बार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय
 और फिर तुमारो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपना
 चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-की वै-की गाती लाई-देव और
 वै-क हाथ-गणी भूँदड़ी और खुट-पार जोड़ो लाई-देव और हम खवाँ पीवाँ
 और सुन्दर रवाँ । कै-लाई बार मेरो लौड़ो भगीयूँ कयो फिर बचीयूँ आय ।
 हरची गै-तो पाईयाल । तब वो खुशी करन बैठ ॥

वै-की जेठी लौड़ो टंडोल-मा कयो । और अब वो द्याल-क नेहू
 आय तबवाजण और नाचण-की धुंयेल सून । और वै-ल अपना चाकरो-माय

न एक आफू-गणी बुलाय पूछ को यों क्या हणई ह । वै-ल वै-गणी बोल
 को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकु कय के-लाई को
 वै-गणी भलो खुशी खुशाल पाय । पर वै-ल रोग कय और भीतर जाण-की
 मन नो कय । तब वै-को बाबू भेर आय वै-गणी दुधौण बैठ । वै-
 ल बाबू-गणी बोल को देख मीं बूती बरस तुली-बिटी-न तुमारो मीनत
 करदो हौं और कसो तुमारो वचन अटन नो कयो और तुम-न मै-गणी
 कभी एक बालुर-भो नो टेई को मीं अघणा आवतु दगिड़ी खुशी कदो ।
 पर तुमारो यो लौड़ो जू पातरों-की दगिड़ी तुमारो सब चीज खाई गय
 जसो आयो तसो तुम-न वै-गणी भली खाणको कय । बाबू-ल वै-गणी बोल
 की बार लौड़ तू सदानो मीं दगिड़ी हई और जो मेरो ह वो सब तेरो
 ह । पर खुशी करन और खुश हणो ठीक ह । के-लाई को यो तेरो भाई
 मरीयूं कयो फिर जचोयूं आय । हरचौ गै-तो फिर पाईयाल ॥

[No 3]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwī laṃyā ehhayā. Ū-mī ek-nūna-laṃyā-na
A-certain-mon-of two sons were. Then-in one-younger-son-by
 bābū-gaṇī hōla kī, 'yār, bābū, jō-kuchh chīj-kast-mīy-na
the-father-to it-was-said that, 'friend, father whatever goods-chattels-in-from
 mērū hāt chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chīj
my shore is, me-to give.' Then him-by then-to whatever things
 chhāī, hāt-dēya. Bhindī du nī hōī-la kī nāna-laṃyā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kutī kī-ka kakhap jar-dās hī-gaṇī, aur
all a-bundle made-having somewhere foreign-country went-on up, and
 wakha kukarān-pār hiraṇḍ-hiraṇḍ jo wai-gaṇī ehhayō
there bad-action-on wandering-wandering what him-to was
 phūk-phūkī dēya. Jab wai-gaṇī kuchh nī rayā, tab
having-squandered gave If-then him-to anything not consumed, then
 wai-dyās hari bhūkh jara, aur wō sarīb hū-gaya Aur wō
(in)-that-country a-great famine fell, and he poor became. And he
 hīṭī-ka wai-dyās-ka kī-ki dagaṇī rana baṭha. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began Thus-by
 wai-gaṇī apna-tamāl-mī suṅgar charānā-kū khōṇa Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent And he
 ā-chhīnūlā-na jāī-gaṇī suṅgar khānda-chhaya appō patgū bharnō
those-husks-by which (acc.) the-swine eating-were his-own belly to-fill
 chāndō-chhaya, aur wai-gaṇī kī kuchh nī dāndō-ehhayaṭ Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āī, aur wai-la hōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 kati-khilāī-kī pēṭyā-sē bhi bhīṇḍī rōtū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhāī. Mī ūthī-ka apnā-bābū-gaṇī jālō aur
hunger-by dying-am I arisen-having my-own-father-to will-go and
 wai-gaṇī hōlū kī, 'yār, bābū, mī-la yai-jag-ma aur tumāra
him-to I-will-say that. 'friend, father, me-by this-age-in and of-you

agtīr pāp kaya, mī ab tumārō laurō bōlna jug kō-nī
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, māṅ-gani apnā-khulērī-ki chār kai-dā.” Tab wō hūṭī-ke
remained, me (acc.) your-own-servants-of like make” Then he gone-having
 apnā-bābū-gani hī-ga Par wō ṭaḍā chhayō ki wai-ka-bābū-la
his own-father-to went-away But he distant was that him-of-the-father-by
 wai-gaṇī dēkhī-ka māyā kaya, aur atkī-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 bilki-ka wai-ki bhukki pōi. Laura-na wai-gani bōla, ‘yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,
 bābū, mī-la, yai-jug-mā aur tumārā agtīr pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-nī rayō’ Par bābū-la
your son to-be-called fit at-all-not I-remained.’ But the-father-by
 apnā-chākar-gaṇī bōla ki, ‘sab-tō bhālī lattā gārī-kē
his-own-servants-to it-was-said that, ‘all-than good garment brought-forth-having
 wai-ki gātī lāī-dēwa; aur wai-ka hāth-gaṇī mūdī, aur khuṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 joro lāī-dēwa; aur ham khawā pīwā aur sunder rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 ke-lāī, yār, mērō laurō mariyī chhayō, phir bachiyī āye; harehī
because, friends, my son dead was, again alive came; lost
 gai-tō, paṭiyāla.’ Tab wō khuṣī karnā baitha.
gone-was, was-found.’ Then they rejoicing to-make began.

Wai-kō jēthō laurō ṭaṇḍōl-mā chhayō. Aur jab wō dyāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nern āya, tab bājna aur nāchṇa-kō dhūyēl sūna. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 apnā-chākrō-māy-na ek āphū-gaṇī bulāya, pūchha ki, ‘yē kyā
his own-servants-in-from one himself-to was-called, was-asked that, ‘this what
 hunāī-chha?’ Wai-la wai-gaṇī bōla ki, ‘tumārō bhāī āya, aur
becoming-is’ Him-by him-to it-was-said that, ‘your brother came, and
 tumārā-bābū-la bhalō khānkū kua, kē-lāī ki wai-gaṇī bhalō khūṣī
thy-father-by good food was-made, because that him-as-for well happy
 khūṣal pāya.’ Par wai-la rōṣ kaya, aur bhitar jāna-ki man
safe he-was-got.’ But him-by anger was-made, and within going-of mind
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī bulāuna
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baitha. Wai-la bābū-gaṇī bōla ki, ‘dēkh, mī itā baas
began. Him-by the-father-to it-was-said that, ‘see, I so-many years

al bi na tumar n nai karlo-ch n l l achaa
 passel ha ag your service down I-am, and over yo word
 n al na kayō cu na r n kal l n
 disobedience not was-done, and you-by me-to ever one kul even not
 dēi, kī mī apnū-āb'ū-dagiri khūsi kālū. Par
 was-given, that I my-own-friends-with rejoicing might-here-made But
 tumārō yō laupō jū pātō-kī dagiri tumārī sab chiz khūi-gaya, jāsō
 you this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gani blālī khāaki kaya.' Bābū-la wai-ganī
 he-came, so you-by him-for good food was-made.' The-father-by him-to
 bola kī, 'yār, lanra, tū sadānī mī-dagiri chhai, aur jō mērō
 it-was-said that, 'friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khūsi karna aur khūsi hūmō thik
 is, that all thine is. But rejoicing to-make and happy to-be right
 chha, kē-lūi kī yō tērō bhāi marīyū chhayō, jhu bachīyū āyē;
 is, because that this thy brother dead was, again alive came;
 baichī gui-tō, phir pūyāla.'
 lost gone-was, again was-formal.'

LÖHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be —

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,649
TOTAL	9,749

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāṭhī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprati's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kajai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsis.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजै-का हो लौड़ा छया । उनू-मा छोटा लौड़-ल अपना बुवा-
मा बोलो कि ए बुवा अपना धरता-दाद-मान की मेरो बाँटो होन सो मी दे-
दे । तब बैल अपनी जादाद बाँट दिनी । बहुत दिन नो होय-छया बै
छोटा लौड़ा-न अपनी बाँटो कदा करौ-किन दूर परदेश चले गो और बख
जाई-किन लुचाकुर्यो-मा अपना बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ekā-kajai-kā	dwi	laupā	chhayā.	Unū-mā	chhōtā-laupā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
apnā-bubā-mā	bōlō	ki.	‘ē bubā,	apnā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	‘O father,	your-own-property-in-from	what
mērō	bāṭō	hōn.	sō mī	dē-dē.’	Tab wai-la
my	share	may-be,	that	to-me	give-away’
bāt-dini.	Bahut	din	nī	hōya-chhayā	wai-chhōtā-laupā-na
was-divided-out.	Many	days	not	become-were	that-younger-son-by
bāṭō	kaṭṭhā	kari-kin	dūr	pardēs	chalē-gō,
share	together	made-having	a-far	foreign-country	and
jāi-kin	luchāchhuyō-mā	apnā-bāṭā-kī	sal	chiz	phūk-dini.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

BADHAN

This dialect spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lohbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR		PLURAL	
Nominative	Obl. case	Nominative	Obl. case
<i>ghōrō</i> , a horse	<i>ghōrō</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>bābō</i> , a father	<i>bābō</i>	<i>bābā</i>	<i>bābō</i>
<i>kukār</i> , a dog	<i>kukār</i>	<i>kukā</i>	<i>kukārō</i>
<i>laupī</i> , a girl	<i>laupī</i>	<i>laupī</i> or <i>laupīō</i>	<i>laupīyō</i>

Ghōrō, as elsewhere in Garhwālī, may become *ghōra*. Similarly, *myōrō*, *my*, obl. sing. *myārō* or *myāra*.

Postpositions.

Agent, *la* or *l*, *aa* or *n*, by.

Instrumental, *la* or *l*, *aa* or *n*, by.

Dative (and Accusative), *thūi*, *mā*, *sanī*, *kharī*, *khani*, *hanī*, to; *lai*, *lē*, for.

Ablative, *lī*, *hālī*, from.

Genitive, *kō* (*kō*, *kī*), of.

Locative, *mā*, *māi*, *aaug*, in, on; *par*, on; *baadhī*, from among.

Pronouns.

First and Second Persons

		Singular	
Nom.	<i>mī</i> , <i>māi</i> , I		<i>tū</i> , thou
Ag.	<i>mīl</i> , <i>mā-la</i>		<i>tīl</i> , <i>tūe-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>		<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mī</i> , <i>mā</i> , <i>māi</i>		<i>tī</i> , <i>tūrō</i>
		Plural	
Nom.	<i>ham</i>		<i>ham</i>
Ag.	<i>hamul</i>		<i>hamul</i>
Gen.	<i>hamarō</i> , <i>hamārō</i>		<i>hamarō</i> , <i>hamārō</i>
Obl.	<i>ham</i> , <i>hamu</i>		<i>ham</i> , <i>hamu</i>

The obl. forms of *myōrō* and *tyōrō* are *myārō* (*myāra*) and *tyārō* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.		Singular.	That, he.	
Nom.	<i>yō</i>		Nom.	<i>wō</i>
Obl.	<i>par</i> , <i>yē</i>		Obl.	<i>wāō</i> , <i>wē</i> , <i>wī</i>
		Plural		
Nom.	<i>yō</i> , <i>yā</i>		Nom.	<i>wō</i> , <i>wāō</i> , <i>ē</i>
Obl.	<i>yā</i>		Obl.	<i>wān</i> , <i>wā</i> , <i>wānū</i> , <i>wāū</i> , <i>wāō</i> , <i>ē</i>

The Reflexive Pronoun is *āphū*, genitive *apphō*.

Relative and Correlative Pronouns.

Who.	That
Singular.	
Nom. <i>jō</i>	<i>sō</i>
Obl. <i>jet, jē</i>	<i>tā, tē</i>
Plural.	
Nom. <i>jū</i>	<i>sō</i>
Obl. <i>jañ, janā</i>	<i>toñ, tunā</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *kī* or *kī*, as in *kī-lō*, why?

The **Indefinite Pronouns** are *kuñ*, anyone, someone (obl. *kāñ*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.

Present.

	Singular	Plural
1.	<i>chū</i>	<i>chū, cha</i>
2.	<i>chā, chā</i>	<i>chū</i>
3.	<i>chā, cha</i>	<i>chā, cha</i>

Or we may have *chūñ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyō* or *chayō*; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhiyāñ* or *chhiyā*, and so throughout.

Finite Verb.

The **Infinitive** ends in *yō* (*nū*) or *nō* (*nū*) as usual, with an oblique in *nā* (*na*) or *nā* (*na*). Thus, *hiyō*, obl. *hiyā* or *hiya*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārñō* or *māñō*, future, *mārlō*, or *mālō*. The distinction between *nō* and *nū* is very laxly observed.

The **Present Participle**, as usual, follows the infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ā* (which may be dropped), or in *yā*. Thus, *hiō*, *hiā*, *hi*, or *hiyā*, gone.

The **Conjunctive Participle** ends in *i*, to which *khañ*, *kāñ* or *ka* may be added, as *hiñi*, *hiñi-khañ*, etc., having gone.

The **Nom. of Agency** ends in *nēr*, as in *hiñār*, a goer.

Imperative, 2nd singular *hiñ*, go thou; plural *hiñā*, go ye.

The **Present** (I go, I am going) as usual has two forms.

First Form.

	Singular	Plural
1.	<i>hiññā-chā</i>	<i>hiññā-chā</i>
2.	<i>hiññā-chā</i>	<i>hiññā-chā</i>
3.	<i>hiññā-chā</i>	<i>hiññā-chā</i>

Second Form.

	Singular	Plural
1.	<i>hiññā</i>	<i>hiññā</i>
2.	<i>hiññā</i>	<i>hiññā</i>
3.	<i>hiññā</i>	<i>hiññā</i>

From the root *car* *sir* *he* *we* *av* *charuñ* *u* *~o*
 Imperfect, *k* *am* *hāno* *in* *ap*) *c* *h* *y* *was* *g* *y* *Fr* *n* *i* *wp*
 have *kā-ohhaya*, they were eating (a *kutnauri* feast);

Future, I shall go

Singular.	Plural.
1. <i>hattū, hūlō, hatnū</i>	<i>hattū</i>
2. <i>hūlō</i>	<i>hūlō</i>
3. <i>hūlō</i>	<i>hūlū</i>

From the root *mār*, *mārlū*, or *mālū*, and so on.

Past, I went.

Singular.	Plural.
1. <i>hūlō</i>	<i>hūlō</i>
2. <i>hūlō</i>	<i>hūlō</i>
3. <i>hūlō</i>	<i>hūlū</i>

Or *hūlō*, *hūl*, *hūlū* throughout.

For a Transitive verb, we have *mārō*, *mārc*, *mār*, or *māryū* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Past noted are *goyō*, *gyō*, *gō*, *gē*, or *gayū*, I went; *dinō* or *diyō*, gave; *lānō* or *lāyō*, took, and so on.

Perfect—

hūyū-cha, I have gone. So *hōyū-cha*, he has become, *charyū-cha*, he has mounted, and *ayū-cha*, he has come.

Pluperfect—

hūyū-ohhūyō, he had gone. For the Pluperfect in *lā*, we have *māl māriyālū* or *māriyāl*, I have or had struck.

[No. 5.]

SPECIMEN OF BADHĀNĪ

वै आदमी का हौ किचिड़ी किया । उनू सधे नाना किचिड़ी न
 अपना बुवाजौ मूँ बोली कि हे बुवाजौ मान असबाब मैं मेरी बाँट मैं सगरी
 न्यारी दे दिया । तब वै ल अपणो मान असबाब बाँटी दियो । मस्त दिन
 नौ होया फिर नाना किचिड़ी ल सब इकठा करी खन हैका मुलक नै गे ।
 फिर बाँ जाई क भी येमाखिया करी बेकूबी मैं दिन काठने २ अपणो मान
 असबाब फूँफूफाक करी दीनी । जब वै ल सब मान असबाब उड़ाई दिये
 तब वै मुलक मैं भारी कहर पड़ी । तब वै खणी मरीवों लागी । तब ओ
 बख जाई कत्ती वै मुलक रनेर सधे एक का दगड़ा लागो गो जै ल वै खणी
 अपना पुँगड़ा मंग सुंगर चरीण लै खिदी । और उन केमला सगी जिन
 खुणी सुंगर खाँ कया अपणो पेट भरनो चाणो कियो । और कुई वै खणी

कुछ नी देनो क्यो। तब वै खणी याद आई। तब वै ल बोली मेरा बुवाजी
का कच्ची भुडियोँ खणी पेख्या ते पुटी खाण हनी होन छियो मैं बिना पेख्या
मरनू छूँ। मैं अब अपणा बुवाजी पास नै जानू, तब उनू हणी बोलुखो इत्यादि॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwi ehhihiṇī chhiyā. Unū-madhē nānā.
A-certain-man-of two sons were. Them-from-among the-
ehhihiṇī-na apnā-bubāji-mū bōlō ki, 'hō bubāji, mā-l-asbāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
mēri bāt māi-sani nyārī dō-diyā. Tab wai-la apnō mā-l-asbāb
my share me-to separately give-away. Then him-by his-own property
bāṭi-diyō. Mast din nī hōyā phir nānā-ehhihiṇī-la sab
was-divided-out. Many days not became then the-younger-son-by all
ikathā kari-khan haikā-mulak nai-gē. Phir wū jāi-ka
together made-having (to-)another-country away-went. Then there gone-having
bhi yēmaṇiyā karō bē-kūli-māi din kāṭnē-kāṭnē apnō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
māl-asbāb phūk-phāk-kari-dīni. Jab wai-la sab mā-l-asbāb
properly was-wasted-away. Then him-by all property
urāi-diyē, tab wai-mulak-māi bhārī khar parō. Tab
was-squandered-away, then that-country-in a-heavy fumine fell. Then
wai-khaṇi garibi lagi. Tab ō wakha jāi, kattī
him-to poverty was-attached. Then he there having-gone, somewhere
wai-mulak-ranēr-madhē ek-kā dāgrā lagi-gō, jāi-la wai-kbaṇi
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for
apnā-pūgrā-māṅ suṅgar chharaṅg-lai khedō. Aur un-ehhēmā-saṇi,
his-own-fields-in wine feeding-for he-was-sent. And those-husks (acc.),
jin-khaṇi suṅgar khā-ehhayā, apnō pēt bharnō chāpō-chhiyō
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
Aur kui wai-khaṇi kuchh nī dēnō-ehhayō. Tab wai-khaṇi yād
And any-one him-to anything not giving-was. Then him-to memory
āi. Tab wai-la bōlī, 'mērā-bubāji-kā kattī-bhuyiṇī-khaṇi
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
pētyā-tē puṭi khāna-haṇi hōn-chhiyō, māi binā-pētyā marnū-ehhī.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
Māi ab apnā-bubāji-pās nai-jānū, tab unū-haṇi bōlū ityādi.
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ

It is spoken in Pargana, and in the adjoining parts of Pāndhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāthī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Bādhanī principally in preferring the present participle in *āō* to that in *āō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *āō* of a passive formed by adding *z*, in the word *āōhīyāōāō*, had been squandered. Note also the word *khyō*, they were desired (i.e. he wished to eat the larks). This may be a past tense of the verb *kahyō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *āō* and *ā* (ā) instead of the Bādhanī *āō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and 81 of *Pandit Ganga Dutt Upadhyāy's Hill Dialects of the Kumaon Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कई आदमी का दुई लड़ीक छा । तनू-मा कागिसा न बालों हे
दुबा माल साँगकी जो मेरो बाँटो होव सो में देवा । वै का बावू न बाँटो
दिनो । सस्त दिन भी नी होया कि कागिसो लोड़ो अपना बाँटो सब
कुछ लौ क परदेश चलि गो, और वख वेससाँई-मा दिन काटदो र तै न
अपनी धन सब नठियाई दिनो । जब सब कुछ नठियाईयालो तब वै मुलक मा
बड़ी मूख पड़े । त सो गरीब होई गो और वख का रहगवालों को
नीकर होयो । तनू न सो अपना खितू-मा सुंगर चरौन-हली खेदो । तै न
जनु चन्न का किलकी हली सुंगर खाँदा क्या आफू खाण क्या । कुई वै
कणी खाण कू भी नौ देदा क्या ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā	dhī	layik	chhyā.	Tanū-nā	kānisā-nā
A-certain-man-of	two	sows	were.	Them-among	the-younger-by
hōō,	'hō	hubā,	māl-māgākī	jō	mērō
it-was-said,	'O	father,	the-property-out-of	what	my
maī	dāwā,	Wai-kō	bābū-nā	lāī-dinō.	Mast
to-me	give!	Him-of	the-father-by	it-was-douled-out,	Many
					lays
					even

nī hōyā ki kāqisō laṭṭō apnō bāṭō sab-kuchh li-ka,
not became that the-younger son his-own share everything taken-having,
 pardēs chali-gō. aur wakha hēśarmāi-mā din kāṭṭū-lātāh
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na apnō dhan sab nūṭhiyāi-dinō Jah sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 nūṭhiyāiyālō, jab wai-mulak-nā bārī hūkh parē. To sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garīb hōi-gō, aur wakha-kā rahīnawālā-kō naukar hōyō. Tanū-na sō
poor became, and there-of the-disobedient-of servant became. Them-by he
 appā-khōtū-nā sungar charvapa-hanī khēdō. Tai-na junū-
their-own-fields-in sowing feeding-for was-sent Him-by what-
 anna-kā-choṭhkaū-huṭī sūgar khāndā-ohayā, āpū khāpa kayā
grain-of-husks (acc.) the-swine eating-were, himself to-eat were-washed.
 Kī wai-kaṇī khāpa-kū blī nī dēndā-ohayā.
Any-persons him-to eating-for even not giving-were.

MĀJH KUMA YA

This dialect, as its name indicates, is a border *union* of speech, . . . from Kumauni and Garhwali. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Patti Malla Katyūr and Talla Dampur of Pargana Dampur of Almora District, where it borders on Garhwal. In Almora it is often called *Dū-sandhi*, or the 'union of the two (languages).' The number of speakers is estimated as follows, —

Name of District.	Number of Speakers.
Garhwal	28,011
Almora	4,380
Total	32,391

Like Badhāni, it is simply a form of Rāthī. But it also freely uses Kumauni forms, and it is really a mixture of Kumauni and Garhwali, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumauni forms such as *kē* (K. *kar*), anything; *kuñi*, anyone; *kar-bēr*, having done; *kayō*, he said; and imperfects like *khā-ehhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unā* and *janā*. The Ablative termination *ehhē* or *ehhāi* may be compared with the Jamsāri locative suffix *chh*. *Sagāi*, the termination of the dative, is here *sagāi*, while in Standard Garhwali it may be *sagā*.

Instead of *kāñā* we find *kāñānā*, on-cutting. In *janū*, I will go, the final *ō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jō-batā*, having gone, and *ujhā-batā*, having arisen. We may compare this with the Kumauni *batā*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मेँस का दुई चेला छिया । उनो मा काँइसा ले बाबू कीँ बोली
थी बाबू सम्पत्ति-मा जो मेरो हकीत छ तै गणी मै सुणी देवो । तब
वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया छिया
काँइसो चेला सब कुछ येकवट करी वेर दूर देश न्है गयो । और वाँ जाई
बटो लुच्चापन मा दिन काटेने काटेने अपणी लहीपट्टी उडाई दिई । जब
ऊ सब कुछ उडाई चुको तब वै जग मा बड़ा अकाल पड़ो । तब
ऊ बड़ो काँगल है गयो । तब ऊ वै देश रौनरीँ मा येक का वाँ रौण बैठयो
जै ले ऊ अपना खेतो मा सुंगरीँ चरौण हणी पठायो । और ऊ उनो

छिमियों गण्णी जनो सुंगर खाँ किया अपणू पेट भरणू चाँ कियो । और के
वै गण्णी ऊँई नौ दीँ किया । तब वै गण्णी चेत खबर भयो और तब वै
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ किया और मैं भूख ले मरना रयूँ । मौ उठी बटी अपणा बाबू
का पास न्है जौँ और वै के बोलीला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-maīś-kā dui chēlā chhiyā. Unō-mā kāśā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhiī bōlō. 'au bāhū, sampatti-mā jō mērō hukil chha tai-gaṇī
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-sunī dēwō.' Tab wai-lō unō-gaṇī apāī sampatti bāī-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kāśō chēlō sab-kuchh yēkbaṭ
Muny days not become-were the-younger son everything together
kari-bēr dūr dēs nhai-gayō. Aur wā jāi-bati
made-having a-far country away-went. And there gone-having
luchchāpan-mā din kāṭēnē-kāṭēnē apni lattipāṭṭi udāi-dii,
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō
When he everything squandered-completely, then that-place-in a-great
akāl paṭō. Tab ū baṭō kangāl hai-gayō. Tab ū wai-dēs-rannēraī-
famine fell. Then he very poor became. Then he that-country-duellers-
mā fōk-kā wā raupa baṭhiyō, jai-lē ū apnā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in swine
charaupa-haī paṭhāyō. Aur ū unō-chhimiyō-gaṇī janō suṅgar khē-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apnū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇī kōi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
kī, 'mērā-bābū-kā katik-kām-dhandā-karaṭērō-kā khāpa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-thun more
rōṭā hū-chhiyō. aur maī bhūkh-lē marnā-rayū. Mi ūhi-baṭi
breads becoming-were, and I hunger-by dying-remained. I arisen-having
apnā-bābū-kā pās nhai-jaū, aur wai-chhai bōlōlā, ityādi.
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPUR YA

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Paikhandi in the north-west of British Central India, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājh-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bekti*, a person's of as a postposition of the ablative; and of the oblique plural in *ā* in *maikhā*.

The Demonstrative pronoun *so* has its oblique plural *fon*. The word for 'self' is *āpā*, not *āphā*. As in Dasauliyā, the present participle in *yo* appears, as well as that in *ā*. We find the Kannanī future in *jā* and *hō*, and the common change of final *ā* to *o* in *dina*. Note the past tense in *ālā* in *nyāgālā*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै वैख का छुड़ लौड़ा कया । तौ मधे लुड़ा लौड़ा न बुबा से
बोले हे बुबा जो मेरा बाँटी माल को छ मो मैं दे । तब बुबा न वे
कणी वै को बाँटी दे दिने । मस्त दिन नी कोय लुड़ा लौड़ा अपणी बाँटी
ले क परदेश चला गे और तब वदमासी माँ अपणा दिन खीया और
अपणी माल खीये । जब वै न सब उड़ाया तब कख भारी अकाल पड़े
और ओ गरीब होई गे । और तब जाई क वै गाऊँ माँ एक वैख का
दगड़ा माँ रहण लगे । तै वैख न वै लौड़ा कू अपणा पुंगड़ा माँ सुंगर
हेरन खेदे । तै लौड़ा न जो कीम सुंगर खान्दा कया मो आपू खाण ठहरे ।
वै तई कोई धन नी दिन्दी कयो । तब ओ चेत । तब वै लौड़ा
न बोले मेरा बुबा का त कइ नौकर कू खान से कइ रोटा निमका वच दिन
मैं भूख न मरनो ऊँ । मैं खड़ी होई अपणा बुबा मूँ जाऊँ बोखूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	ebhayā	Taī-madhē	lurā-lurā-na
A-certain-person-of	two	sons	were.	Them-among	the-younger-son-by
bubā-sē	bole,	'hē	bubā,	jō	nuērō
the-father-to	it-was-said.	'O	father,	what	my
				share	the-property-of
					is,

sō māi dē. Tab bubā-na wai-kañi wai-ko bāto dē-dinē.
hat to-me give. Then the-father-by him-to him-of share was-given-away.
 Mast din ni boyā iurō iaurō apañ bāto lā-ka
Many days not became the-younger son his-own share taken-having
 pardēs chālā-gē, aur talcha badmāsi-mā appā din khōyā,
foreign-land went-away, and there debauchery-in his-own days were-lost,
 aur apnō māi khōyē. Jāh wai-na sab nṛyālā, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then
 rakha bhāri akal parē, aur ō garib hōi-gē Aur rakha
there a-great famine fell, and he poor became. And there
 jā-ka wai-jūñ-mā ēk-baikh-kā durgā-mā rakha lagē.
one-having that-village-in a-person-of vicinity-in to-remain he-begun.
 Tai-baikh-na wai-laurā-kā appā-pūgrā-mā sungar hēna khādē.
That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.
 Tai-laurā-na, jō chhūñē sungar khāndi-chhayō, sō āpā khāpa
That-son-by, what looks the-swine eating-were, those he-himself to-eat
 thalrē. Wai wāi kōi thon bī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he
 chētē Tab wai-laurā-na bolē, 'mērā-bubā-kā tā
came-to-his-senses Then that-son-by it-was-said, my-father-of verily
 kōi-naukrā-kū khāpa-sō kōi-rōṭā-nīnkā hach-dina, māi
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I
 bhūkh-na marnō-chhayē. Māi khayō hōi appā-hubā-mā jāñ,
hunger-by dying-am. I erect having-become my-own-father-to will-go,
 hōñ ityādi.
will-say etcetera.

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāthī dialect, we come to Salānī, named after the three Parganas of Mallā, Tallā, and Gangā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Garhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District	Number of Speakers
Almora	14,176
Garhwal	297,632
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
TOTAL	328,758

Salānī is practically the same as Śrinagariyā, the standard form of Garhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindi end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *h*. It will be remembered that the same occurs in all the other dialects of Garhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chh* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndhna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

SPECIMEN I.

कै भगवा का दुइ नौना क्या । जँ माँ काणसा न अपणा बुवा माँ
 बोल्थो हे बुवा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब
 वे न जँ का बीच अपणो माल ताल बाँटी दिन्थो । भिंडे दिन नो होये
 क्या कि काणसो नौनो सब कुछ सहा करी क दू देस कू चली गयो
 और वख लुचपन माँ दिन बितौंद अपणो माल ताल बितार्ई दीन्थो । जब
 वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पद्यो और वो कंगाल
 होई गयो । और वो जाई क वै देस का रहणवाली माँ न कै का यख
 रहण लग्यो जै न वो पुंगड़ौ माँ सुगर चरौण कू भेजौ दीन्थो । और वो
 जँ कुकिलौ ते जौ कू सुगर खांदा छया अपणो पेट भरनू चांदो छयो और
 कुई वै कू कुछ नी देंटी छयो । तब वै कू होश आयो और वै न बोल्थो
 मेरा बुवा का कतना ही भुल्लो कू खाण ते भिंडे रोटी होंदेन और में
 भूख न मरगूँ छजँ । मै उठी क अपणा बुवा मूँ खोलो और जँ माँ बोलखी
 हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैं अब
 आप को नौनो बोलख लायक नी छजँ । मैं कू अपणा भुल्लो माँ न एक
 का बराबर वणावा । तब वो उठी क अपणा बुवा का पास चल्यो । पर
 वो दूर ही छयो कि वै का बुवा कू वै देखी क दया अई और दौड़ी क
 वै का गला पर छिपटो क वै की भुकी लीनी । नौना न वै माँ बोल्थो
 हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे और मैं
 अब आप को नौनो बोलख लायक नी छजँ । परंतु बुवा न अपणा नौकर
 माँ बोल्थो सब ते सुन्दर कपड़ा निकाली क वै कू पैराई देवा । वै का
 हाथ पर गुँट्टी और खुट्टी पर जुत्ता पैराई देवा । और हम लोग खोला और
 आनन्द करला । कितार्ई कि वो मेरो नौनो मखूँ छयो अब बची गये
 हर्छूँ छयो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै का छोटा नौनो पोंगड़ा साँ क्यो और जब वो चौंदो र घर का नजीक पहुँचो तब बाजों और नाचण को सज्द सृण्यो । और वै न अपणा भुल्यो साँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्हो तुमरो भाई आयूँ छ । आर तुमारा बुवाजी न सुन्दर स्वाणू करे किलाई कि वो भलो चंगो पाये । परंतु वै कू सुखा आयो और भिन्न जाणू नो चायो । यै वास्ता वै को बुवा मैर आई क वै कू मनोण लग्यो । वै न अपणा बुवा कू जघाव दीन्यो कि देखा मै इतना दिन ते आप की सेवा करदू और कखी आप को हुक्म नो टान्यो और आप न कभी मै कू एक छौनो भी नीदिन्यो जो मै अपणा दगड्यो का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरु का दगड़ा अपणो माल ताल गार्ड गये जबारे हो वो घर आये तबारे हो आप न वै का वास्ता सुन्दर स्वाणू करे । बुवा न बोल्हो हे नौना तू रोजे मेरा दगड़ा कडे और जो कुछ मेरो छ सो सब तेरो छ । परंतु आनन्द करणू और खुशो होणू चंदो क्यो किलाई कि यो तेरो भाई मखूँ क्यो बचो गये हच्युँ क्य फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PANTARI (GARHWALI).

SALANI DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kai-jhañā-kā dui naunā chhayā. Ū-mā kāasā-ua
A-certain-mere-of two sons were. Then-among the-younger-by
 apnā-bubā-ūñ hōlyō, 'hō bubā-jī, māl-tāl-mā jō merō hāñhō
his-own-father-to it-was-said, 'O father, the-property-in which my share
 hōwa sō māi dī-dēwā.' Tab wai-na ū-kā bīch apnō
may-be that me give-away.' Then him-by them-of between his-own
 māl-tāl hāñhō-dinyō. Bhiñdōc dīn nō hōyē-chhayā kī kāpsō
property was-divided-out. Many days not become-were that the-younger
 naunō sab-kuchha katthā karī-ka dūr-dēs-kū chali-gayō, aur
son everything together made-having distant-country-to went-away, and
 wakhā inchpan-ūñ dīn bitaunda apnō māl-tāl bitāi-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
 Juh wō sab kuchha upāi-chukyō, tab wai-dēs-mō akāl
When he all things had-squandered-completely, then that-country-in famine
 parvō aur wō kañgāl hōi-gayō, aur wō jāi-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
 rahavāñā-mā-na knī-kā yakha rahna lagyō, jāi-ua wō
inhabitants-in-from a-certain-one-of near to-lie began, whom-by he
 pūrgāñ-ūñ suñgor charama-kū bhājī-dinyō Aur wō ū-chhukēlā-ūñ
fields-in wine feeding-for was-sent-away. And he those-luskā-with
 jāi-kū sañgar kṣāñdā-chhayā apnō pē bharnā chāñdō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
 aur knī wai-kū kuchha nī dēñdō-chhayō. Tab wai-kū hōs
and anybody him-to anything not giving-was. Then him-to recollection
 āyō aur wai-na hōlyō, 'merā-bubā-kā kṣtuā-hi-bhutyāñ-kū
come and him-by it-was-said, 'my-father-of how-many-even-servants-to
 khāñā-tō bhiñdōc rōjī hāñdāna aur māi bhōkh-na mawñ-chhāñ.
eating-than more bread is-becoming and I hunger-with dying-am.
 Māi ūñhī-ka apnā bubā-ūñ jāñdō aur ū-mā hōñhō, 'hō
I arise-having my-own father-to will-go and him-to I-will-say, "O

bada na e wa e do p
 fat e me by Hea ev f on o po e o o fo
 la e Ma l ap-ao nauno bōlha lāyak nī chhañ;
 was-done. I now your-honour-of son to-say worthy not am;
 mañ-kū apna bhutyañ-mā-na ēk-kū bāñlha bāñwā. Tab wo
 me (acc) your-own servants-in-from one-of equal make. Then he
 nīhi-ka apga bubā-kā pā: chalyā Par wō dūr-hi chhayō
 arisen-having his-own father-of near went. But he far-off-even was
 ki wai-kā bubā-kā wai dēkhī-ka dayā āi au dūarī ka wai-kā
 that him-of father-to him seen-having pity came and was being him-of
 galā-par elipī-ka wai ki bhukhī hāi Nannā-ne wai-mā
 neck-on clung-having him-of hisse were-taken. The-son-by him-to
 bōlyō, 'hē hūh-jī, mañ-na swarg-tē ultō au āp-kā
 it-was-said, 'O father, me-by Heaven-from opposite and your-honour-of
 sāmāē pāp karē, aur mañ ab āp-kō nauno bōlha lāyak
 before sin was-done, and I now your-honour-of son to-say worthy
 nī chhañ.' Parman bubā-na apna naakrū-mā bōlyō,
 not am. But the father-by his-own servants-to it-was-spoken,
 'sah-tē sundar kapā nīkalī-ka wai-kā pairū dāwō. Wai-kā
 'all-than beautiful clothes taken-out-having him-on put Him-of
 hāth-par gūñhī aur bhuttā-par jūṭā pūñhī-dēn i. Aur ham-jōg
 hand-on a-ring and feet-on shoes put. And we-people
 kbālā aur ānazal karī; ki-lāi ki yō mēzō nauno
 shall-eat and merriment shall-make. what-for that this my son
 māyñ-chhayō, ab bachi-gayē; hachyā-chhayō, pūñ nāñ-gayē. Tab
 dead-was, now saved-went: lost-was, again found-went. Then
 wō ānand karna legya.
 they merriment to-make began

Wai-kō jēthō nauno pōgarā-mā chhayō, aur jūh wō aūdo
 Him-of the-elder son field-in was, and when he coming
 aundō ghar-kā najik pahūchyo, tab hāñ-añ-nachha-kō
 coming house-of near arrived, then musical-instruments-and-dancing-of
 sūd sūgyō. Aur wai-na apga bhutyañ-mā-na ēk-kū
 sound was-heard. And him-by his-own servants-in-from one (acc)
 apā-pās bulāi-ka pūchhyō, 'yo kyā chaf' Wai-na
 of-himself-near called-having it-was-asked, 'this what is?' Him-by
 wai-mā bōlyō, 'tūmāzō bhāi āyñ-chha, aur tūmāzō bubā-jī-na
 him-to it-was-said, 'your brother come-is, and your father-by
 sundar khānā karē; ki-lāi ki wō hālō chahgō pāyē.
 good food was-made: what-for that he well healthy was-found.'

Parantu wai-kū gussā āyō aur bhittā jānū nī chāyō. Yai-wāstō
But him-to anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āi-ka wai-kū manāupa lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 apnā bubā-kū jabāb dīnyō kī, 'dekha, māi itnā-dinū-tē
his-own father to answer was-given that, 'see, I so-many-days-from
 āp-kī sēwā kardā, aur kakhi āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kakhi māi-kū ek chhaunō bhi nī
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō māi apnā-dagryāū-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
 Parantu āp-kō yō naunō yō pātū-kā dagrā apnō māl-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, jabārē-hī āp-na wai-kā-wastā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khāpū karē.' Babā-na bōlyō, 'hē usunā, tū rojjē
good food was-made' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhāi, aur jō-kuchha mērō chhā, sō sab tērō chhā.
me-of with art, and whatever mine is, that all thine is.
 Parantu ānand kacnā aur khusī hōpā chhindō-chhayō; kī-jāi kī
But merriment to-make and glad to-be proper-was; what-for that
 yō tērō bhāi maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
 mili-gayē.
found-went.'

TEHRĪ GARHWALĪ OR GANGĀPARIYĀ

The State of Tehrī Garhwal lies to the west of Bānās, and is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehrī dialect, and also by people of Garhwal and Almora, as "Gangāpariyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehrī State lies the Jaunsar-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahari Jaunsarī. As might be expected, the Tehrī dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayā* instead of *chhayā*, to mean 'was.' Compare the Jaunsarī *thā*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehrī, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale, —the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Dās Upadhyāy's *North Dialects of the Kumaon Division*.

It is unnecessary to give a complete sketch of the grammar of Tehrī Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *aa*.

Dative-Accusative, *kā, ka, sanī*; for, *lōī*.

Instrumental, *aa, sē, tē*.

Ablative, *maī, sē, tē*; from among, *mā-na*.

Genitive, *kō (kā, kē)*.

Locative, *mā, mā*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *aa* and *ē*, both of which are frequently nasalized. Thus, *bābaa-kō* or *bābaā-kō*, of fathers; *maasā-kō* or *maasā-kō*, of men.

Adjectives follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *tuā*, as in *tuā-na* (sg. sing.). Similarly, the agent singular of *mai*, I, is *mai-na* or *maī-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Mas.	Fem.		Mas.	Fem.
Singular.					
Nom.	<i>yō</i>	<i>yē</i>		<i>wō, wā, wē</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yē</i>		<i>wē, wāi</i>	<i>wē</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ū (ū)</i>	
Obl.	<i>yaa (yaā), yā (yā)</i>			<i>ū (ū)</i>	
Gen.	<i>inaō, yā-kō</i>			<i>inaō, ū-kō</i>	

The **Reflexive Pronoun** is *āphā*, self, genitive *apnō*. *Āphā-mā* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

Relative.		Singular.	Correlative.
Nom.			
Obl.	<i>jō</i>		<i>sō</i>
	<i>jōi</i>		<i>taī</i>
		Plural.	
Nom.			
Obl.	<i>jē</i>		<i>sē</i>
	<i>jyū (jyū)</i>		<i>jyū (jyū)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyō* or *kyōjō* (cf. Janssari), obl. *kē*, what?

The **Indefinite Pronouns** are *kū* (obl. *kai*), anyone, someone, and *kichhā* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present, I am, etc.
Singular.		Plural.
1.	<i>chhañ, chhañ</i>	<i>chhayā</i>
2.	<i>chhañ</i>	<i>chhayāi</i>
3.	<i>chha</i>	<i>chhona</i>

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayo*, was, plural *thayā*, tem. sing. and plur. *thui*. The Stand- and *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *kōnū*, to be, *mārnū*, to strike; but *ō* also occurs in *gākō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *kōya*, *chharayā*, *karna*. The usual rules for *u* and *a* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nū* (*nū*). Thus, *mārdō, hōndō, chharaynū* (sentence 329).

The **Past Participle** also follows the Standard, ending in *ē, yō, and yū*, with oblique forms in *ē, yā and yū*. Thus, *mārē, māryō, māryū, gayē, gayō, baithyū*, and (obl.) *chalyā, gayē*, he went away; *bōlyā aprāi*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kunū rana* (for *rahya*) *khāya*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōñ*, I may be; *mārañ*, I may strike, *jēñ*, let us eat; *mānañ*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhañ*, I am striking. The second is conjugated as follows :—

Singular.	Plural.
1. <i>mārdāñ, mārdū</i>	<i>mārdā</i>
2. <i>mārdī</i>	<i>mārdāi</i>
3. <i>mārda</i>	<i>mārdāna</i>

Similarly *and I o l. mada* they eat *a la o y l*
 For the Imperfect *ve ha e na urdo ha o I a* and, *peer-*
men jando thayo e na k o i, and *anada thayo*, they were keeping. In the
 Parable we have a weak form of the Present Participle in *danda thayo*, (no one) was
 giving.

For the Future we have in the masculine :—

Singular.	Plural
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māratyō, mōrlō</i>	<i>māratyū, mōrlā</i>
3. <i>mārlō</i>	<i>mārlā, mōrylō</i>

Similarly, *jandō*, I will go; *dōlō*, I will say; *rahō* (fem.), she will remain; *rahā*,
 you will remain; *bōlā*, you will be

The Past Tenses closely follow the Standard.

Thus :—

uot-na mārē, he struck; *war-na ni chōyō*, he did not wish; *fam-na linē*, you
 took (sentence 240); *ā-na tōyena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained; *chōyō*, I went; *ghūmyō* (sentence 221), I walked about,
 and also :—

Singular	Plural
1. <i>gayēñ</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayō</i>	<i>gayena, gūya</i>

Similarly, *hōyē*, he became (225); *lagena*, they began; *tyōyena*, they brought;
tūyena, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *miē chha*, he has been
 found; *ayē chha*, he has come; *baithyē chha*, he is seated (230); *marē-thayō* or *maryē*
thayō, he had died; *herchē thayō*, or *herchyē thayō*, he had been lost.

We have an instance of a potential compound in (sacqui specimen) *koē-na ni tōr*
saki, no one could break. Note that *saki* is treated as transitive.

The negative is *ni*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TERRI DIALECT.

STATE TERRI GARHWAL.

SPECIMEN I.

एक भण्णा का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूवा माँ बोले कि हे बूवा बिरसत को बाँटो जो मेरो छ मैं दे । तब वै न बिरसत ज सणो बाँटी दिजे । और भिंडे दिन नि होया काणसा नौन्याल न सब कटो करी क एक दूर देस चल्या गये और वख अपणो रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कांगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरौण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौ । जो सुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू क भिंडे रोटी छ और मैं भूकी मरदौ । मैं उठी क अपणा बूवा मूँ जौलो और वै माँ बोल्तो कि हे बूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै कू अपणा मजूरू मधे एक का बराबर वणौ । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूवा सणी दया आये और दौड़ी क वो गला पर भेंट । भौत भूकी पये । नौन्याल न वै क बोले कि हे बूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गल्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडौ ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटो पर जोरा पैरावा औ हम् सभ जेऊँ और खुशी मानौँ के लाई कि मेरो थो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूँको नौन्याल पोंगहा माँ ययो जब हरा का घोरा
 आये गाणो और नाचणो मुणे । तब एक चाकर बोलाई क पूछे कि यो
 क्या क । वै न वै माँ बोले कि तेरो भुला आयि क और तेरा वृष न बड़ी
 जिम्मण करे या न कि वै सखी राजी खुशी पाये । वै न गुस्सा होई क
 भिन्न जाणू नि चायो । तब वै का बाबू न भैर आई क बो मनाये । वै न
 बाबू माँ जुदाब माँ बोले कि देख येतना बरसू ते भँ तेरो ठहल करदौ । कवी
 तेरा बोल्याँ उप्रांत नि चल्थो । परंतु त्वे न कवी एक चैनखो मै नि
 दिन्थो कि अपना दगड्यौ दगड्यौ खुशी मनौ । और जब तेरो यो नौन्याल
 आये जै न तेरी माया पावू दगड्यौ उडायि त्वे न वै का वास्ता जिम्मण
 करे । वै न वै क बोले हे नौना तू सदाने मेरा पास क । जो किछू मेरो
 क सो तेरो क । फेर खुशी होशू खुशी मनौणो वाजवी कर्छे के लाई कि
 तेरो यो भुला मखूँ ययो सो वचे हरछूँ ययो सो मिले क ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀŪI (GARHWĀLĪ).

TEHRĪ DIALECT

STATE TEHRĪ GARHWĀL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-jhaṇā-kā dui naunyal thayā. Ū-mā-nā kānsā-nā
One-man-of two sons were. Them-in-from the-younger-by
 apnā hūhā-mā bolē ki, 'hō bābā, birsat-kō hāṭhō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
 mērō chha māi dē' Tab wai-na birsat ā-sannī
mine is (to-)me give.' Then him-by the-property him-to
 bāṭi-dinō. Aur bhindē din nī hōyā kānsā-naunyal-na sab
was-divided-out. And many days not become the-younger-son-by all
 kathō kari-ka ēk-dūr-dēs chalyā-gayō, aur wakha apnī
together made-having (to-)a-distant-country it-was-gone, and there his-own
 rōji ku-karn-mā udāyē. Aur jab sab kharō-kari-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
 wai-dēs-mā baṇō akēl papē aur wō kangāl hōnā lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
 wai-dēs-kā ēk-haṇā-ādmī-kā dērā jōi lagō Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
 wō apnā-pōgrā-mā sangar chaxauna bhējō; aur wai yā chāh
he his-own-field-in sown to-feed was-sent; and (to-)him this desire
 thāi, 'wai-husā-sē jō suṅgar khāudān. apō pēt bharañ',
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
 jō kuī wai-sannī nī dēnda-ihayō. Tab hōs-mā āi-ka
because anyone him-to not giving-was. Then sense-in come-having
 bolē, 'mērā bābū-kā katnā-hī naajurū-kū bhindē rōṭi chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is
 aur māi bhūkō mardañ. Māi uṭhī-ka apnā bābā-mā jaulō
and I hungry am-dying I arisen-having my-own father-to will-go
 aur wai-mā bōllō ki, "hē bābā, mai-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
 tērā sēmē kasūr karō; aur ab yō-i jōg bhī nī
thee-of before sin was-done; and now this-even worthy even not

I et a d a ag t y s I l le (a...)
 apn may a adle ... nanavar banan " Tab athi-ka
 your-own-labourer's-among one-of equal make. Then arisen-having
 apgā bābū-mñ chalo. Aur wa abū dūr thayō ki wai
 his-own father-near he-went. And he got far-off was that him
 dekhi-ka wai-kā hūbā-saṁ dayā āyē aur dūmī-ka wō galā-par
 seen-having him-of father-to pity came, and run-having he neck-on
 bhēṭe. Bhant bhukī pāyē. Naunyal-na wai ka bōlē
 was-embraced. Many kisses were-placed. The-son-by him-to it-was-said
 ki, 'hē hūbā, mai-na Paramēśwar-kā aur tērā sunnō karē,
 that, 'O father, me-by God of and thee-of before son was-done,
 aur ab yē-ī jōg bhī nī chhūṭī ki phēr tērō naunyal
 and now this-even worthy even not I-am that again thy son
 ganyū-jāñ.' Parantu wai-kā bābū-na apgā chākṛ-mñ bōlē
 I-may-be-counted. But him-of father-by his-own servants-to it-was-said
 ki, 'achchhā-tē achchhā kappū gādī hūwā aur wai pāiwā;
 that. 'good-there good clothes having-taken-out bring and him put-on;
 aur wai-kā hāthi-par mñḍī aur khutan-par jōra pāiwā, aur hamū
 and him-of hand-on ring and feet-on shoes put-on, and we
 sabh jēñ aur khuṣī mānañ; kō-lā-ki mñḍō yō naunyal
 all may-eat and rejoicing may-celebrate, what-for-that my this son
 marē-thayō, ab machē-chha; harchō-thayō, ab mīlā-chha.' Tab wō
 dead-was, now saved-is; lost-was, now got-is. Then he
 khuṣī karaa lagē.
 rejoicing to-make began.

Aur wai-kō thūlē naunyal pōgrā-mñ thayō Jab dārā-lā dhōrā
 And him-of elder son field-in was. When house-of near
 āyē, gāpō aur nāchṇō sunē. Tab ek chākṛ bolā-ka
 he-came, singing and dancing were-heard. Then a servant called-having
 pūchhē ki, 'yō kyā chhāt' Wai-na wai-mā bōlē ki,
 it-was-asked that, 'this what is?' Him-by him-to it-was-said that,
 'tērō bhulā āyē-chha, aur tērā hūbā-na harī jūman karē;
 'thy younger-brother come-is, and thy father-by great feast was-made;
 yā-na-ki wai-saṁ rājī-kt aṣī pāyē Wai-na gussā
 this-by-that him-as-for safe-(and)-sound he-was-found. Him-by angry
 hōi-ka bhūtra jānī nī chāyō. Tab wai-kā bābū-na bhair
 become-having inside to-you not was-desired. Then him-of father-by outside
 āi-ka wō masājē. Wai-na bābū-mñ jūbāb-mñ bōlē
 gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dākā, yetnā-barsā tē māī tērī jahāl kardāfi; kabī tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
 hāyā uprāt nī chalyō; parantu twai-na kabī āk chenkho
what-was-said beyond not (I-)went; but thee-by ever a bid
 māī nī dīnyō ki apnā-daggyau-dagri khūsi manāñ.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyāl āyā, jai-wa tērī māyā pātrā-dagri
And when thy this you came, whom-by thy fortune harlots-with
 udāyē, twai na wai-kā-wāstā jimmay karē. Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made. Him-by him-to
 hōlē, 'hē naunū, tā sadānā mārā pās chha. Jō-kiekhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tērō chha. Phēī khūsi hōnū, khūsi manānī wājabi
is, that thine is. But glad to-be, joy to-celebrate proper
 chhai; kō-lāi-kī tērō yō bhūī maryū-thayō, sō bāchē;
was; what-for-that thy this brother dead-was, he was-saved;
 harchyū-thayō, sō milē-chha.
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWĀL.

SPECIMEN II.

एक गऊँ माँ एक बुद्धा भूणा का भिंडे नौन्याल थया और से सब
 आफू माँ एक को बैरी एक थयो । सलूकत नि रखदा थया । जब ऊँ
 को बावू मरन लग तब वो सब भाई कठा होई क अदगा बावू माँ गया
 और अपना बावू मूँ वोला लगेन कि हे बूबा तू अब मरन कू त्वार क
 कुछ हम क अडाई जा कि हम न तेरा मरन उपात कनू रण खाण । ऊँ
 को बूबा जानदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न ऊँ माँ
 बोले कि तुम सब भूणा एक एक छट्टी रिंगाली की मे मूँ ल्यावा । व सभे
 ल्यायेन । तब वै न बोले कि तुम यी छट्टी सगी कट्टी गट्टी बाँधी क
 तोड़ा । ऊँ न तने करे । पर वा गट्टी के न नि तोड़ सकी । तब वै
 न बोले कि अब गट्टी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग
 अलग करी क तोड़ें त मरसर टूटें । तब ऊँ का बुद्धा बावू न बोले
 कि तुम क या ई अडूण-पडूण छ । मेरा मरन पिछाड़ो तुम सब भाई यी रिंगाली
 की गट्टी की तरौँ एक ज्यू-स्यू रहला त तुमारी कुई कुछ नि कर सक्यो ।
 और जो तुमारा बीच फूट रहली त तुम यी छट्टी की तरौँ अलग अलग बरो-
 बाद होला और तुमारी कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न था
 बात कबूल करे और सुख से सब भाई मिली-जुली क रहण लगन ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWĀL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk-gaī-mā	ēk	budī-jhāā-lā	bhīdē	maunvāl	thayā.	Aur	sē
<i>One-village-in</i>	<i>an</i>	<i>old-person-of</i>	<i>many</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>they</i>
sab	āphū-mā	ēk-kō	hairi	ēk	thayō.	Salūkat	ni
<i>all</i>	<i>themselves-among</i>	<i>one-of</i>	<i>enemy</i>	<i>one</i>	<i>was</i>	<i>Unity</i>	<i>not</i>
rakhā-thayā.	Jab	ū-kō	bābū	mama	lagē.	tab	wō sabē
<i>to-keep-they-used.</i>	<i>When</i>	<i>them-of</i>	<i>father</i>	<i>to-die</i>	<i>began,</i>	<i>then</i>	<i>they all</i>
bhāi	kaṭhā	bōi-ka	apnā-bābū-mā	gayō.	aur	appā	
<i>brothers</i>	<i>together</i>	<i>become-having</i>	<i>their-own-father-to</i>	<i>went,</i>	<i>and</i>	<i>their-own</i>	
bābū-mā	bōina	lagena	ki,	‘hē	bābā,	tū	ab mama-kā
<i>father-to</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	<i>O</i>	<i>father,</i>	<i>thou</i>	<i>now die-to</i>
chhā.	Kuchh	hanu-kū	adāt-jū,	ki	ham-na	tērā-mama	uprāt
<i>art.</i>	<i>Something</i>	<i>us-to</i>	<i>advise,</i>	<i>that</i>	<i>us-by</i>	<i>thy-death</i>	<i>after</i>
raṇa	khōna.	ū-kō	bābā	jāndō-i-thayō	ki,		
<i>to-be-lined</i>	<i>to-be-eaten.</i>	<i>Them-of</i>	<i>the-father</i>	<i>knowing-even-was</i>	<i>that,</i>		
‘yē	āphū-mā	bair	rakhāna.	Tab	wai-na	ū-mā	
<i>‘these</i>	<i>themselves-among</i>	<i>enmity</i>	<i>entertain.’</i>	<i>then</i>	<i>him-by</i>	<i>them-to</i>	
bōlē	ki,	‘tum-sab-jhānā	ēk	ēk	chhaṭṭi	ringāi-bambo-kī	
<i>it-was-said</i>	<i>that,</i>	<i>‘you-all-men</i>	<i>one</i>	<i>one</i>	<i>stick</i>	<i>ringāi-bamboe-of</i>	
mai-mū	lyāwā.	Wa	sabhō	lyāyena.	Tab	wai-na	bōlē
<i>me-to</i>	<i>bring.’</i>	<i>They</i>	<i>all</i>	<i>brought.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>
‘tum	yau	chhaṭṭyau-saṇi	kaṭṭhi	gaḍḍi	bādbi-ka	tōrā.	
<i>‘you</i>	<i>these</i>	<i>sticks (acc.)</i>	<i>together</i>	<i>a-bundle</i>	<i>tied-having</i>	<i>break.’</i>	
ū-na	tannē	karē.	Par	wā	gaḍḍi	kai-na	ni
<i>Them-by</i>	<i>so</i>	<i>it-was-done.</i>	<i>But</i>	<i>that</i>	<i>bundle</i>	<i>any-one-by</i>	<i>not</i>
tōr-sakī.	Tab	wai-na	bōlē	ki,	‘ah	gaḍḍi	
<i>broken-could-be.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘now</i>	<i>the-bundle</i>	
khōli-ka	chhaṭṭi	alag	alag	tōrā	Tau-na	jab	
<i>untied-having</i>	<i>the-sticks</i>	<i>separately</i>	<i>separately</i>	<i>break.’</i>	<i>Them-by</i>	<i>when</i>	
alag	alag	kari-ka	tōrena	ta	sarāsar	tutena.	
<i>separately</i>	<i>separately</i>	<i>made-having</i>	<i>were-broken</i>	<i>then</i>	<i>easily</i>	<i>they-were-broken.</i>	

Tab ti ka budya babu na ya
Then hem of the old fa Ter by t o s a d a o o his-even
 adun padun ch_a. Meera-marna piebhāpī tum sab bhāi yī
advice instruction is. My-dying after you all brothers this
 rīgālī-ki galdī-ki taraū ek jvū-syū rahīā, ta tumārō
ringals-of bundle-of' like one mind-sense will-remain, then of-you
 kuī kuohh ai kar-sakyō : aur jō tumārō hich phūī
anyone anything not do-could ; and if' of-you among division
 rahī ta tum jau-chhāityan-ki taraū alag alag
will-remain, then you these-sticks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dāgrō nī kara'
ruined will-become, and of-you any-one help companionship not will-do'
 Tab sab-naanyālū-na yā hāt labul karē, aur sukhsē
Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāi mīlī-chūlī-ka rahna agana.
all brothers joined-united-having to-see they-began.

LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.

LIST OF STANDARD WORDS AND PHRASE

English.	Kumoni (Standard)	Kumoni (Khaspiyā)	Kumoni (Sōriyā)
1. One	Ek	Ek (one or a), lous(a)	Ek
2. Two	Dwi	Dwi	Dwi
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chha	Chha	Chha
7. Seven	Sat	Sat	Sat
8. Eight	Āth	Āth	Āth
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pachās
13. Hundred	Sau	Sau	Sau
14. I	Maī	Maī, mī : (obl.) mui, mī	Maī
15. Of me	Mero, myōro	Myar, (obl.) myār	Mērō; mōsu or maīs (to me).
16. Mine	Mero, myōro	Myar, (obl.) myār	Mērō
17. We	Ham	Ham; (obl.) hamō	Ham, hām
18. Of us	Hamaro	Hamar, (obl.) hamār	Hamārō, hamasu or hamas (to us)
19. Our	Hamaro	Hamar; (obl.) hamār	Hamārō
20. Thou	Tu	Tū; (obl.) twā	Tū
21. Of thee	Tero, tyōro	Tyar; (obl.) tyār	Tērō; twaisu or twais (to thee).
22. Thine	Tero, tyōro	Tyar; (obl.) tyār	Tērō
23. You	Tam	Tam; (obl.) tamō	Tam
24. Of you	Tamaro	Tamar, (obl.) tamār	Tamārō; tamasu or tamas (to you).
25. Your	Tamro	Tamar; (obl.) tamār	Tamārō

AR

Garhwālī (Rūhī)	Garhwālī (Tehri).	English.
Ek	Ēk, bargat	1 One.
Dwi	Dwi, dui	2 Two
Tin	Tin	3 Three.
Char	Chār	4 Four.
Pāch	Pāch	5 Five.
Chhai	Chhai	6 Six.
Sat	Sāt	7 Seven.
Ah	Āt	8 Eight.
Nau	Nau	9 Nine.
Das	Das	10 Ten.
Bis	Bis	11 Twenty.
Parhas, pāchās	Pachās	12 Fifty.
Sau	Sau	13 Hundred.
Mi	Māi, mi (obl. māi)	14 I.
Mero, myōrō	Mērō	15 Of me.
Mērō myōrō	Mērō	16 Mine.
Ham	Ham, hamā	17 We.
Hamārō	Hamārō	18 Of us.
Hamārō	Hamārō	19 Our
Tu	Tū (obl. twai)	20 Thou.
Tērō, tyōrō	Tērō	21 Of thee.
Tērō, tyōrō	Tērō	22 Thine.
Tum	Tum	23 You.
Tumārō	Tumārō	24 Of you.
Tumārō	Tumārō	25 Your.

English	K	K	Khaspur (Hyd.)	K	Boriyak
26	U			U	
27. Of him	Wi-ko	Wik	Wi-kô; wisu or wis (so he)		
28. His	Wi-ko	Wik	Wi-kô		
29. They	Ū	Ū; (obl.) unô	Un		
30. Of them	Unaro	Unar; (obl.) unâr	Unarô; unasn or unas (them).		
31. Their	Unaro	Unar, (obl.) unâr	Unarô		
32. Hand	Hât	Hât	Hât		
33. Foot	Khat	Khat	Khattâ		
34. Nose	Nakh	Nakh	Nik		
35. Eye	Ākhâ	Ākhâ	Ākhâ		
36. Mouth	Makh	Makh	Makh		
37. Tooth	Dât	Dât	Dât		
38. Ear	Kân	Kân	Kân		
39. Hair	Bâl	Bâl, baw	Bâl		
40. Head	Khwaro	Khwar	Mundô		
41. Tongue	Jib	Jibar, jib	Jibarô		
42. Belly	Pêt	Pêt	Pêt, dhât		
43. Back	Putho, pith	Puth	Pithi		
44. Iron	Luwô	Luv	Luwâ		
45. Gold	Sun	Sun	Sunô		
46. Silver	Châdh	Châdh	Châdh		
47. Father	Bâh	Bâp	Baba		
48. Mother	Mai, mahutâri	Mai, mahutâri	Ijâ		
49. Brother	Bhai	Bhai, bhai	Bhayâ		
50. Sister	Baini	Baini	Baini		
51. Man	Ādima	Ādmi, mais	Mais		
52. Woman	Syaiṇ	Syaiṇi	Syāni		

Wə	Wə wa u ɔ	26 H .
Wi-kə	Wai-kə, tai-kə	27. Of him.
Wi-kə	Wai-kə, tai-kə	28. His.
Wñ, wə	Wə, ñ, u, sə	29. They.
Unəro	Unəro, ñ-kə, tyñ-kə	30. Of them.
Unəro	Unəro, ñ-kə, tyñ-kə	31. Their.
Lat	Hāthi	32. Hand.
Khuɣə	Khuɣə	33. Foot.
Nak	Nak	34. Nose.
Ākhə	Ākhə	35. Eye.
G chə	Gichchə	36. Month.
Dāt	Dāt	37. Tooth.
Kanər	Kān, kanɣəɣ	38. Ear.
Latulā	Bāl, latlā	39. Hair.
Mun	Mund, kupaɪ	40. Head.
Jib	Jibh	41. Tongue.
Ləɖəɖ	Pəɣə, pət	42. Belly.
Pətə	Pichhəɖə, pith	43. Back.
Ləkhər	Ləkhər, ləhə	44. Iron.
Sənə	Sənə	45. Gold.
Chādi	Chādi	46. Silver.
Babū, bubā	Babū, bubā	47. Father.
Bəi	Bai, iñā	48. Mother.
Bhai	Bhai (<i>general</i>), didā (<i>elder</i>), bhulā (<i>younger</i>)	49. Brother.
Baan	Baani, baan (<i>general</i>), didi (<i>elder</i>), bhuli (<i>younger</i>). . . .	50. Sister.
Ādmi, manakha	Mañs, mankhī, manas	51. Man.
Sanu	Janəsi, bairtān, kajān	52. Woman.

53 W

S a wu

S 10

53 C	Balak	Balak, nān	Nānānān
55. Son	Chalo, chyōlo	Chyal, (yphu.) chyāl	Chālo
56. Daughter	Cheli	Cheli	Cheli
57 Slave	Chakar	Chakar, nankar	Kānāi
58. Cultivator.	Kiān	Kiān, khān-kamān	Jināit
59 Shepherd	.....	Gwāl (Gwalān)	Gwāl
60. God	Parmēswar	Parmeswar, Iskari	Parmēchhar, Parmāsa
61. Devil	Bāt	Bāt	.....
62. Sun	Sārāj	Sārāj, sārāj	Sārāj
63 Moon	Jān	Chamarmā, jān	Jān
64. Star	Tārā	Tārā	Tārā
65 Fire	Āgo	Āgan, bhīnā	Āgo
66. Water	Pāni	Pāni	Pāni
67. House	Ghar, kupo	Ghar, kup	Ghar, ghar
68. Horse	Choro	Ghuwār	Ghōp
69. Cow	Garu	Garu	Gōd
70 Dog	Kukur	Kukur	Kukur
71. Cat	Birālu	Birālu	Birālo
72. Cock	Kukupō	Kukup	Kukupō
73. Duck	Batak	Batak, batak	Pāpiliyā
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Uṭ	Uṭ	Uṭ
76. Bird	Charo	Char	Challā
77. Go	Jā	Jā	Jā
78. Eac	Khā	Khā	Khā
79. Sit	Baith	Baith	Bas

S u n i n

Laupō	Naung	53. Wife.
Loupō	Larib naung	54. Child.
Loupi	Beti, nanni	55. Son.
Kami, chhōrā	Chhōrā	56. Daughter.
Jaidār	Kisān	57. Slave.
Bhervā	Bakrāvāls	58. Cultivator.
Paramāschhar	Isar, dēvā	59. Shepherd.
Bhāt	Khabō, bhāt	60. God.
Sōmij	Saraj, glām	61. Devil
Chōl, jēn	Jōn, chandamā	62. Sun.
Gauṇā	Gauṇā, dōrā	63. Moon.
Āg	Ag	64. Star
Pānī	Pānī	65. Fire.
Kusō	Kārō, jēro	66. Water.
Ghāwāp	Ghāpō	67. House.
Gauṇō	Gauṇī	68. Horse.
Kukar	Kūkar	69. Cow.
Birālō (masc.): birālī (fem.).	Birālō	70. Dog.
Kakhō, mair	Kakhō	71. Cat.
Badak	badak, jal-kukhrō	72. Cock.
Gaddā, gadpō	Gadha	73. Duck
Ūt	Ūph	74. Ass.
Pōthil	Pachōh	75. Camel.
Jā	Hij	76. Bird.
Khā	Kha	77. Go.
Baiph	Baith	78. Bat.
		79. Bat.

80 C me	A	A	A
8. B t	Mar	Mar	Mar
82. Stand	Thar ho	Thar how	Thar han
83. Die	Mar	Mar	Mar
84. Give	Lu	Də	Də
85. Run	Daur	Daur	Daur
86. Up	Mali	Mali	Mali
87. Near	Najik	Najdik, najik	Najik
88. Down	Tali	Tali	Tali
89. Far	Tar	Dar, tar	Tar, tar
90. Before	Aghin	Aghin	Aghin
91. Behind	Pachhin	Pachhin	Pachhin
92. Who?	Ko	Ko	Ko
93. What?	Kya, ko	Kya, ko	Kya
94. Why?	Ka-lai	Kilak	Kya-lai
95. And	Aur	Haur	Aur
96. But	Par	Par	Par
97. If	Jo	Jo	Jab
98. Yes	Hoy	Hoy, au	Hoi
99. No	Nai	Nai	Nai
100. Alas	Hai	Aha, hai	Hai
101. A father	Bab	Bab; (ag.) babai-l	Babu
102. Of a father	Baba-ko	Bab-k; (jom) babai-k or bab-k; (mas. obj.) bab-k Bab-kai	Baba-ko
103. To a father	Bab-kai		Baba-khi, babus
104. From a father	Bab-hai	Bab-hai, -hai	Bab-hwai
105. Two fathers	Dwi bab	Dwi bab	Dui babu
106. Fathers	Bab	Bab; (ag.) babai-l	Babu

A

Mār	khēch, kūt	80. Come.
Tbāḍḍ hā	ŭch	81. Beat.
Mar	Mar	82. Stand.
Dē	Dē	83. Die.
Dār	Arak	84. Give.
Ubāḍ	Aich, māshyē	85. Run.
Nājik	Dhara, naḍh	86. Up.
Tal	Tal, mō, hōra	87. Near.
Tājā	Dū	88. Down.
Aghin	Palle, aglē	89. Far.
Pachhin	Patchar, pichhūḍ	90. Before.
Kō	Kō	91. Behind.
Kyā	Kyā-ḍ	92. Who?
Ki-lē	Kē-kē, kō-lū	93. What?
Aur	Ar	94. Why?
Par	Par, praatn	95. And.
Jā	Jā, agar	96. But.
Hā	Hā	97. If.
Nā	Nā	98. Yes.
Arō, darō	Gajal	99. No.
Bābā	Bābā	100. Alas.
Bābā-kō	Bābā-kō	101. A father.
Bābā khunī	Bābā-kā	102. Of a father.
Bābā gamī	Bābā-mujō, bābā-rō	103. To a father.
Dwī bābā	Dwī bābā	104. From a father.
Bābā	Bābā	105. Two fathers.
		106. Fathers.

10 0	B hu	B	B
... To fathers	Bāhan-kani	Bāhō-kani	Bāhan-khā, bāhan
109. From fathers	Bāhan-bu	Bāhō-thai, -hai	Bāhan-bu
110. A daughter	Chēi	Chēi (ay) chēi-l	Chēi
111. Of a daughter	Chēi-ko	Chēi-k (ay) chēi-l	Chēi-kā
112. To a daughter	Chēi-kani	Chēi-l kani	Chēi-k
113. From a daughter	Chēi-hai	Chēi-thai, -hai	Chēi-hai
114. Two daughters	Dwi chēi	Dwi chēi	Dwi chēi
115. Daughters	Chēi, chēi-yā	Chēi-yā, chēi-yā-l	Chēi
116. Of daughters	Chēi-ko, chēi-yā-ko	Chēi-yā-k (ay) chēi-yā-l	Chēi-ko
117. To daughters	Chēi-kani, chēi-yā-kani	Chēi-yā-k (ay) chēi-yā-l	Chēi-kā
118. From daughters	Chēi-hai, chēi-yā-hai	Chēi-yā-l kani	Chēi-hai
119. A good man	Ek bhālā māt	Ek bhālā māt (ay) bhālā	Ek bhālā māt
120. Of a good man	Ek bhālā māt-ko	Ek bhālā māt-k (ay) bhālā	Ek bhālā māt-ko
121. To a good man	Ek bhālā māt-kani	Ek bhālā māt-k (ay) bhālā	Ek bhālā māt-kani
122. From a good man	Ek bhālā māt-hai	Ek bhālā māt-hai, -hai	Ek bhālā māt-hai
123. Two good men	Dwi bhālā māt	Dwi bhālā māt	Dwi bhālā māt
124. Good men	Bhālā māt	Bhālā māt (ay) bhālā	Bhālā māt
125. Of good men	Bhālā māt-ko	Bhālā māt-k (ay) bhālā	Bhālā māt-ko
126. To good men	Bhālā māt-kani	Bhālā māt-k (ay) bhālā	Bhālā māt-kani
127. From good men	Bhālā māt-hai	Bhālā māt-hai, -hai	Bhālā māt-hai
128. A good woman	Ek bhālā māt	Ek bhālā māt (ay) bhālā	Ek bhālā māt
129. A bad boy	Ek bhālā māt	Ek bhālā māt (ay) bhālā	Ek bhālā māt
130. Good women	Bhālā māt	Bhālā māt (ay) bhālā	Bhālā māt
131. A bad girl	Ek bhālā māt	Ek bhālā māt (ay) bhālā	Ek bhālā māt
132. Good	Bhālā	Bhālā	Bhālā
133. Better	Aur bhālā	Haurā bhālā	Aur bhālā

B b k	Bā u	On fathers.
Bāban-khūṇī	Bāban-kū	108 To fathers
Bābān-gaṇī	Bābān-maṇṇē, -sē	109 From fathers
Laṇṇī	Naṇṇī	110 A daughter.
Laṇṇī-lō	Naṇṇī-kō	111 Of a daughter.
Laṇṇī-khūṇī	Naṇṇī-kū	112 To a daughter.
Laṇṇī-gaṇī	Naṇṇī-maṇṇē, -sē	113 From a daughter
Dwī laṇṇī	Dwī naṇṇī	114 Two daughters.
Laṇṇī	Naṇṇī	115 Daughters
Laṇṇī-kō	Naṇṇīau-kō	116 Of daughters.
Laṇṇī-khūṇī	Naṇṇīau-kū	117 To daughters.
Laṇṇī-gaṇī	Naṇṇīau-maṇṇē, -sē	118 From daughters.
Ek bhālō ādmī	Bhālō mānas	119 A good man.
Ek bhālō ādmī-kō	Bhālō mānas-kō	120 Of a good man.
Ek bhālō ādmī-khūṇī	Bhālō mānas-kū	121 To a good man.
Ek bhālō ādmī-gaṇī	Bhālō mānas-maṇṇē, -sē	122 From a good man.
Dwī bhālō ādmī	Dwī bhālō mānas	123 Two good men.
Bhālō ādmī	Bhālō mānas	124 Good men.
Bhālō ādmī-kō	Bhālō mānas-kō	125 Of good men.
Bhālō ādmī-khūṇī	Bhālō mānas-kū	126 To good men.
Bhālō ādmī-gaṇī	Bhālō mānas-maṇṇē, -sē	127 From good men.
Ek bhālī sūnī	Bhālī laṇṇī	128 A good woman.
Ek nakhō laṇṇī	Ek nakhō naṇṇī	129 A bad boy.
Bhālī sūnī	Bhālī laṇṇī	130 Good women.
Ek nakhī laṇṇī	Ek nakhī naṇṇī	131 A bad girl.
Bhālō	Bhālō	132 Good.
Anr bhālō	Bhālō	133 Better.

Ln	L		K		m	
	B	ba h b	b h b		hw bha b	
130. High		U.h	U			
136. Higher		Aur ucho	Hamē tch		Am algō	
137. Highest		Suban-hai ucho	Sub ^h -hai tch		Sab-hwan algō	
138. A horse		Ghoō	Ghwan		Ghōō	
139. A mare		Ghōpī	Ghōpī		Ghōpī	
140. Horses		Ghwarā	Ghōān, ghwar		Ghōpā	
141. Mares		Ghōpī, ghōpīā	Ghōān		Ghōān	
142. A bull		Balad	Balal		Bald	
143. A cow		Goru	Gōru		Gōru	
144. Bulls		Balad	Balad		Bald	
145. Cows		Goru	Gōru		Gōruā	
146. A dog		Kukur	Kōkur		Kukur, dhāp	
147. A bitch		Kutiya	Kutiya, kutiy		Kukur, chhān	
148. Dogs		Kuku	Kekul, kukur		Kukur	
149. Bitches		Kutiya	Kutiya, kutiy		Chhaurin	
150. A he-goat		Bāharo	Bakar		Bakarō	
151. A female goat		Bikari	Bakau		Bakari	
152. Goats		Bākārā	Bakara, bakār		Bākara	
153. A male deer		Hiran	Hiran		Hirin	
154. A female deer		Hirani	Hirani		Hirani	
155. Deer		Hiran	Hiran		Hirin	
156. I am		Maī chhū	Mi chhū		Maī chhū	
157. Thou art		Tu chhai, (jeu.) chhe	Tu chhai		Taī chhai	
158. He is		U chh	Ū chh		Ū chh	
159. We are		Ham chhū	Ham chhū		Hara chhū	
160. You are		Tam chhau	Tam chhau		Tam chhva	

h h bh e	B h bh e	94 B
Uchō . . .	Ūchō . . .	135. High.
Aur uchō . . .	Ūchō . . .	136. Higher
Bahut hi uchō . . .	Bay-hi Ūchō . . .	137. Highest.
Ghwarā . . .	Ghārā . . .	138. A horse
Ghōr . . .	Ghōṛī . . .	139. A mare.
Ghwarā . . .	Ghōṛā . . .	140. Horses.
Chōr . . .	Ghōṛiyā . . .	141. Mares.
Sād bald . . .	Sād, bald . . .	142. A bull.
Gaurō . . .	Gaurī . . .	143. A cow.
Sād bald . . .	Sād . . .	144. Bulls.
Gōrā . . .	Gaurā . . .	145. Cows.
Kusur . . .	Kākar . . .	146. A dog
Kukur . . .	Kākar, kūtī . . .	147. A bitch.
Kukur . . .	Kākar . . .	148. Dogs
Kukar . . .	Kukarē . . .	149. Bitches.
Boktyā . . .	Bākhō . . .	150. A he-goat
Bokhrī . . .	Bākhri . . .	151. A female goat
Bōchrā . . .	Bākhri . . .	152. Goats.
Murg . . .	Jadon . . .	153. A male deer
Murg . . .	Jēḡon . . .	154. A female deer.
Murg . . .	Jadan . . .	155. Deer.
Mī chhāī, chhāī . . .	Māī chhāī . . .	156. I am
Tu chhāī . . .	Tū chhāī . . .	157. Thou art.
Wō chā (stē), chhā . . .	Wō chhā . . .	158. He is.
Ham chhāwā . . .	Ham chhāyā . . .	159. We are.
Hum chhāwā . . .	Hum chhāyā . . .	160. You are.

	U	U	U	U
	U	U	U	U
2	U	U	U	U
163. Thou wast	Tu chhaye, (<i>fem</i>) chhi	Tu chhaye	Tu chhaye	Tu chhaye
164. He was	U chhiyo, (<i>fem</i>) chhi	U chhiyo	U chhiyo	U chhiyo
165. We were	Ham chhiyā, chhiyā	Ham chhiy	Ham chhiy	Ham chhiy
166. You were	Tum chhiyā	Tum chhiy	Tum chhiy	Tum chhiy
167. They were	Ū chhiyā, (<i>fem</i>) chhi	Ū chhiyā, chhiy	Ū chhiyā, chhiy	Ū chhiyā, chhiy
168. Be	Ho	Haw	Haw	Haw
169. To be	Hupo	Hupo	Hupo	Hupo
170. Being	Hano	Hano, hau	Hano	Hano
171. Having been	Hui-tēr	Hui-tēr	Hui-tēr	Hui-tēr
172. I may be	Maĩ hā	Mi hā	Mi hā	Mi hā
173. I shall be	Maĩ hū	Mi hū	Mi hū	Mi hū
174. I should be . . . . .	. . . . .	. . . . .	. . . . .	. . . . .
175. Beat	Mār	Mār, (<i>pf</i>) māra	Mār	Mār
176. To beat	Māra	Māra	Māra	Māra
177. Beating	Māra	Māra	Māra	Māra
178. Having beaten	Mār-tēr	Mār-tēr	Mār-tēr	Mār-tēr
179. I beat	Maĩ mār-ehhā	Mi mār-ehhā, mār-ehhā	Mi mār-ehhā, mār-ehhā	Maĩ mār-ehhā
180. Thou beatest	Tu mār-ehhā, (<i>fem</i>) -chhi	Tu mār-ehhā, mār-ehhā	Tu mār-ehhā, mār-ehhā	Tu mār-ehhā
181. He beats	U mār-ehhā, (<i>fem</i>) -chhi	U mār-ehhā, mār-ehhā	U mār-ehhā, mār-ehhā	U mār-ehhā
182. We beat	Ham mār-ehhā	Ham mār-ehhā	Ham mār-ehhā	Ham mār-ehhā
183. You beat	Tum mār-ehhā	Tum mār-ehhā, mār-ehhā	Tum mār-ehhā, mār-ehhā	Tum mār-ehhā
184. They beat	Ū mār-ehhā, (<i>fem</i>) mār-ehhā	Ū mār-ehhā	Ū mār-ehhā	Ū mār-ehhā
185. I beat (<i>Past Tense</i>)	Maĩ-lē mār	Mi-lē mār	Mi-lē mār	Maĩ-lē mār
186. Thou beatest (<i>Past Tense</i>)	Tu-lē mār	Tu-lē mār	Tu-lē mār	Tu-lē mār
187. He beats (<i>Past Tense</i>)	Wi-lē mār	Wi-lē mār	Wi-lē mār	Wi-lē mār

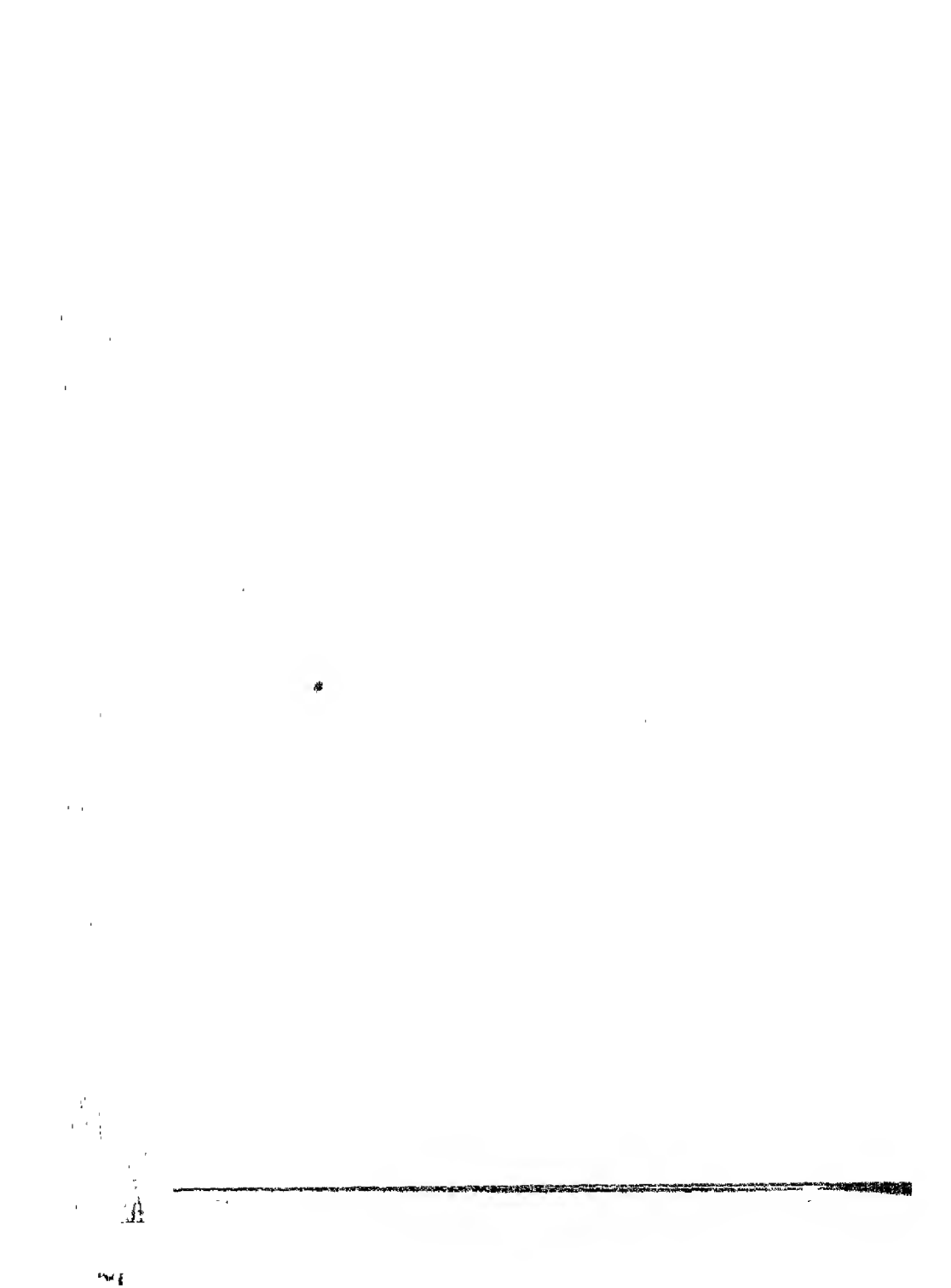
G	R	E
W h	W h	
M chhayō, chhayō .	Maī chhayō, chhō, thayō .	162. I was.
Tī chhayō, chhayō .	Tū chhayō, chhō, thayō .	163. Thou wast.
Wō chhayō, chhayō .	Wō chhayō, chhō, thayō .	164. He was.
Ham chhayō, chhayō .	Ham chhayō, chhō, thayō .	165. We were.
Tum chhayō, chhayō .	Tum chhayō, chhō, thayō .	166. You were.
Wr chhayō, chhayō .	Wō chhayō, chhō, thayō .	167. They were.
Hō	Hō	168. Be.
Hōnō	Hōnō	169. To be.
Hōnnō	Hōndō	170. Being.
Hwē ka	Hōi-ka	171. Having been.
Mi hū	Maī hōi	172. I may be.
Mi hund	Maī hōi	173. I shall be.
.....	...	174. I should be.
Mār	Mār	175. Beat.
Mānō	Mānō	176. To beat.
Mānu	Māndō	177. Beating.
Mārī ka	Mārī-ka	178. Having beaten.
Mi mānū	Māndū	179. I beat.
Tu mānū	Māndū	180. Thou beatest.
Wō mān	Mānda	181. He beats.
Ham mānū	Māndā	182. We beat.
Tum mānū	Māndū	183. You beat.
Wō mānī	Māndāna	184. They beat.
Mi la (or mōi-la) māra	Maī-na māre	185. I beat (<i>Past Tense</i>).
Tī la (or tūi-la) māra	Tī-na māre	186. Thou beatest (<i>Past Tense</i>).
Wō la (or wai-la) māra	Wai-na māre	187. He beat (<i>Past Tense</i>).

Eng. verb	K	Indicative	Imperative	Infinitive
188. We beat (<i>Past Tense</i>)		lana-māro	U-mā	māro
189. You beat (<i>First Tense</i>)		Tama-e māro	Tu-mā	māro
190. They beat (<i>Past Tense</i>)		Una-le māro	U-mā	Una-le māro
191. I am beating		Ma'i māraur-ehhū	Mi māraur-ehhū	Ma'i māraur-pai-rayū
192. I was beating		Ma'i māraur-ehhiyū, māri-ehhiyū	Mi māraur-ehhiyū	Ma'i māraur-pai-mat-huyū
193. I had beaten		Ma'i-le māra-ehhuyō	Mi-le mā-ehhiyū	Ma'i-le māri-ehhuyō
194. I may beat		Ma'i māri	Mi māri	
195. I shall beat		Ma'i māri-lo	Mi māri-lo	Ma'i māri-lo
196. Thou wilt beat		Tu māra-lo, (<i>fem.</i>) -lō	Tu māra-lo	Tu māra-lo
197. He will beat		U māra-lo, (<i>fem.</i>) -lō	U māra-lo	U māra-lo
198. We shall beat		Hana māri-lō	Hana māri-lo	Hana māri-lo
199. You will beat		Tama māra-lo	Tama māri-lo	Tama māra-lo
200. They will beat		Ū māra-lo, (<i>fem.</i>) -lō	Ū māra-lo	Ū māra-lo
201. I should beat		...		
202. I am beaten		Ma'i māri-ehhū	Mi māri-rayū	Ma'i māri-jā-ehhū
203. I was beaten		Ma'i māriyū	Mi māri-go-ehhiyū	Ma'i māri-goyū
204. I shall be beaten		Ma'i māri-lo	Mi māri-jū	Ma'i māri-jā-lo
205. I go		Ma'i jā-ehhū	Mi jā-ehhū, jāchhū	Ma'i jā-ehhū
206. Thou goest		Tu jā-ehhū, (<i>fem.</i>) -ehhū	Tu jā-ehhū, jāchhū	Tu jā-ehhū
207. He goes		U jā-ehhū, (<i>fem.</i>) -ehhū	U jā-ehhū, jāchhū	U jā-ehhū
208. We go		Hana jā-ehhū	Hana jā-ehhū	Hana jā-ehhū
209. You go		Tama jā-ehhū	Tama jā-ehhū, jāchhū	Tama jā-ehhū
210. They go		Ū jā-ehhū, (<i>fem.</i>) jāchhū	Ū jā-ehhū	Ū jā-ehhū, jāchhū
211. I went		Ma'i gayū	Mi gayū	Ma'i gayū
212. Thou wastest		Tu gayū, (<i>fem.</i>) gayū	Tu gayū	Tu gayū
213. He went		U gayū, (<i>fem.</i>) gayū	U gayū	U gayū
214. We went		Hana gayū	Hana gayū	Hana gayū

Gujarati (English)	Gujarati (Telugu)	English
Ham-ja māre . . .	Ham-na mārē . . .	188. We beat (<i>Past Tense</i>).
Tum-ja māra . . .	Tum-na mārē . . .	189. You beat (<i>Past Tense</i>).
Wun-ja māra . . .	U-na mārē . . .	190. They beat (<i>Past Tense</i>).
Mi mānē chhañ . . .	Mañ mārē chhañ . . .	191. I am beating.
Mi mānē chhōyō . . .	Mañ mārē chhōyō . . .	192. I was beating.
Mi māyāla . . .	Mañ-na mārē . . .	193. I had beaten.
Mi māñ . . .	Mañ mārañ . . .	194. I may beat.
Mi māñō . . .	Mañ mārañ . . .	195. I shall beat.
Tu māñ . . .	Tu mārañ, māñō . . .	196. Thou wilt beat.
Wo māñ . . .	Wo mārañ . . .	197. He will beat.
Ham māñ . . .	Ham mārañ . . .	198. We shall beat.
Tum māñ . . .	Tum mārañ, māñō . . .	199. You will beat.
Wo māñ . . .	Wo mārañ, māñō . . .	200. They will beat.
.. ..	....	201. I should beat.
Mi māra chhañ . . .	Mañ mārañō gayō . . .	202. I am beaten.
Mi māra chhōyō . . .	Mañ mārañō gayō thāyō . . .	203. I was beaten.
Mi mārañō . . .	Mañ mārañō jāñō . . .	204. I shall be beaten.
Mi jāñ . . .	Mañ jāñ . . .	205. I go.
Tu jāñ . . .	Tu jāñ . . .	206. Thou goest.
Wo jāñ . . .	Wo jāñ . . .	207. He goes.
Ham jāñ . . .	Ham jāñ . . .	208. We go.
Tum jāñ . . .	Tum jāñ . . .	209. You go.
Wo jāñ, jāñ . . .	Wo jāñ . . .	210. They go.
Mi gāñ . . .	Mañ gayēñ . . .	211. I went.
Tu gāñ . . .	Tu gayē . . .	212. Thou wentest.
Wo gāñ . . .	Wo gayē . . .	213. He went.
Ham gāñ . . .	Ham gayē . . .	214. We went.

English	Kashmiri (standard)	Kashmiri (dialect)	Kashmiri (dialect)
3. You were	Tam gayā	Tam gayā	Tam gayā
216. They went	U gayā, (jān) gayā or gayā	U gayā nāy gayā	Gayā
217. Go	Jā	Jā	Jā
218. Gony	Jān	Jān	Jān
219. Gone	Gayā	Gāy, gō	Gāy
220. What is your name?	Tumār kē nām chh?	Tumār kō nām chh?	Tumār kē nām chh?
221. How old is this horse?	Yō ghārō katuk barō chh?	Yā ghār katuk bar chh?	Yō ghārō-kī bāṭ kya chh?
222. How far is it from here to Kashmir?	Yū-batī Kasmīr katuk dūr chh?	Yū-batī Kasmīr katuk dūr chh?	Yū-batī Kasmīr-kā dōr katuk dūr chh?
223. How many sons are there in your father's house?	Tumār bābā-kā ghār-mē katuk chyal chhān?	Tumār bābā-kā ghār-mē katuk chyal chhān?	Tumār bābā-kā ghār-mē katuk chyal chhān?
224. I have walked a long way to-day.	Māṭ āj bhāt dūr jānk gyaṭ	Mā āj bhāt dūr jānk gyaṭ	Māṭ āj bhāt dūr-jān hyaṭ
225. The son of my uncle is married to his sister.	Myār kākā-kā chyal-kō bāṭ wī-kī bātī dāgarī bhān-chh.	Myār kākā-kā chyal-kā bāṭ wī-kī bātī dāgarī bhān-chh.	Mār kākā-kā chyal-kō bāṭ wī-kī bātī dāgarī bhān-chh.
226. In the house is the saddle of the white horse.	Ghar-mē syātī ghwarā-kī pū chh.	Ghar-mē syāt ghwarā-kī pū chh.	Wī ghār-mē sēla ghārā kī pū chh.
227. Put the saddle upon his back.	Jā wī-lī pūth-mē dhanān	Jā wī-kī pūth-mē dhanān	Jān wī-kī pūth-mē rākī
228. I have beaten his son with many stripes.	Māṭle wī-kī chyal-kā bhāt bāt mārā-chh.	Māṭle wī-kī chyal-kā bhāt bāt mārā-chh.	Māṭle wī-lī chyal-kā bhāt bāt mārā-chh.
229. He is grazing cattle on the top of the hill.	U wī dhāt-mē chupān mānān lāg rān-chh.	U wī dhāt-k mānān chupān mānān lāg rān-chh.	U wī dhāt-k tūl mē chupān mānān pā rā chh.
230. He is sitting on a horse under that tree.	U wī bāt-mūnī āk ghwarā-mē bātī rān-chh.	U wī bāt mūnī āk ghwarā-mē bātī rān-chh.	U wī rāk-kā tūl-bātī āk ghwarā-mē chāt rān-chh.
231. His brother is taller than his sister.	Wī-kō bhāī āpāt bhān-bātī bhān chh.	Wī-kō bhāī āpāt bhān-bātī bhān chh.	Wī-kō bhāyā bhān āpāt bhān-bātī bhān chh.
232. The price of that is two rupees and a half.	Wī-kō māl dhāt rūpāī chh.	Wī-kō māl dhāt rūpāī chh.	Wī-kō māl dhāt rūpāyā chh.
233. My father lives in that small house.	Mār bāt wī nāmā ghār-mē rā-chh.	Myār bāt wī nām ghār-mē rā-chh.	Mār bāt wī nāmā ghār-mē rā-chh.
234. Give this rupee to him.	Yō rūpāī wī-kāpī dī-diyān.	Yō rūpāī wī-kāpī dī-diyān.	Yō rūpāīyā wī dī-diyān.
235. Take those rupees from him.	U rūpāī-kān wī-bātī dī-diyān.	U rūpāī-kān wī-bātī dī-diyān.	U rūpāīyā wī-bātī dī-diyān.
236. Beat him well and bind him with ropes.	Wī-kāpī khāt mānān, aur jyaṭān lā bātān.	Wī-kāpī khāt mānān, aur jyaṭān lā bātān.	Wī-kāpī khāt mānān, aur jyaṭān lā bātān.
237. Draw water from the well.	Kuṭā-hā pānī gāpān	Kuṭā-hā pānī gāpān	Kuṭā-hā pānī gāpān
238. Walk before me.	Myār āghīn hāt	Myār āghīn hāt	Mār āghīn hāt
239. Whose boy comes behind you?	Tumār pāchhīn-bātī kākā chhōṭī ā-chh?	Tumār pāchhīn-bātī kākā chhōṭī ā-chh?	Tumār pāchhīn-bātī kākā chhōṭī ān pāī rā-chh?
240. From whom did you say that?	Tumār ā kākā-bātī māl lē-chh?	Tumār ā kākā-bātī māl lē-chh?	Tumār ā kākā-bātī māl lē-chh?
241. From a shopkeeper of the village.	Gāṭ-kā āk dōkandār-bātī	Gāṭ-kā āk dōkandār-bātī	Wī gāṭ-kā āk dōkandār-bātī

Tum gaw	Tum g	25 Y w
Wō gum	Wō gāna, gayena	216 They went.
Jā	Jā	217. Go.
Jān , jānō	Jānō	218. Going.
Gayō	Gayō	219 Gone.
Yōxō nau kyā cha ?	Tērō nau kyā chha ?	220 What is your name ?
Yō - hwayō katug bndyō cha ?	Yō ghōrō kanō buḍyā chha ?	221 How old is this horse ?
Yakha-batī Kāśmīr katug cha ?	Yakha-lapna Kāśmīr katnā dūr chha ?	222 How far is it from here to Kashmir ?
Tumārā bābū-ghar katug la pā ohā ?	Tumārī bābā-kū kurā-par katī bēṛā chhana ?	223. How many sons are there in your father's house ?
Mā aī bhīndī bitū	Āj māī bacī dēr-dū ghōṇyō	224 I have walked a long way to-day.
Wō kī bain merā kākā-kā lauṛī-kī byāī chha.	Mērā ohāchā-kā zaurā-kō wai-kī baṇḍ degṛō byān bāyō.	225. The son of my uncle is married to his sister.
Syātā ghōṇyā-kī kākhi dūāī- ganī chha.	Wā aṇḍhēd ghōṇyā-kī jūn wai kurā par chha.	226 In the house is the sad- dle of the white horse.
We kā puthā-mā kākhi dhar	Jūn wai-kī piḥh-par dharā .	227. Put the saddle upon his back.
M la wē-kā lauṛō bhīṇḍī aṭḍā-lō māra.	Māī-na wai-kā nauna-saṇḍ bahut bēṛā-na piṭē	228 I have beaten his son with many stripes
Wō l hāl-gaṇī gōr chharāunda chha	Wā wai dādā-kī dhāī-mā dhan chharā chharāṇḍ chha.	229. He is grazing cattle on the top of the hill.
Wō wī dāl-tal ghwarā-mā baṭhyū chha.	Wā wai dālā-kā bōṛa ghōṛā- mā baṭhyū chha.	230 He is sitting on a horse under that tree.
Wō kō bhāī wē-kī lain-lō lauṛō chha	Wai-kō didī aṇḍī bain-sē jhiḥh lamḍō chha	231. His brother is taller than his sister.
Wē-kō mōl dhāī rupyā chha .	Wai-kō mōl dāī rupyā aur āk aṭḍamū chha	232. The price of that is two rupees and a half
Mērō bābū wē nānā kurā- ganī ran.	Mērō bābā wai ohḥōṭā kurā rahḥōṭō.	233. My father lives in that small house.
Yō rupyā wē-thā dē-dyā .	Yō rupyā wai-kō dē-dyā .	234 Give this rupee to him.
We makōī wō rupyā lō-lō .	Yan rupyān wai-sē lī-lyā	235. Take those rupees from him
Wō bhīndī māryā aur jyunā- lā bādhayā.	Wai-saṇī khūb phakārā aur jyun-sē bādhī-dēwā.	236. Beat him well and bind him with ropes
Kuwa-ṇḍō pānī gāṛā	Kāwā-sē pānī nikālā .	237 Draw water from the well
Māna aghin hit	Mērā aghrō chālā	238. Walk before me.
Tum pāchhin kai-kō lauṛō aṇḍ chha ?	Tumārā picḥhārē kai-kō naṇḍyāī aṇḍ lagyū chha ?	239. Whose boy comes be- hind you ?
l wā lō wō kai-guṇī mōl liyō ?	Tum na wō kai-marjē mōl- liyō ?	240. From whom did you buy that ?
Gaḍ kā āk banyā-gaṇī .	Gaḍ-kā āk dūāṇḍār-sē .	241. From a shopkeeper of the village.



WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsir-Bāwar tract of the District of Dehra Dun to Bhadrawāh in the Northern Panjab. To its

Where spoken.

East lies Garhwal, in which the language is the Garhwali form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindostāni of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dōgrī dialects of that language, and in the extreme north-west Kāshmirī. The tract thus bounded includes Jaunsir-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumāunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of whom we have any record were the Khaśas and (at a later

The Speakers.

stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parikāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rānās of Jubbal, Balsan and the Thākurs of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Biṛa came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravamśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthani much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khāsā and hence can be only the Western Pabāri should rightly be credited to them. But by reason of the fact that the Khāsā-Gujar language in Grammar at least, was only akin to Pabāri and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pabāri languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khāsā language.

In dealing with Eastern Pabāri or Khās-Kurā and with Central Pabāri we have seen that the traces of the old Khāsā language became stronger as we went westwards. In Western Pabāri they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pabāri as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmiri is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pabāri consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight:—

Name of Language or Group.	Number of Speakers.
Jaunsari	47,437
Sirmauri	124,562
Baghati	22,196
Kiūthali	151,476
Sathel Group	35,593
Kulaf	84,331
Mandhali	212,184
Chameli	109,236
Bhadrawāh Group	25,517
Total number of speakers	<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsari is the language spoken in the Jaunsar-Bāwar division of Dehra Dun.

Sirmauri is mainly spoken in the States of Sirmaur and Jubbai. It is closely connected with Jaunsari, but north-east of the River Giri and in Jubbai it begins to approximate to Kiūthali.

Baghati and Kiūthali are also closely connected. Baghati is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūthali, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kulūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhah and Kulūi.

Mandēālī is the language of the States of Mandi and Suket, and represents Southern
Mandēālī Kulūi merging into the Pañjābī of Kangra.

Chamēālī (with four dialects) is mainly spoken in the Chamba State, and represents Kulūi merging into the Dōgrī of Jammu and into
Chamēālī. Bhadrawāhī.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēālī merging, through Bhadrawāh into Kāshmirī.

From the above it will be gathered that we may take Kiūṭhah-Baghāṭī and Kulūi as the typical Western Pahāṛī dialects, and the following brief account of the main features of Western Pahāṛī will be based on these two. Sirmaurī and Jaunsāri are affected by the Hindostānī and Pañjābī of the plains, and Jaunsāri also by the neighbouring Garhwālī to its East, while Mandēālī and Chamēālī are corrupted by the dialects of Pañjābī lying to their West.

Written character.—All over the Western Pahāṛī area the written character is some form or other of the Ṭākri alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākri alphabet is most probably derived from Takka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākri or Ṭakkari alphabet is closely connected with the Śārada alphabet of Kashmir, and with the Landā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write तस for तः. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Dōgrī.' Another reformed variety of Ṭākri, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēālī.' Types have been cast in Chamēālī, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēālī will also be found in the following pages.

A full account of the Dōgrī character, and of its connexion with Ṭākri, will be found in the section dealing with the Dōgrī dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākri alphabet on p. 802 of the same Journal for 1913, both by the present writer.

Pronunciation In Western Pahārī the letter *a* is generally sounded like the *o* in *lot*. There is a short *ē* sounded like *it* in *not* which is most often represented in writing by the letter *u*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmirī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ai* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baiṇa* a sister. In Kiūṭhālī its nominative is *būṇa* (for *baiṇaī*) while its agent case is *bauṇa*. Strikingly parallel is the use of the same diphthong in Kāshmirī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ī*. Thus the base *kait-*, how many, has its nominative plural *kūṭī*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmirī. By 'epenthesis' is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words 'man' and 'men'. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get **mate*, the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaonī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būṇa*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmirī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṣālī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindūstānī and Puñjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōḍō* or *ghoṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsarī, Sumaurī and Chamṣālī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsarī, the commonest

¹ See, e.g., p. 835 post.

form would be *ghōrā*, in Kiūṭhali it would be *ghōrū*, while forms corresponding to *ghōrū*, though by no means excluding the other two, appear most frequently in Kulūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahārī towards disaspiration. Thus the Hindī *kūnī*, to be, is generally represented by *one* or some such form. There is a similar tendency to drop an initial *h* in Kāshmirī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahārī, but it may be noticed that in Kāshmirī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kulūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *ṭh*, and *ph* as a rule preserve their aspiration in Western Pahārī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḡh*, *dḡh* and *bḡh*, all show a tendency to drop it. Here again we see the same in the Pisācha languages, which invariably disaspirate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Pisācha, as in *bī*, for *bḡh*, also; *bāi* for *bḡhī*, a brother; *bāḍnā* for *bāḍhṇā*, to bind; *dī* or *dḡhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōṛā*, a horse, is pronounced *gōhṛā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnā*, but also by *ōhṇā*.

In the Pisācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmirī we have *kūkas* for *kāgās*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahārī, we have stray instances of the same changes, as in Mālvi *juaōp* for *juaōp*, a reply; Kumaunī *jhañī* for *jhañī*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)¹; *lēkha-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukḡhad(h)*, medicine (Jaunsāri); *parchī*, for *barchī*, a spear (Kiūṭhali); *janta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahārī is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsḥ* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajurō* is pronounced *tsō:arō* or *tsō:zarō*; and *japnū*, to speak, is pronounced *dzōpnū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chāun*, and in Kulūi *chīn*². This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kṣhētra*, a field, is in Hindī *khēt*, but in Western Pahārī it is *khēch* or *khets*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsāri *khēj* for *khēd*, grief; Sirmaurī (Giripārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmirī *dapun*, to say, with *dzōpnū* given above.

¹ The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ū* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sūkhāra*, *o:yo* or *o:yo*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

² An interesting case is that of the Kiūṭhali *lānāḍ*, copper, as compared with the Kāshmirī *trām*, and Sanskrit *tāmra*.

Finally as a exan o h h c of an a rated th w in v quote the word
a h r h l n Ko h K (lal) becom a

At the e chan es o c y a d a ext m lv so nn n b ng of t e
Nor h We A t q b. n. e. s q becomes y, a t becomes ts and a d becomes
z, and, before i or y, these changes are the regular rule in Kāshmiri. Moreover a tr tends
to become f, so that we have here a view of the way in which tr becomes ts. It first
becomes t and then ch, and finally ts.

In Central Pahāri we met several instances of t being dropped when it was final, or
between two vowels. Similarly, we have in Jaunsari *gōāpō*, the equivalent of the
Hindustani *galāwā*, to melt, and *bāō*, for *bāt*, hair. Again, in Sirmauri (Giripāri) we
have *pīṭā* or *pīṭā*, I shall strike.

Closely allied in their phonetic changes to t are the letters r and ṛ. In the Pisācha
languages, the changes which the letter r undergoes are very peculiar. One of these
peculiarities is that it is frequently elided. Thus in Peshāi, 'Uṛō' is *karam* or *kam*.
The same elision of r is a prominent feature of Western Pahāri. In Ohanāṭhī
(Paṅgwālī) it is quite common. Thus, *katā*, not *kurtā*, 'doing'; *mānā*, not *mārnā*, to
strike. So in Sirmauri (Giripāri) *nāchō gōā*, he was lost, becomes *nāch gōā*; and in the
Outer Strāji dialect of the Satluj Group, 'of a horse' is *ghāṛ-ō*, for *ghāṛō-ran*. The
letter r is also occasionally elided in the same way, as in the Sirmauri (Giripāri) *dōnā*
for *dārōnā*, to run, and Ohanāṭhī (Paṅgwālī) *kupz* or *kūz*, a daughter.

In most Indian languages the letter r is always derived from the letter ṛ. In other
words when ṛ falls between two vowels, and only then, it becomes r. It hence follows
that r can never be the first letter of a word. In Kiūṭhūh, however, there are two instances
noted of words commencing with r; viz. *rāmō*, a wedding instrument, and *rōkōṛ*, to stop.
The letter r does not occur as an initial in the Pisācha languages, but in the Gipsy lan-
guage of Europe, which most scholars look upon as an offshoot of the Pisācha languages,
we have *rōt*, a spoon, corresponding to the Hindi *ṛōt*.

The letters y and w when initial are often elided, especially in borrowed words, as in
ād, for *yād*, memory, and *ōtāz*, for *wāstāz*, for the sake (of).

In Hindi there is only one sibilant, the dental letter s. This represents, not only a
Sanskrit s, but also a Sanskrit palatal ś, and, generally, a Sanskrit cerebral ṣ. In
Western Pahāri, as in Rājasthāni, the Sanskrit s is preserved, so that we have words
like *dās*, as against the Hindi *dāsā*. The Sanskrit ś is also represented by s or even by
chh, as in *māṣak* or *manuochh*, the equivalent of the Sanskrit *manuśha*, a man.

In the Pisācha languages a sibilant, especially ś, often becomes h. As an example
we may take the Sanskrit *daśa*, ten; Kāshmiri *dah*. So in Kuṛi we have a final s be-
coming h in the word *hās* or *br̥h*, rhododendron.

In the Eastern dialect of the Pisācha Peshāi every ś becomes *kh*, sounded like the
ch in 'loch'. The same is the case in the Gaddi dialect of Ohanāṭhī, in which every ś
is sounded as *kh*, e.g. in *dukh*, ten.

Declension.—The declension of Western Pahāri follows the general lines of most
Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and
so also in the plural.

¹ P. g. Sanskrit *petra*, a son, *ṭarāṭ gūf* or *pāṇā*.

Tadbhava¹ masculine nouns (excluding the few ending in *i* and *u*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *o* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse; while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamkeli, Simnari and Jamsari, the oblique form of all Western Pahāri nouns is the same in the singular and the plural. In Hindi the singular oblique form of *ghārā* is *ghārē*, while the plural oblique form is *ghārē*, but in Western Pahāri *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pakṣi nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahāri exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindi *ghar*, a house: nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharē*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharē*. Western Pahāri follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus:—

	Nom. sing.	Obl. sing.
Jamsari.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Simnari.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭi.	<i>gōr</i> .	<i>gōrō</i> .
Kiṭṭhali.	<i>gōhr</i> .	<i>gōhrō</i> .
Kulūi.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice:—

	Sing. nom.	Obl.
Baghāṭi.	<i>bāihā</i> , a sister.	<i>bāihē</i> .
Kiṭṭhali.	<i>bāihā</i> .	<i>bāihē</i> .
Kulūi.	<i>bāihā</i> .	<i>bāihē</i> .
Chamkeli.	<i>bāihā</i> .	<i>bāihē</i> .

In the case of these feminines, the border languages Simnari and Jamsari appear to follow the Hindi rule, and there is no change.

Besides the oblique form, all Western Pahāri have an organic locative and agent (singular and plural) formed by adding *o*, as in *bāihō*, by the father; *gōhrō*, in the house. These cases occur in other Pahāri languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A Tadbhava word is one which has descended to Western Pahāri from Sanskrit through Prakrit. It is to be distinguished from a *dvandva* word, which, like *bāihā*, a child, has been borrowed directly from Sanskrit.

	O he a e r n	mad w l the a f	t t	In v f m
	a d	a f of th	n ta t n y b	l
	r	l	on	la
Jannāri	kh	l, 'r, anr	bo	kh, 'r, anr (in or on) r h
Sirānari	kh, g, kh	kh	ro	kh, anr pā, dā, rā, or, or, or
Baghāri	kh	kh	au	ra, ā, kh, or
Kūṭhālī	kh, kh, kh, kh, kh	kh, kh, kh, kh	ro	kh, (or) pā, dā, rā
Kulāi	kh	kh	ra	kh, dā
Mundālī	kh, kh, kh	kh, kh	ro	kh, dā
Chameārī (Standard)	kh	kh, kh	ra	kh, dā
Chameārī (Gaddi)	kh, kh, kh	kh, kh	ro	kh, dā

Particulars regarding these and other *postpositions*, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the *postpositions* vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khā* and *kh*) are confined to the southern and south-eastern dialects. In Kūṭhālī we have *khā*, which is quite typical of the dialect. The Kulāi *kh* is also typical, and we meet it again in the form of *kh* in the neighbouring Gaddi, and in the Pīśāchī Wai-Ālā abjunctive *postposition* *kh*. The dative *postposition* *jū* is peculiar to the North-Western dialects (Chamālī and Mundālī) and, as is elsewhere pointed out, is related to the Sindhi genitive *postposition* *jū*.

The genitive *postposition* is throughout the Rājasthānī *rā* or *rā*, except in Jannāri which has the neighbouring Central Pāhārī *kā*. Both *kā* and *rā* are, as usual, adjectives.

The additive *postpositions* call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative *postpositions* have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pā, dā, rā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Pīśāchī languages (see the remarks on adjectives under the head of Baghāri on p. 498). The central dialects of Western Pāhārī do the same. Thus, the word for 'good' is *gā, rā-rā*. In the North-Western dialects (Mundālī and Chamālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mār-rā*, in a state of being beaten, equivalent to the Hindi *mārā-huā*. It is not quite certain whether here the *rā* is the genitive *postposition* or is a contraction of the word *rāh*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, au, and ha*, with minor variations. The oblique form singular of this pronoun is *mā, mā, or mā* with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Churāṭī *minjō*, to me. The genitive singulars are *mērō* and *terō* or similar forms. Quite irregular is the use of cerebral letters in Churāṭī (Chamṛāṭī) *miṇḍā*, my; *tiṇḍō*, thy; and the Pangwāṭī (Chamṛāṭī) *mān*, my; *tān*, thy. In the plural, the southern dialects have forms based on *ham*, *ham*; but the northern dialects follow the Piśācha dialects and Paṇjābī in having forms like the Kuṭṭī *āssē*, *lūssē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiṭṭhālī set, *ēh*, this; *tē*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders; a masculine animate (e.g. *tēs*); a feminine animate (e.g. *fessau*); and an inanimate (common gender) as in *tēth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the nenter *tēth* is almost letter for letter the same as the Kāshmirī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsāri and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hū*, as in Jaunsāri *hō*, *hō*; Kiṭṭhālī, *ō*; Kuṭṭī, *hē*; Maṇḍāṭī, *hā*; Chamṛāṭī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍāṭī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuṭṭī. Its basis is the root *as*. In some dialects (e.g. Kiṭṭhālī), it is regularly conjugated for number and person. In others (e.g. Kuṭṭī), it only changes for gender. In others again (e.g. Jaunsāri), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsāri	. . .	<i>āssē</i> , <i>āssō</i> .
Sirmauri	. . .	<i>ōsū</i> , <i>sō</i> , <i>ōs</i> .
Baghāṭī and Kiṭṭhālī	. . .	<i>ōssō</i> .
Kuṭṭī	. . .	<i>sē</i> (dialectic <i>āssē</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuṭṭī. It is immutable, and is only used with the negative. In the Churāṭī dialect of Chamṛāṭī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaonī *nāṭi*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, e.g. in Veron *so*, *ego*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maīyā *thā*, he is.

For the past tense of the verb substantive the usual form is *thipā*, *thpō* or *thō*, treated like the Hindi *thā*. A variant form is the Kuṭṭī *t*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahāṛī dialects.

Except in the case of one or two border dialects the future is formed by adding *l*, as in Kiṭṭhālī *mārlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiṭṭhālī *mārlā* for *mārlāl*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Sūdhochī (Sutlaj Group) *mārmā* (for *mārlā*), I shall strike, but *mārā* (for *mār* (ʔ)ā), thou wilt strike, with no *m* because there is no nasal in *mārlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḡanā*, to go, which has almost superseded the Hindi *ḡanā*. With it we may compare the Pīṣācha Gawarebārī root *ḡi*, go; and the Khōwār *de*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nūshā* (past participle *nūshā*), with which we may perhaps compare the Kāshmirī *noṣhan* (past part *nūsh*), to disappear. Such verbs are especially common in Kidāī, where we have *ḡhanrū*, to fall; *enr*, to come (cf. Kāshmirī *ḡn*, to come, and the Shugā root *ē*, come); *nēnā*, to lake (Kāshmirī *niṣ*), and many others.

In Sanskrit a certain number of verbs insert *chh* in the present tense. Thus, from the root *gam*, go, we have *gachchhami*, I go. We have many traces of the same in the Pīṣācha dialects, as an example of which we may quote the Kāshmirī *gachhāw*, to go. So also in the Gadāī dialect of Chamāḡāī we have from *bhagā*, to become, *bhachhā*, I may become; from *gāhnā*, to go, *gachhā*, I may go; and from *enā*, to come, *ichhā*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Pūnchhī, where we have, for instance, *achhā*, to come, and *gachhā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahāṛī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1906. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tika Rām Jōshī's *Dictionary of the Pahāṛī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rosa, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chāmā Dialects.

JAUNSAŘI.

Jaunsār is the name of the form of Western Pahāri spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsāri was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 45,097.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiā tract, and forms a very important link between the almost completely Hinduized Khasiās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a loushish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsāri language is accordingly a mixed one. It mostly agrees with Sirmauri but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahāri.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmauri,' or script employed in Sirmaur. It is allied to the Pākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

² Op. cit., p. 354.

JAUNSAĪ (SIRMAURĪ) ALPHABET.

ॐ	a	ॐ	kaṁ	ॐ	tha
ॐ, ॐ	ā	ॐ	kā	ॐ	ḍa
ॐ	i	ॐ	ka	ॐ	dha
ॐ	ī	ॐ	kha	ॐ	na
ॐ	u	ॐ	ga	ॐ	pa
ॐ	ū	ॐ	cha	ॐ	pha
ॐ, ॐ	ē, ē	—	mu	ॐ	ba
ॐ	ai	ॐ	cha	ॐ	bha
ॐ	ō, o	ॐ	chha	ॐ	ma
ॐ	au	ॐ	ja	ॐ	ya
ॐ	~	ॐ	jha	ॐ	ra
ॐ	ka	ॐ	ṣa	ॐ	la
ॐ	kā	ॐ	ta	ॐ	wa
ॐ	ki	ॐ	tha	ॐ	śa
ॐ	kī	ॐ	ḍa	ॐ	ṣha
ॐ	ku	ॐ	ṣa	ॐ	sa
ॐ	kū	ॐ	dha	ॐ	ha
ॐ	kē, kē	ॐ	pha		
ॐ	kai	ॐ	na		
ॐ	kō, kō	ॐ	to		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌ṁ). As ṁ and ṇ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsāri on the spot. The reverse Jaunsāri-English vocabulary has been prepared under my supervision from the original English-Jaunsāri one.

Pronunciation.—As in Hindi, a final *a* is usually silent, as in *dhan*, not *dhan-a*, wealth; but in Jaunsāri, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *āhapkūva*, the afternoon; *dujja*, another; *khāya*, a cold in the head; *pitāśa*, a bath; *sīha*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written *ā* as *a*. When written *ā* in the specimens, etc. it will be transliterated as *ō*, to distinguish it from *o*. In the Jaunsāri St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does not indicate difference of pronunciation. *Nāhō* and *nōhō* both represent the same sound, and mean the same thing, viz. "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindi, end in *ā*, but in Gaghwālī and Kumaonī in *ō*. Jaunsāri here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thā* in *jā-kichh thā*, *sō tikākh bāti-dinō*, but *thā* in *jōjā kāpachhā bēpō thā*, he who was the younger son.

As in Central Pabāpī a short *ā*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tes-kō*, of him, equivalent to the Hindi *us-ka*.

The consonant *chh* is interchangeable with *s*, as in *chhāsō* or *sāsō*, a hare; *chhalyānās* for *salyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhi*, also; *bādē*, not *bādhē* or *bādhūē*, to bind; *ghōr* or *gōr*, a house; *sāb* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *āti*, and *thā* as *ta*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correct. n. of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus:—

bādal or *bādō*, a cloud.

āu (for *jāl*), a net.

bāl or *bāō*, hair.

kālō or *kāwō*, black.

bāñ (for *bālā*), sand

mōñāt, a "monal" pheasant.

bhūñchāl or *bhūñchū*, an earthquake.

pālā or *pāwā*, frost.

gōāñō (Hindi *galāñā*), to melt.

salā or *sāwā*, a locust.

hal or *haw*, a plough.

syāl or *syāō*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ōd* for *yād*, memory
astē or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindi end in *ā*, and in Garhwālī and Kumaunī end in *o*, in Jaunsāri end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindi *ghōrā*, Garhwālī *ghūrō*, Jaunsāri *ghōrā* or *ghōrō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōrē*, horses; *māñchhā*, a fish, plur. *māñchhē*; *ghūñdō*, the knee, plur. *ghūñlē*; *bauro*, the shoulder, plur. *baurē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādām*, a man, plur. *ādām*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *īā* or *iyā*, the nasal being frequently dropped, so that we also have *īā* or *iyā*. Examples are *beti*, a daughter, plur. *betiā* or *bētiyā*; *khūrī*, a razor, plur. *khūrīā* or *khūriyā*.

Feminine nouns ending in *ā* change the *ā* to *īā*. Thus, *āsā*, a tear, plur. *āsūā*, *sarāū*, a bug, plur. *sarānūā*. Similarly, *bhañ*, an eyebrow, makes its plural *bhañā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *i*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēd*, the belly, plur. *pēdī*. I have, however, also noted both *bālīā* and *bēlīā*, as the plural of *bāl*, an arm; *kilā*, as the plural of *kil*, a pimple. *Thō*, the buttock, makes its plural *thōā*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus from *ghōrā*, a horse, obl. sing. *ghōrē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāl*, a share, obl. sing. *bālō*; *Ukēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ēkō*; *ghoi*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāl*, a share, has both *bālē* and *bālō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 161).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ō*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābū*, *tātū*, the neck, obl. sing. *tātū*; *nāchhō*, to dance

¹ See p. 373, note 1.

obl. sing. *nāohṇḍ*, *bōhṇi*, a sister, obl. sing. *bōhṇi*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēti*, a daughter, has *bēti*, *bētiā*, or *bētiyā*.

The oblique form plural ends in *ē* or *ā*. The termination *ē* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *qōkḥrō*, a field, nom. plur. *qōkḥrē*, obl. plur. *qōkḥrē*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍē*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī*.

In other cases *ā* is preferred, as in *bōrē*, a year, obl. plur. *bōrēā*; *naukar*, a servant, obl. plur. *naukarā*; *rāḍi*, a harlot (fem.) obl. plur. *rāḍiā*.

As in Hindi and Garhwāli, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō āḍiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*

Accusative, —, or else *kh*.

Instrumental, *ē*, *lāi*.

Dative, *kh*.

Ablative, *ē* (from), *lē* or *lā* (from), *āṇi* (from), *mājhē* (from among), *bhērē* (from near).

Genitive, *kō* or *kā*.

Locative, *mājh* (in), *pāḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *qḥāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *herē* is spelt *vērē*, and *pāḍā* is written *phunḍā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindi. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	SING.	PLUR.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
gent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrē-ē</i>
acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrē-kh</i>
instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lāi</i>	<i>ghōrē-ē</i> , <i>ghōrē-lāi</i>
dative	<i>ghōrē-kh</i>	<i>ghōrē-kh</i>
abl.	<i>ghōrē-ē</i> , <i>ghōrē-lē</i> , etc.	<i>ghōrē-ē</i> , <i>ghōrē-lē</i> , etc.
gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>
loc.	<i>ghōrē-mājh</i> , etc.	<i>ghōrē-mājh</i> , etc.
voc.	<i>ghōrā !</i>	<i>ghōrē !</i>

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

	SINGULAR.		PLURAL.
Nom.	Obl.	Nom.	Obl.
<i>bā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābōā</i>
<i>ām</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī</i>
<i>ghor</i> , a house	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrā</i>
<i>tī</i> , a daughter	<i>bēti</i> , <i>bētiyā</i>	<i>bētiyā</i>	<i>bētiyā</i>
<i>gā</i> , a cow	<i>gāw</i>	<i>gāw</i>	<i>gāw</i>

As exam pi of he Agent he ue oeth pa n t n erbs
as a.H d v nay q oet f w t
ba u e d h t a. hum.

ba-e-e bōlō, the son said ('father, I have sinned').

mēre kākā-kē betē biā kīgō, my uncle's son married.

Note that the verb *bōlō*, to say, as in Garhwāli, and unlike the Hindi *bōlō*, is transitive.

For the **Accusative** we have :—

bāchhē-ī pēt bhōrō, how many fill the belly.

ōjā rupayā tēat-kē dē, give this rupee to him.

tātū-dī bāhū phēlāi, throwing (his) arms on (his) neck.

tēs-bhērē sōjē rupayē sambhāl, take those rupees from him.

sō bōkatū-kē khāpē sūchō-thū, he was wishing to eat the husks.

For the **Instrumental** we have :—

mē bētē-kē chābukō-lē pīlā, I struck the son with a whip.

In *pāgōi-ē-lēi bādā*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

tīnē āpnē bābā-kē bōlō, he said to his father.

pardēsō-kē aōihā, he went to a far country.

sōgarā chārānō-lā, for grazing swine.

āpnē bābū bhērō-kē nothū, he went to near his father.

bābū-ē āpnē naukarā-kē bōlō, the father said to his servants.

āpnē naukarā-mējhi ēkhō-kē bandi-kōri, having called to one of his servants.

jivē sōbh māl-matāh rāqā-kē udāō, who squandered all the property for (i.e. upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindi.

For the **Ablative** we have :—

tēs-pōchh bhōrī jātūr hōdō-thē, Galil-ī or Dekapōlis-ē or Yērūsalem-ē or Fēkhādiyā-ē or Yōrdan-nōi pūwō-ē, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv, 25).

ēkhō bōrkā-āpū tēri jōhal kōrā, I am serving you for so many years.

āpnē naukarā-mējhi ēkhō-kē āpū-ghāiā bandi-kōri, having summoned one from among his servants.

bāū āpnē bējēi-bhērē, bāū ōr-ī-kōrē, is it from their own children or from strangers (Matt. xvii, 25)? Here *bējēi* is used instead of *bēi*, the oblique plural of *bēlō*.

lumē sō kōr-bhērē mōlē gāḍō? ēkhō gāḍō-lē bāpiyē-bh-rē, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

tēs-kū bhāī āpnī bōhn-tē dēgē lādā ō, his brother is taller than his sister.

jā sab-ē āchhō kōparā ō, sō gāḍō, bring that which is the best robe of all

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *ki*. Thus:—

sabh āpnē bāto-kō māl-mōlāh, all the property of his share
tinē bājūḍ- aur vāchāḍ-kā śud īnā, he heard the sound of music and dancing.
surugō-kē sāvanē, before heaven.
bōhāi-kē sūth biā, a marriage with the sister.
śukte ghōrē-ki zin, the saddle of the white horse.

As examples of the **Locative** we have:—

thōrē dussē-māñh, in a few days (the younger son collected his property).
jārā-māñh, in debauchery.
jēthā bēpā qokhrē-pūlā thā, the elder son was in the field.
jūpē lēḥ-kh qokhrē-pūlā bhājā, who sent him into the fields
tēthā āḍrē kūrē-pūḍā rōhō, he dwells in that small house.
sō āpnī gūnā dāḍē-kē māḍiyārē-ekh lō chārō, he is grazing his cows on the top of the hill.
sō ghōrē-ekh rōhā bēphī, he is seated on a horse.
kūḍ āpnē bāhā-bhēr jānā, I will go to my father.
jūḍ āpnē kūrē thāiyā pahūchā, when he arrived near his house.

Note that *dā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *dā* is *dā*. Thus:—

tāḍā-dī bōhā (fem. plur.) *phāḍī*, having thrown (his) arms on (his) neck.
kāthō-dī chhāp (fem.), or *gōḍā-dā jākā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.
qokhrē-pūḍē sōan-phūl-bhēr sūchayā, consider ye concerning (note this use of *bhēr*; the lily-flower in the field (Matt. vi. 28)).

Here *sōan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *taḍbhava* adjectives in *ā* or *ō* all adjectives are immutable. *Taḍbhava* adjectives in *ā* or *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus:—

bhōlō aḍmī, a good man.
bhōlē aḍmē, good men
bhōlē aḍmī-kō, of a good man
bhōlī bēti-nān-akh, a good woman.
bhōlī bēti-mān-akh, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ek*, one, has an oblique singular *ekā*.

tērā Bābā tñū-kh inām dē-dēmlā, thy Father will reward thee (Matt. vi, 6).
ēū tñ-ohh kōdī nā undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō tēs-bhērē mōlō gūlō, from whom did you buy that?
tūhāre bābā-kē kōtī bejē ō, how many sons are there in your father's (house)?
jēkī tūārō dīxā ōsā, tēkī tūārō mōm bī lāgi-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aū tñū lēlā, I say unto you (Matt. iii, 9).
aū tō tñū-kh pūnī-mūjīh pōstīnē-kē nīte naurai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(d) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

This, he, she, it.

That, he, she, it.

SINGULAR			
Masc.	Fem.	Masc.	Fem.
Nom. <i>ēū, ējō (-ā)</i>	<i>ēū, ēji</i>	<i>sō, sējō (-ā)</i>	<i>sō, sōji</i>
Ag. <i>inē, inē</i>	<i>iyā-ē, iyā-ē</i>	<i>tinē, tinē</i>	<i>tyā-ē, tyā-ē</i>
Dat. <i>ēū-kh</i>	<i>iyā-kh</i>	<i>tēs-kh</i>	<i>tyā-kh</i>
Obi. <i>ēs, (neut.) ēlū</i>	<i>iyē</i>	<i>tēs, (neut.) tēlū</i>	<i>tyā</i>
PLURAL			
Nom. <i>ēū, ējā</i>		<i>sō, sōjē</i>	
Ag. <i>inē</i>		<i>tinē</i>	
Obi. <i>ēū, ēlū, (neut.) ēlū</i>		<i>tēū, tēhū, (neut.) tēlū</i>	

In the translation of St. Matthew's Gospel *ēlū* and *tēlū* are spelt *ēlū* and *tēlū*, and *inē* and *tinē* are spelt *inē* and *tinē*, respectively. In the same translation we often meet *tēs-kh* instead of *tēy-kh*. We often find *ējō* instead of *ējō*.

Examples of these pronouns are:—

ēū jō mē-pāchhā āō, he who cometh after me (Matt. iii, 11).
ālō ēū bādōi-kē dōi alhi-nā, is not this the carpenter's son (Matt. xiii, 55)?
ējō kā hō, what is this?
ējā mērā bēlā, this my son.
ōjē ēji bāta syānā-kē kāpū-pūōi dēiādi-bōlō, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēs-kh pōharai-dēō, clothe this person.
ēs ghōi, ē-kh kā umar ō, what is the age of this horse?
ēs-kē hāthō-dē chhāp, a ring on his finger.
ēlū-āstē, on this account (he has given a feast).
tuē ēlū-kh jānō, know ye this (Matt. xxiv, 43).
ālō bō kōnyē, ēū kā bōlē, hearest thou what these say (Matt. xxi, 16)?
ējō dōsīyā-kē dōi-mūjīh nōjī-jāndō, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhāi ādmō ēji bāta mēnō nā, bākan ējē jēū-kh dōi-ānō, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō v-i-jada ō sō tē kōkal-tic w u v con of from
 that evil on (Matt. v. 37)
 ēñ dūkañ hukmā-lai, on these two commandments (Matt. xxii. 10).
 sō rūśi mōrā, he became angry.
 sō bētmānus tēti-ī wōktō bēchi-gōi, that woman was made whole from that
 very hour (Matt. ix. 22).
 ējā kām sētāō vtaurō, ōr sōjā kām nū chhōqñō, this work ought ye to have done
 and not to leave that work undone (Matt. xxiii. 23).
 tinē āpuē bābā-kh bōlō, he said to his father.
 tabi tinē bēti-dinō, then he divided out (the property)
 jōji kām tyāñ th-kōrō, ēñ bōlō-dēndō tyāñ-kī ad-kē nīlō, the work which she
 had done will be told for a memorial of her (Matt. xxvi. 13).
 tēs-kh sōjā ōi kūc nū thā-dēñ, even these no one was giving to him.
 tēs-ī-kh chātā, kissed even him.
 tēs-kā jēthā bēlō, his elder son.
 tyā-kh hēri, looking at her (Matt. ix. 22)
 tyā-kī bēti, her daughter (Matt. xv. 28)
 tyā godhiyā-kh ōr tēs godhētālē-kh bāi, having brought that she-ass and that
 male ass's colt (Matt. xxi. 7).
 sō ghōpē-chh rōhā bēthi l'khū bōlō tōi, he is sitting on a horse under that
 tree.
 sō maji-mūjh rōhē, they remained in joy
 tēs-bhērē sōjē rupaiyā sambhāl, take these rapiers from him.
 tiwā tēs-kh tēc-chh bēthai dīnō, they set him on them (Matt. xxi. 7).
 tiwā thā-bōlō, they said (Matt. xxvii. 4).
 tēñ-mūjhī ēk, one of them (Matt. vi. 29)
 tinē tēñ-kh bōlō, he said to them (Matt. xii. 3).
 tēñ-mūjhī jōjā kapekhā thā, the one from amongst them who was the younger.
 tinē tēñ-kh bēti-dinō, he divided (the property) out to them
 tēthū dāsē-mūjh, in those days (Matt. iii. 1)

(o) The **Reflexive Pronoun** is *āpū*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpū(-ī)*. The singular oblique form is *āpū*. Its plural is *āpū*. The locative plural is *āpūs-mūjh* or *āpū-mūjh*.

Thus :—

tiyē āpū unārī nūgōriyē nōr-gālī, He Himself took our infirmities (Matt. vii. 17).

āpū-ī tati-kh pārgōtūi majūi dē-dēnālū. He, even Himself, will reward thee openly (Matt. vi. 4).

kāñ āpū bābā-bhēr jānō, I will go to my father.

āpū-kh sōkē nā bōchi, He cannot save himself (Matt. xxvii. 42).

sō āpū-mūjh jayiyā nū rākhō, he has no root in himself (Matt. xiii. 21).

tiwā āpūs-mūjh bātū lōrdē lāyē, they began to say amongst themselves (Matt. xvi. 7).

sō āpū-mūjh sūchhō-lhē, they were thinking among themselves (Matt. xxi. 26).

I have not come across any instances of the use of *āpā* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus:—

jōjō tū bōlē, sō sunā, what thou sayest, that I hear.

tihū-mūjhī jōjū kāyohhā thā, the one among them who was the younger.

jīnā tēsē-kh dōkhī-ī-pūqā bhējā, who sent him into the fields.

jēthū-lēi āu bōrō rājī ō, regarding whom I am well pleased (Matt. iii, 17).

sō-ī ōsō jēthū-kī khātīr likhī-gālē, this is he of whom it is written (Matt. xi, 10).

jō tavikō-kē thē, (the people) who were of there (to one of them he went).

jihū-kh sūgur khūō-thē, (the husks) which the swine were eating

jē jēthū-kh dēi-dinō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūna*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūna*. Its agent case is *kōpē*. The oblique singular of *kūna* is *kōs*.

Examples are:—

tūū kōpē bāthau, who hath warned you (Matt. iii, 7) ?

kōs-kā larkōftā, whose boy?

tumē sō kōs-bhērī mōlē-gādō, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōtkū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōtkū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōtkū* (spelt *kōttū*) *dēkhūō-kī khātīr*, for seeing what? So (Matt. v, 13) *kōtkū-lēi*, wherewith (shall it be salted)

Kūē or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēśō*, like this, *taśō*, like that; *jaśō*, like which; *ēohhō*, this many, *kōchhō dūrē*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōtī bēfē ō*, how many souls are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows:—

Singular.	Plural.
1. <i>ā, ō</i>	<i>ō, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ā, ō</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hā*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Sinala Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

pr a ly he p lt os o n otl r W t rn P a d x ut h n t v ha ct
nev dicat hen a l d

The th d f u s a th a n th conjugation of St. Matthew is spelt *afē*. This form occurs in most Western Pabari dialects, and is only used with a negative, not changing for number or person. Thus, *afē-ā*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthē*. Compare the Kumaoni *nāthē*, he is not.

The past tense is *thō* (*thū*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindi *thū*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōtgari, have forms corresponding to *tō*.

Corresponding to the Hindi *hū* is *ō* (*oō*) fem. *ō*, plur. masc. *ōē*, fem. *ō*. It is also used to mean 'was.'

Examples of the use of these various forms are the following:—

āū bī ēē ōdāt ōhīpārō-tōi ō, I also am a man under authority (Matt. viii. 9).

ōī jō Mānus-kō Putr ō, I who am the Son of Man (Matt. xvi. 12).

ālē jōjō āundārā ō, sō tō ē, art thou He that should come (Matt. xi. 3) ?

Tū sō-i Masīh ē, Thou art that very Christ (Matt. xvi. 16).

jō sabō-kī āchhō kōpārā ō, that which is the best garment.

jō-kichh mērō hō, sō tērō-ī hō, whatever is mine is thine.

hēr, ētē Masīh ō, kītō, tēkī ō, lo, here is Christ, or He is there (Matt. xxiv. 23).

tahārē bātā-kē kōli bēfō ō, how many sons are in your father's (house) ?

teki ō bātā-kē mājīnālō ōsē, there am I in the midst of them (Matt. xviii. 20).

tō bī tōē-mōjīkē ēko ōsē, thou also art one of them (Matt. xxvi. 7).

ētī ōdē āmū-kh āchhō ōsē, it is good for us to be (Hindi *kānā=agō*) here (Matt. xvii. 4).

thē mānū-kī nān ōsē, ye are the salt of the earth (Matt. v. 13).

ōsē undē (Hindi *bōlē*) *jōsē Isvar-kī jōryā gūpī-bhēr ōsē*, they become such as are the angels of God in heaven (Matt. xxii. 30).

tērē bēfē māphak āthē-nā, I am not like (i.e. worthy to be called) thy son.

yēhūdā-kē syāpōs-mōjīkē nāndrī-āindrī munt nāthē, thou art not least among the princes of Judah (Matt. ii. 6).

sō ēkī āthē nā, He is not here (Matt. xxvii. 6).

kā tūē tōē-kā-ī bōpē āthē nā, are ye not greater than they (Matt. vi. 26) ?

ōr chēlōgrōyē bupī nā, (thū-tē) ēv ēthē nā, and she would not be comforted, because they are not (Matt. ii. 15).

āū bākū thā, I was an-hungered (Matt. xxv. 33).

tū bī sātō thā, thou also wast with (Him) (Matt. xxvi. 30).

jōjō kīuchhā bētā thā, (he) who was the younger son.

ēk bēf-mānus thī ōr, a woman was come (Matt. xxvi. 7).

ōkō-kē dūi bōtē thē, of a certain man (here were two sons).

ēv Isvar-kī Putr ōsē, this was the Son of God (Matt. xxvii. 54).

tōllū bōpō dukh undō. ēsō kī sō nā dhānī-kē āgō-tē ēb-dārī, then shall be great tribulation such as was not from the beginning of the world to this time (Matt. xxiv. 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *ṛō* to the root. Thus, *khō-ṛō*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *ṣ*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ṛō*, but the distinction is very carelessly observed in writing. Examples are *chhāḍnō* (not *chhāḍṛō*), to abandon; *baḍhnō*, to fill; *ganṇnō*, to count; *jāṛnō*, to add; *karnō*, to do, to make; and *mīlānō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jṛṇē tūṣ-ḥh āṇṇē sūgarā chhīnō-ḥh hāḥjā*, who sent him to feed (lit. for feeding) his swine. *tūṇē hājṇō aur nāchhāḍ-ḥh kūt ēunā*, he heard the sound of music and dancing. *kōḥh dēkhṛō-ḥh khātir tūḥē bandē ṛṇē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōlontū-ḥh khūṇē sūchō-thū*, he wished to eat the husks. But the uninflected dative is also used, as in *t-ḥh-ke bōlontū-ḥh hērō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jōs-ḥh āṇṇṇē ṣṛṇṇē māphōḥh aū āḥh-nā*, the satchel of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing; *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *nō* (*nā*). Thus, *rōnāḍō* (*rōnāḍā*), remaining; *dēndō* (*dēndā*), giving; *āndō* (*āndā*), coming. From the root *ā* (Hindi *hō*), become, we have *nadō* (*nadā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

līḥṣ-mūjḥē ēṛō-ḥh ēṭhā rōndā lāḡō, he began to dwell with one of them.

mōnāndā lāḡō, he began to remonstrate.

kōḥhā kṛnāndā lāḡō, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ṇāḍō*.

A kind of adverbial present participle appears in *āndūn*, on coming, a-coming, while coming. Thus, *ḡabī, ḡhōrō āndūn, āṇṇē kṛṛē ḡhānyā pahūchō*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus.—

karnō, to do, has *kīyō* (*kīyā*).

dēṇō, to give, has *dīnō* (*dīnā*).

ṣṛṇō, to take, has *tīnō* (*tīnā*).

jānō, to go, has *gōō* (*gōā*) or *ḡṛō* (*ḡṛā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kīyōḥh*, *dīnōḥh*, *tīnōḥh*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāṇ tērē bēṛē hājṇō māphāḥh rōḥhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs.

kar or ko usually added the used purely in the sense of conjunctive particle.
Thus

t s kh d kh kor qh a lag douru-kori us-hē tājū-dē bāhā
phēdāi phēdāi labē tēst-kh chāfā. having seen him he felt compassion, and
. . . . having run, throwing his arms round his neck, then he kissed
him.

Note that in *phēdāi phēdāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bētā mōri-kōri, jīnānā, the son having died, lived.

chō-kh āpū dhāyū bādī-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *id* to the root, as in *mōridē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *r* (as in the case of passives), then only *ē* is added, as in *hārchidē*, having been lost, from *hārchidō*, to be lost, the passive of *hārchidō*, to lose.

The Present is thus conjugated:—

I strike, I am striking, etc

Singular	Plural
1. <i>mārē</i> or <i>mārō</i>	<i>mārē</i> or <i>mārō</i>
2. <i>mārē, mārō, mārī</i>	<i>mārō</i> or <i>mārē</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nē*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows:—

hēn bhūkhā mōrē, I die hungry. I die of hunger.

tēri tōhā kōrē, or *jōjō tū bōlē sō bupā,* I do thy service, and what thou sayest, that I hear.

āi tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōjī āi khūlē tūs-hē āgā chhāē āi bōchhī, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sūch ē, or *Ibār-kh bāt sūchō-tē sūkhā,* or *bōbhūē-kh dūri-nā ; tūhū-kh khātīr kī tū ānūē-kh māh hērinā.* Tōllū ānūē-bhēr bōlē, tū kē gūchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man ; for Thou regardest not the face of men. Tell us, therefore what shukkest Thou (Mat. xxii, 16, 17) ?

ēr tū, jālā tū upāsūā rōē, and thou, when thou remainest fasting (Matt. vi, 17).

mōrā bābā tēthū nāndrā kūrā gūdhā rōlē, my father lives in that small house.

pē dāgnurē-lēṭ Abrahām-kē nitē lār-kōṭṭē fēpē sōkōṭ, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūpē-chōṭē āṭ nā, let him not enter into the house (Matt. xxiv, 17).

nā tārā-mājh uṭ (Hindī *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūṣē mārā, or *bhūtrē nā jōṭ,* he was angered, and would not go inside.

kāṭ āmō ṭ; Pharisē bhārī upās kōrō, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thān tūṭ kōrō sō kērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

oyē tūṭ tūṭ-kh pyārē chitō, *jō tūṭ-kh pyārē chitō,* if ye love them that love you (Matt. v, 46).

kōchhē-ṭ pēt bhōrō, how many (of my father's servants) fill the belly?

kā umārī ākhē ugayī jāṭ, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rikkh*, keep; *amdhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōṭhō*, go ye. If the form is repeated it is emphatic, as in *jō sabh-ti āchhō kōpārā ṭ, sō gādō gādō*, bring ye out at once the best garment. Respectful forms are such as *bōiyā*, please tell (Matt. xxii, 17), *nāiyē* (for *nā nīyē*, he ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmiri) precede the main verb. Thus, *sōjō mārō thō* (or *thā*), or *sōjō thō* (or *thā*) *mārō*, he was striking; *sōjī mārō thī* or *sōjī thī mārō*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tōṭṭē bōkūṭā-lh khāpē sūchō thā, he was wishing to eat those husks

kōṭ-nā thā dēṭ, no one was giving.

Yōkonnā br-kē (for *tōṭ-kh*) *th-kō tā,* John forbade him (Matt. iii, 14).

jihā-ṭ. sūgar kōṭ thē, (the husks) which the swine were eating.

dātir-mūjh ēk jan tē gērō, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR		PLURAL	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā (-mā)</i>	<i>mārdī</i>	<i>mārmē, mārde</i>	<i>mārdī</i>
2. <i>mārdā (-dā)</i>	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>
3. <i>mārdā (-dā)</i>	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dendā*, he will give. Examples of this tense are:—

hāṭ āpē bōbā-bhēr jānā ṭr tēṭ-kh bōlmā, I will go to my father, and will say to him.

ōji aṣ khaṭi tes ke āgu chhāwō aṣ bōchād tuc he h n of H s riment

I (own) ha be made wh o (Matt. ix. 3)

ōji tū usnā-pōri-kōri mā-kh phāl kōrdō, il, having fallen down, thou wilt worship me (Matt. iv. 9).

terū Bōbā tū-kh pōrgōtā-i inām dē-dēndā, thy Father will reward thee openly (Matt. vi. 6).

ēkhā-lēṭi tollā bōp dukh undō, āsāki ā-jāndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv. 21).

ōji rōji bāta syāpā-kē kānō-pēṭi dēndi bōṭi, if this shall be said in the Governor's ears (Matt. xxviii. 11)

ham khāmē ōr chhākmē, we shall eat, we shall feast.

kā khāmē, kā pīmē, what shall we eat, what shall we drink (Matt. vi. 25) :

tēs-kē āmē rōji dēndē-bōri, ōr tū-kh bō-phakar kōrdē, we will persuade him, and secure you (Matt. xxviii. 11).

āmē rōti tin chhān bāndē, we shall even here make three tabernacles (Matt. xvii. 4).

ōjē tūṣ ādmī-kh chōṭi dēndē tēṭ-kī āyārē, if ye forgive men their trespasses (Matt. vi. 14).

tūṣ tēṭ-kē phūlpāṣ-tāṣ tū-kh pāuchāndē, ye shall know them by their fruits (Matt. vii. 16)

tēthū-i dāṣō bhōritā lūg bōldē, in that day many people will say (Matt. vii. 22).

dāṣ bē-mānus jāndrō-pāṣō piddi, two women shall be grinding at a mill (Matt. xxiv. 41).

We occasionally come across instances of the Garhwali future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

tūṣ gauri-kī syānchōri-māṣh munē nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v. 20). Similarly *phūṭi gāṣṭ phelāṭi*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindi. We have it in *jō hāṭi bi ek dās apnē sōlhi-sangālhi-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindi, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Bāpsthānī and Gujarātī, and also Garhwālī and Kumaonī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

tūṣ āpā bābā-kh bōṭi, he said to his father.

bābāē tēs-kh chāfā, the father kissed him.

tē tēs-kē āstī dhām dīnā, thou gavest to him a feast

With the object in the dative we have :—

Essā-ē dūi chālā kh. pojhāi dīnā, Jesus sent two disciples (Matt. xxi, 1).

drē-ī būfī-lēi saū-ē-kh kāfī dīnā, *ōr bāta-pūḍē pōgarī dīnā*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tūē sāchyā nū, ki mē sāstar ki bōjandār-ō-ki bōi khōqū-ki khālir āyā, I think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū ēti āyā āmū-kh pīrā dēpō-kē nīc, didst thou come hither to torment us (Matt. viii, 29) ?

pardēs-ō-kh nōḥā, he went to a far country.

tabi tēs-kh sōch āi, then some (fem.) came to him

kōllā āmū-ī lā-kh dukhiyā, kittā jēl-lhāmā, thē kērō, ōr taū-bhēr gōē, when saw we Thee sick or in pain and went to Thee (Matt. xxv, 30) ?

kōttā dēkhā-ki khāter tūē bāpōē gwē, what went ye out for to see (Matt. xi, 8) ?

tabi sō naḥi-mūjh rōhē, then they remained in joy.

jōji tyār thi ōi, sō tēs-kē sāti jafur-ē-kē dēr-ē gōē, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10)

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tinē sabh āpūē bāpō-kō mat-mōtāh kōḥō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sāmne pāp kiyā-ō, I have done sin before heaven and thee

tērē bābā-ē dhām dīnī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The Pluperfect tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāū ēlā dūrē lāg nōḥā-thā, I have walked a long way to-day.

sō nēyā bī pahūchā-nū-thā, he had not even arrived near.

āmū-ī sōbbāi thāy chhōḍi dīnō-thē, ōr taū-pāchh hūḍō-thē, we have left all and followed Thee (Matt. xix, 27).

tūē-ī suḥō-thō (Matt. v, 27), or *tūē-ī thō-suḥō* (Matt. v, 43), ye have heard.

tūē thē-nāchē nā, ye did not dance (Matt. xi, 17)

Passive Voice.—As in Kumaonī and Rājasthānī, a passive is formed by adding *i* to the root of the verb. Thus, *hārchhāi*, to lose, *hārchhāi-ō*, to be lost ; *bōli dēnō*, to say, *bōli dēnāi-ō*, to be said. Thus :—

ōjē ēi bāta syānō-kē kānō-pḍḍi dēnāi bōli, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

cu bōl de nā tya k ad ken t t s w b d for a mo ane f her
Ma t x 13

Causal Verbs are formed as in Hindi, i., adding *a* to the root, as in *pakānā*, to cook. Sometimes, as usual, *ā* is substituted for *a*, as in (pres. part.) *śaśānā* *lāga*, he began to cause to hear (Matt. iv. 17).

There are numerous irregular causal verbs. Most of these also follow Hindi, e.g. *mārānā*, to die; *mērnā*, to kill.

Compound Verbs — There are the usual compound verbs.

Intensive Compounds are made, as in Hindi, with the conjunctive participle of the main verb, but, unlike Hindi, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

bāli dīnā, he divided.

dīnī udāi (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

lākhōtē tīpī sōkhō, he is able to raise up children (Matt. iā. 9).

As a **Desiderative** we have :—

bōkūṭh-kh kūnā sūchō-thū, he was wishing to cut the bushes. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Jēsū lōtthā sūgānā lāgū, Jesus began to preach (Matt. iv. 17).

As a **Permissive** we have :—

kī munda tōgī-kh āpā-ī munda-kh dāhūnō dā, let the devil bury their dead (Matt. vii. 22).

The ordinary **Negative** is *nā* or *nā* as in *kōp nā thā dēi*, no one was giving; *kūṭ tārē bōlē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūṭ tōṭ-kh kāmō-bi bōlē sūtyō nā*, do not ye offer their works (Matt. xxiii. 3).

With *ayē*, be ye, the 2nd plural polite imperative of *ānō* (*kōnā*) to be, we have a compound, *nūtyē*, be ye not (Matt. vi. 6).

Two specimens of Jaunsari are here given, and these are followed by the Jaunsari Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmauri character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmauri character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *fatā* is written *fātā*, and *mā* is written *māi*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

NORTHERN GROUP.

STANDARD DIALECT.

DISTRICT DEWA DGN.

[illegible]

[No. 1.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bōtē thē Tihū-mūjhī jōjā kānchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tinē āpnē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-tākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēthū-mūjhī jō-kichh mērē-lāṭē-kō, sō mu-kh dē.' Tabī tinē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kichh thō, sō tihū-kh bāṭi-dīnō. Thōrē-dusī-mūjh jōjā kānchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tinē sabh-āpnē-bāṭō-kō māl-mōkāl kōṭhō-kōrū kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēso-kh nōṭhā, aur taikē jāriū-mūjh āpū māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dīnī-udāi. Jab (for jabī) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taikē kāṭ pōrā, sō mūnikā garib gōn. Tabī sō jō talikō-kē
there of-famine fell, he entirely poor went Then he who there-of
 thē, tihū-mūjhī ēkō-kē ēthū rōndā lāgā, jinē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sūgarū chārṇō-kh dōkhrī-pāṭā bhējā, aur sō tihū-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
 bōkuṭī-kh khāpē sūchō-thā jihū-kh sūgur khāṭ-thē; tēsē-kh sōjē
husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bī kōs nū thā dēī. Tabī tēsē-kh sūch āi jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to ceases came that, 'my-father-of
 ēthū tō kōchhē-ī pēt bhōrē, or hāū būkhlā mōṛī. Hāū āpnē-
near verily how-many belly fill, and I hungry die. I my-own-
 bābā-bhēr jāṃā, or tēsē-kh bōlmā jē, "bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that. "father, by-me heaven-of
 aur tērē sūmpē pāp kiya-ō. Hāū tērē-bēṭē-māphak āthī-nā. Mu-kh bī
and of-thee before sin done-is. I thy-son-like am-not Me-to also

jais (fo jais) tur hu par ōsa rah Tab so j uqa
 is i q ot ar servants a e so n keep Then he a ore
 ūjhūpā, ōr āpnē-bābā-bhērō-kn noṭha. ō nērā bh. pahūchā-nū-...
 arose, and his-on-father-near-to went. He near even arrived-not-was
 tōinṭē tēs-kē-bābāē dēkhā. Tēs-kh dēkhi-kōri ghinā
 immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgi, ōr tēs-kē bābāē āpnī-kōri tēs-kō tātū-dī bāhā
 was-attached, and him-of by-the-father run-having him-of neck-on arms
 phēdāi-phēdāi inṭē tōṭ-kh chātī. Bētē
 having-thrown-having-thrown then him-occu-to it-was-kissed. By-the-son
 bōlō jē, 'bābā, mē tērē sāmnē ōr ānrgū-kē sāmnē pāp
 it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin
 karp, aur hūi tērē-bētē bajpō māphak rōhā-nā jō tērā bētā
 was-done, and I thy-son to-be-called like remained-not that thy son
 bajpē.' Pōr tēs-kē-bābāē āpnē-naukarū-kn bōlō, 'jō
 I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, 'what
 sabṭ-ti āchhō kōpārā ō, sō gādō gādā ōr ēs-kh
 all-than good garment is, that take-ye-out take-ye-out and this-one-to
 pōharāi-dē (for-dē); ōr ēs-kō hāthō-dī chhāp, ōr gōdā-dī jātā dēō-pōharāi;
 clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Bējā mērā bētā mōri-kōri,
 and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanā; hārchīē, phābā.' Ōr tabi sō majī-mūjh rōhē.
 lived; having-been-lost, found(-is). And then they joy-in remained.

Tēs-kē jēthā bētā dēkhre-pūṭhā thā. Jāhi ghōrō āndiā
 Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kūrē-āhāiyā pahūchā, tabi tīpē bajpō aur nāchmē-kā sād
 his-own-house-near he-arrived, then by-him music- and dancing-of noise
 sunā. Ōr tīpē āpnē-naukarū-mūjhī ēkō-kh
 was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpnē-dhāiyā bandi-kōri pūṭhā jē, 'ājō kā hō?' Tīpē
 himself-near called-having it-was-asked that, 'this what is?' By-him
 bōlō jē, 'tērā bhāiyā āyā, (aur tērē-bābāē dhām
 it-was-spoken that, 'thy younger-brother come, (and by-thy-father a-feast
 dīnī-ō, āthā-āstē jē sō khām-kusār āyā). Sō rūsi-mōṭā, ōr
 given-is, this-for that he in-good-keneth came). He became-angry, and
 bhitrē nū jāī. Tabi tēs-kā bābā bāḡā āyā, ōr
 within not would-go. Then him-of the-father outside came, and
 mōuāndā lāgū. Tīpē āpnē-bābā-kh bōlō jē, 'hāi
 to-remonstrate began. By-him his-own-father-to it-was-spoken that, 'I

to echihe-lor-ñ-auri tēri tōnal kōrñ, ōr jōjō tū bālē sō
verily so-many-years-from thy service lo, and what thou speakest that
 kunñ. Tabi bi tē kōñi mu-kh ēk chāl-kūrō-bi nū
I hear Then also by-thee ever me-to one goat-young-one-even not
 dūē, jō hāl bi ēk dās ēppē-sāthi-sangāthi-kē-sāthō
was-given, that I also one day my-own-friends-companions-of-in-company
 māi kōrdā Ōr jōhi tērō bēṭā ējā, jīṇē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rādū-kh uḍō, āyā, tabi tē tē-kē-āsē dham dīnī.
perils-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Thē hōlō jē, 'hōlā, tū tō sadā-unt mñ-ñ-dhāyā,
By him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 o jō-kieh h mērō hō, sō tērō-ñ hō; ōr ēḥō bhī (for bi)
and whatever mine is, that thine-even is; and thus also
 chahiṇ-ūbō, kāhi-kh jē tērū bhāyā māvē, jīwana; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchē, pūhā.
having-been-lost, found(-is).'

[illegible]

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijyō-li, māiyē, layē kārāi-chōi.
'Mother-O, mother, prepare lye-drippings.
 Mōilē mērē kōpīrē rē, dēnē chōiyē dhōi.
Dirty my clothes O, give with(-lye)-dripping washing.
 Chōiyē bina dhōitī rē, jālē kōpīrē khōi.
With-lye without by-washing O, will-go clothes spoilt.
 Sājō lādī rē sābinō rē, jālē phulētā hōi
Fresh by-preparing O soap O. will-go flower-like having-become
 Ōkhērū sāwatīyē sōi-jūwalā lādā. (5)
'Walnut-tree branch clothed-will-go mistletoe.
 Kōpīrē dhōi, Śeriyā bāthā, kōi gāwē jādā:
Clothes having-washed, Śeriyā beautiful, which village going?
 Bāji-jālē bājnē, bāji-jāolē hānē.
'Played-will-be musical-instruments, played-will-be the-gang.
 Gāwē binu yē hōliyā rē, mēro jāterū jānō.
Of-a-village without O speaking O, my to-fair going.
 Thēkō gōtō, rē Śeriyā bāthā, tēri bāghdū māi.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother
 Jāterū jō pōrāyē rē, nā bhi mērā tū jāiyē (10)
Fair which of-strangers O, not also say thou go
 Thēkō gōtō, hōlā. Śeriyā bāthā, tēri pōsori nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.
 Jāterū jō pōrāyē rē, hōni-jāolē mārō yē.
Fair that of-strangers O, will-happen fight O.
 Jādē bāsō kāmōtī rē, dūni bāsōdā mōrō yē.
On-the-hill sings cuckoo O, on-the-plain sings peacock O.
 Khāsani Bahmāwati rē, tēri bīmū khājari chōrōyē.
The-Khas-woman of-Bahmā O, thy castanets tamhourine stolen.

Rōgānū-kē bōlā bhitarē jō pāni pīṇō rī (15)
'Rangānū-(in-the-house-)of said within that water drinking of'

kuṇḍi yē.
pot O.

Bimū khājēri rōhnō dē-di, dē-di bāsufi unḍi yē.
Castanet tambourne to-remain allow, give flute here O.'

Kāṭe nā rē kuchāriyā, hāni-lōḷē kāpō.
'Cut please O Kuchāriyā, make pieces'

Thēkō gōḷō bōlā, Śeriyā hāthā, tārō budharō hāpō.
'I-prohibit, I stop, says, Śeriyā beautiful, thy old father.'

Gurū-sāthē bijurētiyē, dōi-sāthē gōṇōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērū nī jāyū, Śeriyā, ghōrē gāḍi-lāo mōṇōyē. (20)
The-fair not go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōśamīyē Bahmāwāṭiyē hāpō miṭhōyō khānō yē.
'O-Khas-woman of-Bahmā prepare sweet food O.'

Bōhū-kē-sāthō-kē rā, mārē jāniyō jāpō yē.
Daughter-in-law-of with, my wilt-be-yone going O.'

Phūli-jāḷē phulētū rē, phūli-jāḷi ārū.
'Will-bloom flowers O, will-bloom peaches.'

Thōṇi chūkiyā, Śeriyā, hāthā, Rōgānū-ki dārū.
Little taste, Śeriyā, beautiful, Rangānū-of wine.'

Phūli-jāḷē phulētū rē, phūli-jāḷi dhāi. (25)
'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāū tō lāgō, Anūpā rādē, jātērū-kō hāi.
To-thee also is-fell, Anūpā woman, fair-of desire.'

Bhawānū rō lōhārā, dē-di ḡḡarē-di pāṇō.
'Bhawānū O blacksmith, give chopper-on keen-edge.'

Jātērū jāō, Anūpā rādō, gōi nā rādō-ki bāṇō
'Fair going, Anūpā woman, goes not woman-of custom.'

Athū lāgā hōlē bōldā, jō Bhawānū lōhārō.
Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhi kōriyā, Anūpā dhiyāpi, mulikō-kā bōbārō. (30)
'Seeing do, Anūpā daughter-of-a-Bājipūt, country-of custom.'

Bhōānū jō lōhārātē, jōrō dignā tērā.
'Bhawānū that blacksmith, garment cap thine.'

Dādiyā-kā khāwād, Śeriyā sōrā bhaujā mārā.
Elder-sister-of husband, Śeriyā real brother-in-law my.'

Phūli-jāḷē phulētū, phūli-jāḷi dhāi.
'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

Bōḍēkōṭṭe hōlē thātō-puṇḍi lagi jātira jai.
In-Barkōṭ called open-space-in held the-fair is-being.

Dādiyē Nagautiyē, tū bhi dādi yē dādi. (35)
O-elder-sister of-Nāgau, thou also sister O sister.

Jarē-kāgūri (read jhulekāli) kalēgi dādiyē (bāḍhiyē).
Shining head-ornament tie,

dēi-nā kalēgi bāḍhi (for bāḍhi).
put-please head-ornament having-tie!

Jōi-jāla, Anūpā, tērā kaudiyārā jūrā.
I-will-be-burnt, Anūpā, (by-)thy embroidered dress.

Pōrō-kō jō bhangjirō rakhō, āsū-kā mūrā.
Last-year-of this cumine kept, this-year-of parched-grains

Asō kōri bōlōlā rē, Kōlhā-kā bādī.
Thus doing speaks O, Kōlhā-of the-carpenter.

Ūmī pōsētū āpū khāyē. tōlē
Parched-grain poppy-seed you eat, poppy-heads (40)

lāyē-chhādī
art-throwing-away (-at-me)

Bahmū jāḍē-puṇḍā hatē bōhlā hūrū.
Bahmū hill-on air blows softly.

Jindā nāchō bōlē, Śeriyā bāḱā, judā pōgō-rū phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.

Aise kōri bōlōlā rē Dumturā Jindā.
So doing says O Lām Jindā

Bāwā pōsē bōlē ḍāgiḍ-lāi, dahnā pōsō gōū lindā.
Left side he-says chopper-stroke, right side went wet.

[Aulōpē samlōriyā-kā, bāni-lēta qhīmā (45)
Amlōrā-et-cetera-of, make-do at(-poultice)-lump.

Jūtērū-kā thāt-puṇḍā bāṭō, Anūpā, bhangjirē-kā khāṣā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Bājyāt girl of the village of Bahmā, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansū of Banyārā Khās Dīcār. The lovers agreed to meet at Barkōṭ fair. There they were surprised by Hansū, who cut off Śeriyā's head with a daṅgri (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks—O Mother, Mother, prepare lye! My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ Lat 'Ash drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee prohibiteth thee my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* danceth) in the plain. The Khasanī of Bahmā hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my fluid.² Cut thou *kachāryā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a lair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmā (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānūs's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhārī*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmā, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *kachā* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānūs, who lived at Baskūt, where the fair would be held. The *kachā* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rā*) as the postposition of the genitive. It is the regular form in most Western Pahari dialects.

³ *Kachāryā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayas Districts* II, 82.

⁵ As already said, his son was married into a Rājput family of Baskūt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their father's houses on such occasions.

⁶ The *Woodfordia floribunda*, which has brilliant red flowers.

⁷ In Jammu, the word *rāṇī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers w.l. bloom, the *dhāt* will bloom. Lo, there is the fair on the Barkōt plain. (He meets his sister, who is married in Nāgau).—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

(*Hansō surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahinū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *śerī* for *śerī*.

² Note the form *baḡī* for *baḡī*, a carpenter. Such dissipation of sonant aspirates is typical of dialects further west.

³ *Amīṭī* is a plant, the leaves of which made into a poultice are used to reduce the pain of a boil, or the like. The poet sarcastically advises her to slap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsārī.	English.	Jaunsārī.	English.
A			
<i>Ālora</i> ,	(<i>alv</i>), late.	<i>Ālā</i> ,	unripe, raw.
<i>Ālur</i>	(<i>alvur</i>), boil, abscess	<i>Ām</i> ,	we.
<i>Āchla</i> , <i>āchhē</i> ,	nice, good, better.	<i>Amārā</i> ,	our.
<i>Āci aythā</i> ,	unself.	<i>Ānā</i> ,	sour.
<i>Āchhu</i> ,	blackberry.	<i>Āmū-āh</i> ,	(acc.), us.
<i>Ād</i>	memory.	<i>Am-ūyār</i> ,	virgin.
<i>Ādāyā</i> ,	bat.	<i>Apāw</i> ,	hornet.
<i>Āderu</i> .	bat.	<i>Āgār</i> ,	charcoal.
<i>Ādhā</i> ,	blind.	<i>Āāḍ</i> , <i>ānāḍ</i> ,	to come.
<i>Āā</i> (plur. <i>ādhā</i>),	bowel, entrail.	<i>Āpā</i> ,	own.
<i>Ālā badh</i> ,	bartan.	<i>Āp matlabi</i> ,	flatary.
<i>Ād</i>	green ginger.	<i>Āp</i> ,	self
<i>Ād ankhnā</i> , <i>ād rākhnāḍ</i> ,	to remember, to bear in mind.	<i>Ār</i> ,	paramour.
<i>Āqun</i> .	matchlock.	<i>Ārāp</i> , <i>arap</i> ,	forge, anvil.
<i>Āgās</i> , <i>agās</i> ,	sky, heaven.	<i>Ārā</i> ,	looking-glass
<i>Āgasa</i> ,	(<i>prep</i>), in front, before.	<i>Āē</i> ,	hope.
<i>Āgāu</i> ,	advance.	<i>Āwā</i> ,	fallow
<i>Āgāu dāpāḍ</i> ,	to give an advance.	<i>Ānāḍ</i> , <i>āpāḍ</i> ,	to come.
<i>Āgo nathāpāḍ</i> ,	to go ahead.	<i>Āsāḍ</i> ,	are, is.
<i>Āgerā</i> ,	(<i>alv</i>), two years hence.	<i>Ās</i> ,	light, brightness.
<i>Āgā</i>	issue, family; (<i>alv</i>), next year	<i>Ās rākhāi</i> ,	to expect.
<i>Āgyār</i> ,	firefly.	<i>Ārtā</i> ,	cause, (for) the sake (of).
<i>Ājā ājā</i> (fem. <i>ājī</i>),	this.	<i>Āsā</i> (plur. <i>āsāḍ</i>),	tear.
<i>Ām</i>	udder.	<i>Āsākhāyā</i> ,	ill
<i>Āran</i> , <i>ārāp</i> ,	forge, anvil.	<i>Āhār</i> ,	sleek.
<i>Ātar</i> ,	Sunday	<i>Āhāḍ nā thā</i> ,	absent.
<i>Āh</i> ,	eye.	<i>Āhānā rākhāḍ</i> .	to fast.
<i>Ālēkh</i> ,	many.	<i>Āukā</i> ,	unsafe.
		<i>Āwā</i> ,	air.

Bāṭā,	papa, father.
Bobā,	father (used in the hills)
Bachh, bachhaz,	the small hornet.
Bāchhā,	king
Bāchhūt,	fem., calf
Bāchhūt,	(masc.), calf
Bāchhūt,	to fill.
Bāchhūt, bāchhūt,	to bind, tie, wrap.
Bāchhūt, bāchhūt,	carpenter.
Bād,	cloud.
Bād,	outside
Bād,	cloudy
Bād,	leopard.
Bād,	leopard-cub
Bād,	an
Bād (plur. bād),	arm
Bād,	brave
Bād,	(prep., adv.), besides
Bād,	to come out.
Bād,	warry
Bād,	camp
Bād,	lover (a woman).
Bād,	market.
Bād,	the retreating wall of a hill-peak.
Bād,	fallen, barren (in agriculture)
Bād,	(prep.), except.
Bād,	beautiful (general).
Bād,	bark of tree, etc.
Bād,	time.
Bād,	prophet.
Bād (fem. bād),	goat
Bād,	hair of goats

S

Bād,	herdsman for goats
Bād,	herdsman for goats.
Bād (plur. bād),	creepers.
Bād, bād,	hair of human body.
Bād,	ear-ring (for women) worn on inside of ear
Bād,	bridegroom.
Bād,	forest
Bād,	oak.
Bād,	dam.
Bād,	wild cat.
Bād,	acorn.
Bād, bād, bād, bād, (fem. bād) wild cat	
Bād,	to mend
Bād,	to plough
Bād, bād,	wild hog.
Bād,	acorn.
Bād,	hair of human body.
Bād,	dog.
Bād,	bug.
Bād,	axe (in Sateengh Village, Neogakh Khari).
Bād, bād,	outable
Bād, bād,	to fast
Bād, bād,	to come out.
Bād,	bridge.
Bād,	year.
Bād, bād,	to send to Cemetery (used only on account of the untimely of a dead person)
Bād,	fern.
Bād,	yearling.
Bād, bād,	sand.
Bād,	(masc.), bamboo.
Bād,	vessels of earthen-ware or bark of tree

English	Sanskrit	English	Sanskrit
<i>Das</i>	adze.	<i>Bhailōḍḍi</i>	August harvest. This includes <i>chēṇī</i> , <i>lāḍḍī</i> , <i>phāḍḍā</i> , and unirrigated rice.
<i>Dasāḍ</i>	to abide	<i>Bhāḍḍ</i>	hemp.
<i>Dai</i>	wind ear	<i>Bhāḍḍā</i>	fish-dam.
<i>Dai</i>	way, track, path	<i>Bhāḍḍā</i>	fortunate.
<i>Dāṭa</i>	share.	<i>Bhāḍḍ</i>	offering.
<i>Dai dēkhāṭ</i>	to await.	<i>Bhāḍḍā</i>	committee, punchayat.
<i>Dāḍi</i>	beautiful.	<i>Bhāḍḍī</i>	younger sister.
<i>Dāḍiṭā</i>	beautiful (a woman)	<i>Bhāḍḍḍ</i>	to retire from a case.
<i>Dat</i>	wick.	<i>Bhāḍḍḍḍ</i>	dam.
<i>Dat</i>	egg	<i>Bhāḍḍḍḍ</i>	to be a vagrant.
<i>Dat dēṇḍ</i>	to hatch.	<i>Bhāḍḍḍḍ</i>	burden, fasten.
<i>Datōḍ</i>	path	<i>Bhāḍḍḍḍ</i>	to procure abortion.
<i>Datōḍ</i>	purse	<i>Bhāḍḍḍḍ</i>	abortion.
<i>Das dārā</i>	sand	<i>Bhāḍḍ</i>	many.
<i>Daurāḍ</i>	bull.	<i>Bhāḍḍ</i>	cooked rice.
<i>Daurāḍ</i>	to turn, to return	<i>Bhāḍḍ</i>	sufficient.
<i>Daurāḍ (plur. daurāḍ)</i>	shoulder	<i>Bhāḍḍḍḍḍ</i>	various.
<i>Dāḍḍḍḍḍ</i>	to swim.	<i>Bhāḍḍḍḍḍ</i>	brow.
<i>Dāḍḍḍḍḍ</i>	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vimāṇa</i> .	<i>Bhāḍḍ</i>	sister-in-law.
<i>Dāḍḍ</i>	haft, handle.	<i>Bhāḍḍḍḍḍ</i>	(adv.), somehow.
<i>Deyar</i>	bundle	<i>Bhāḍḍḍḍḍ</i>	(adv.), somewhere.
<i>Dey dēkhḍḍ</i>	best	<i>Bhāḍḍḍḍḍ</i>	any.
<i>Dē ḍḍ</i>	unwilling.	<i>Bhāḍḍḍḍḍ</i>	black bee.
<i>Dērḍ</i>	mask-pod	<i>Bhāḍḍḍḍḍ</i>	to fill.
<i>Dēsāḍḍ</i>	certainty	<i>Bhāḍḍḍḍḍ</i>	vagrant.
<i>Dē sarām</i>	obscure.	<i>Bhāḍḍḍḍḍ</i>	younger brother.
<i>Dēḍḍḍḍḍ</i>	woman.	<i>Bhāḍḍḍḍḍ</i>	authority.
<i>Dēḍḍḍḍḍḍ</i>	woman.	<i>Bhāḍḍḍḍḍ</i>	mystery.
<i>Dēḍḍḍḍḍḍ</i>	evening	<i>Bhāḍḍḍḍḍ</i>	ewe, sheep (sing.).
<i>Dēḍḍḍḍḍḍ</i>	(adv.), yesterday.	<i>Bhāḍḍḍḍḍḍ</i>	herdsman for sheep.
<i>Bhāḍḍḍḍḍḍḍ</i>	to shave the head.	<i>Bhāḍḍḍḍḍḍ</i>	herdsman for sheep.
<i>Bhāḍḍḍḍḍḍḍ</i>	vessels of metal.	<i>Bhāḍḍḍḍḍḍḍ</i>	committee, punchayat.
		<i>Bhāḍḍḍḍḍḍḍ</i>	to meet.

English	English
<i>Bhāṇṇaṇṇi</i> , doll (of wood or rags).	<i>Bhāṇṇi</i> , crown (of the sky).
<i>Bhājigāṇṇi</i> , wet, damp (of clothes, etc.).	<i>Bij</i> , lightning.
<i>Bhāṇṇa</i> , elder sister's husband	<i>Bij</i> , grain (for seed).
<i>Bhājigāṇṇi</i> , to wear, to put on clothes, etc.	<i>Bijār</i> , plant.
<i>Bhāt</i> , wall.	<i>Bijār</i> , lightning.
<i>Bhāṇṇi naṇṇāṇṇi</i> , to enter	<i>Bijāṇṇi</i> , poison, venom.
<i>Bhājigāṇṇi</i> , (prep. <i>odo</i>), in	<i>Bijāṇṇi</i> , to vend.
<i>Bhājigāṇṇi</i> , (adv.), within.	<i>Bijāṇṇi</i> , to taste.
<i>Bhājigāṇṇi</i> , husk of barley <i>naṇṇāṇṇi</i> , <i>mīṇṇi</i> , or <i>lobayāṇṇi</i> .	<i>Bijāṇṇi</i> , to drill holes.
<i>Bhājigāṇṇi</i> , puncture, leak.	<i>Bij</i> , broad.
<i>Bhājigāṇṇi</i> , a small puncture or leak.	<i>Bijār, bijār</i> , tempest.
<i>Bhājigāṇṇi</i> , granary (of stone)	<i>Bijār</i> , mistake.
<i>Bhājigāṇṇi</i> , strawberry	<i>Bijār</i> , poison, venom.
<i>Bhājigāṇṇi</i> , to rear hle s bear.	<i>Bijār</i> , delay, late.
<i>Bhājigāṇṇi, bhājigāṇṇi</i> , earthquake.	<i>Bijār</i> , bullock.
<i>Bhājigāṇṇi</i> , pheasant.	<i>Bijār</i> , doctor.
<i>Bhājigāṇṇi</i> , earthquake	<i>Bijār</i> , enemy (cf. <i>bhājigāṇṇi</i>).
<i>Bhājigāṇṇi</i> , to fry.	<i>Bijār</i> , bark of tree, etc.
<i>Bhājigāṇṇi</i> , to bark.	<i>Bijār, bijār</i> , to announce.
<i>Bhājigāṇṇi</i> , mistake.	<i>Bijār, bijār</i> , to announce.
<i>Bhājigāṇṇi</i> , mistake.	<i>Bijār</i> , aunt, father's sister.
<i>Bhājigāṇṇi</i> , earth.	<i>Bijār, bijār</i> , great-great-grandfather.
<i>Bhājigāṇṇi</i> , husk of barley, <i>chājigāṇṇi</i> , or <i>naṇṇāṇṇi</i> .	<i>Bijār</i> , kidney.
<i>Bhājigāṇṇi</i> , will-o-the-wisp.	<i>Bijār, bijār</i> , to weaver.
<i>Bhājigāṇṇi</i> , dinner	<i>Bijār (fem. bijār)</i> , bad.
<i>Bhājigāṇṇi</i> , to enrage.	<i>Bijār</i> , live.
<i>Bhājigāṇṇi</i> , (prep. <i>odo</i>), amid	<i>Bijār</i> , interest (on loan).
	<i>Bijār, bijār</i> , torch.
	<i>Bijār</i> (pronounced <i>bijār</i>) enemy.

C

<i>Chājigāṇṇi</i> , cattle	<i>Chājigāṇṇi</i> , spoil
<i>Chājigāṇṇi</i> , to march.	<i>Chājigāṇṇi</i> , tick
<i>Chājigāṇṇi</i> , spoon, ladle	<i>Chājigāṇṇi (fem. Chājigāṇṇi)</i> , chakor.

<i>Dānāṇṇ</i>	to press, to bury.	<i>Dānāṇṇ</i>	pottery, earthenware.
<i>Dāṇi</i>	tooth, teeth.	<i>Dānāṇṇ</i>	pottery, earthenware.
<i>Dāṇi</i>	see (punishment).	<i>Dāṇi</i>	gunpowder.
<i>Dāṇi</i>	elder brother.	<i>Dāṇi</i>	jaw.
<i>Dāṇi-lā āchāṇi</i>	blackberry.	<i>Dāṇi</i>	(more), sharp.
<i>Dāṇi</i>	elder sister.	<i>Dāṇi</i>	(fem.), sharp.
<i>Dāṇi</i>	harmony.	<i>Dāṇi</i>	ladle, spoon.
<i>Dāṇi-kānāṇṇ</i>	to gunah.	<i>Dāṇi</i>	to burn.
<i>Dāṇi</i>	mountain.	<i>Dāṇi</i>	(adv.), to-morrow.
<i>Dāṇi</i>	sharp.	<i>Dāṇi</i>	with.
<i>Dāṇi-lāṇi</i>	brethren.	<i>Dāṇi-lāṇi</i>	to strangle.
<i>Dāṇi</i>	slave.	<i>Dāṇi</i>	large walking-stick. club.
<i>Dāṇi</i>	vault.	<i>Dāṇi</i>	walking-stick.
<i>Dāṇi</i>	bundle of lighted sticks of char-wood.	<i>Dāṇi</i>	hempough.
<i>Dāṇi-lāṇi-kāṇi</i>	to walk (in Western Par- gases).	<i>Dāṇi</i>	stone of fruit: apricot, peach or walnut-shell.
<i>Dāṇi-lāṇi</i>	charity.	<i>Dāṇi</i>	apricot. peach or nut- shell.
<i>Dāṇi</i>	door.	<i>Dāṇi</i>	to give.
<i>Dāṇi-lāṇi-lāṇi</i>	to shut (a door).	<i>Dāṇi</i>	god, deity.
<i>Dāṇi-lāṇi</i>	pottery, earthenware.	<i>Dāṇi-lāṇi-lāṇi</i>	to consult a brāhmaṇ if a god be angry.
<i>Dāṇi-lāṇi-lāṇi</i>	to request.	<i>Dāṇi</i>	whole kernel.
<i>Dāṇi-lāṇi</i>	to shut (a door).		

Jauns	E g	Jauns	English
Dhūpā,	to walk	Dhūpājuri, dhūpā	married girl at her father's house
Dhūvar,	husband's younger brother.	Dhūpā,	irrigated field
Dhūbār,	letter.	Dhūpājuri,	to bellow (of a buffalo).
Dhūpā,	to cry.	Dhūpā juri,	woollen cap
Dhūpā,	thread.	Dhū, dhūpā,	avalanche (of stones, etc.).
Dhūpā,	(adē), near	Dhū,	granary (of wood).
Dhūpājuri,	to push.	Dhū,	shale; a grave.
Dhūpā,	to call.	Dhū,	field.
Dhūpā,	paddy.	Dhū,	to ignite.
Dhūpā,	belows.	Dhūpā,	lunch.
Dhūpā,	labour; dhūpā juri, industrious.	Dhūpā,	pregnant.
Dhūpā,	bow (the weapon).	Dhūpā-Li dhū,	matchlock
Dhūpā,	afternoon (from 1 to 4 P.M.).	Dhūpā, dhūpā,	ear-ring (for men).
Dhūpā,	earth.	Dhūpā dhūpā	(adē), to-morrow.
Dhūpā,	male cap	Dhūpā dhūpā,	to sneeze.
Dhūpā,	circular	Dhūpā dhūpā,	to wean.
Dhūpā,	clod.	Dhūpā, dhūpā,	teat.
Dhūpā, dhūpā,	(sing.), ankle	Dhūpā dhūpā,	to snuckle.
Dhūpā, dhūpā,	ankle.	Dhūpā,	teat.
Dhūpā, dhūpā,	married girl at her father's house	Dhūpā,	to rear like a bear.
Dhūpā,	delay.	Dhūpā,	stone.
Dhūpā,	anything round.	Dhūpā,	other, another.
Dhūpā,	smoke.	Dhūpā,	ill.
Dhūpā, dhūpā,	precipice.	Dhūpā, dhūpā,	avalanche (of stones, etc.).
Dhūpā, dhūpā,	smoke.	Dhūpā,	(adē), fur.
Dhūpā,	precipice.	Dhūpā, dhūpā,	ear-ring (for men).
Dhūpā, dhūpā,	to shiver.	Dhūpā,	to hale.
Dhūpā,	incense.	Dhūpā,	to bellow (of a cow)
Dhūpā, dhūpā,	drat.	Dhūpā,	sun, day.
Dhūpā (plur, dhūpā),	ague.	Dhūpā,	(adē), daily.
		Dhūpā,	both
E			
Dhūpā,	(adē), now.	Dhūpā,	alone.
Dhūpā,	(adē), now.	Dhūpā,	(adē), to-night.

Jaunsāri.	English.	Jaunsāri.	English.
Ēndō,	castor oil plant	Ētharī,	(adv.), thus.
Ēsō,	(adv.), so.	Ētharī āvā,	(adv.), therefore.
Ēthi,	(adv.), here.	Ēthar-āh,	(prop.), upon this.
G			
Gāb-jūrō (iem. -jūrī),	(masc.), lamb	Gām tāppa,	to bask.
Gāhā,	girdle.	Gāhānā-kī krā,	dawn
Gād,	odour.	Ghar-kō āh,	unirrigated rice.
Gā,	stream.	Ghar-kūr,	goods and chattels and house.
Gādgādhā,	inhabiting.	Gharvā,	to manufacture.
Gāp,	sky.	Gharānā,	to shorten.
Gāj,	muddy water or stream, echo.	Ghāt,	bell.
Gājānī,	spate	Ghāt dēpā,	to cover.
Gājī,	meat.	Ghāt,	the second size goat-skin (of the four kinds).
Gājīā,	moshes.	Ghāt ā,	to shut up.
Gāhaur,	cheek	Ghāt phādhānī,	to complain to gods.
Gān. gānā,	mumps.	Ghaurat,	water-mill.
Gān,	a man who has mumps.	Ghājānī,	sparrow.
Gānā,	hall.	Ghēppā,	golfie.
Gāpā,	to count.	Ghēr (plur. ghērī),	abdomen, belly, stomach.
Gārthā,	pregnant	Ghēr-tūr,	stomach.
Gāph,	fort.	Ghēdī, ghēdī,	fencing-stick.
Gārhan,	eclipse	Ghāp,	pit, masonry.
Gārhan,	tight.	Ghānpā,	to envy
Gārānā,	to growl.	Ghāl,	chumera (Himalayan).
Gārā,	heavy.	Ghālā bādhā-kari bādhā,	to kneel
Garar,	brown vulture.	Ghālā (plur. ghālā),	tree.
Gāt, gāt,	body	Ghāghāl,	dove.
Gāwā,	to thaw.	Ghārnā,	to snore.
Gāyar (fem. gāyarī),	herdsman.	Ghāpā,	to swallow.
Gāhā,	to tread.	Ghā,	damp (of earth).
Gā,	ball.	Gāt,	ballad.
Ghāghrā, ghāghrā.	patience.	Ghāt,	singer.
Ghām,	sun-worm.		

Jaunseeri	English	Jaunseeri	English
<i>Gyā,</i>	gum (of the mouth).	<i>Gāh,</i>	excrement (human).
<i>Gā,</i>	chameleon.	<i>Gūlā, gūpā,</i>	sweet.
<i>Gāpā,</i>	to melt.	<i>Gūmān,</i>	conceit.
<i>Gāhar,</i>	ding (of cattle), manure.	<i>Gūpā,</i>	ape.
<i>Gāharā,</i>	dingbill.	<i>Gūnā,</i>	fan'ty, sinful.
<i>Gāgā-hā chāgā,</i>	foot-print.	<i>Gūnā,</i>	chamois (Himalayan).
<i>Gāgā-hā gūhā,</i>	tea.	<i>Gūnā,</i>	snake
<i>Gānā,</i>	small pickaxe.	<i>Gūnānā,</i>	sweet.
<i>Gānā,</i>	to weed	<i>Gūnā,</i>	hip-bone.
<i>Gāpā,</i>	foot.	<i>Gūhānā, gūhā,</i>	to thunder.
<i>Gā,</i>	mud.	<i>Gūhā,</i>	thumb.
<i>Gā,</i>	flint.	<i>Gūhā,</i>	finger.
<i>Gāpā,</i>	to surround.	<i>Gūhā,</i>	to plait.
<i>Gāpā,</i>	rags.	<i>Gūhā dāpā,</i>	to bear witness.
<i>Gāgā,</i>	incense.		
H			
<i>Hāchhā, hāchā,</i>	raspberry.	<i>Hānā-hā gūhā,</i>	finger.
<i>Hāchā,</i>	to move, to walk.	<i>Hāchā,</i>	to halloo.
<i>Hāchā,</i>	bone.	<i>Hāchā, hāchā, hāchā,</i>	palms of the hand.
<i>Hāchā,</i>	armful.	<i>Hā,</i>	plough.
<i>Hāchā dāpā,</i>	to embrace.	<i>Hā,</i>	(adv.), yes.
<i>Hāpā, hāpā,</i>	ghost.	<i>Hā dānā,</i>	to plough.
<i>Hā-tā,</i>	outcry.	<i>Hā,</i>	sweat.
<i>Hā,</i>	present.	<i>Hā,</i>	wind.
<i>Hā, hā,</i>	plough.	<i>Hā,</i>	to weed.
<i>Hā,</i>	wave.	<i>Hā,</i>	winter.
<i>Hā,</i>	to shake, to quake.	<i>Hā,</i>	to search.
<i>Hā,</i>	deer.	<i>Hā, hā,</i>	mud.
<i>Hā,</i>	verdant.	<i>Hā, hā,</i>	raspberry.
<i>Hā,</i>	halled (sung at the Diwali festival).	<i>Hā,</i>	hydrophobia.
<i>Hā,</i>	to laugh.	<i>Hā,</i>	mail dog.
<i>Hā,</i>	shop.	<i>Hā,</i>	hockah.
<i>Hā,</i>	to cry, to call.	<i>Hā,</i>	to be
		<i>Hā parā,</i>	(adv.), three years ago.

	g
<i>Jhō,</i>	vermilion
<i>Jhō,</i>	filth, dirt (of the body).
<i>Jhōa</i>	(<i>mus.</i>), buffalo.
<i>Jhōtri,</i>	weaned calf.
<i>Jhu kh,</i>	ear-ring (for women) worn on the lobe of the ear.
<i>Jhun</i>	moon.
<i>Jhu a-kō ālō,</i>	moonlight
<i>Jhuttā,</i>	liar.
<i>Jhuttā,</i>	untrue.
<i>Jibā</i>	new-bridge.
<i>Jiāā phulāph,</i>	violet.
<i>Jiono,</i>	to wax (the moon).
<i>Jirirō, jirjaro,</i>	tough meat.
<i>Jiu,</i>	heart.
<i>Jōgm,</i>	red;

	g ā
<i>Jigrā (iēm jōgrā),</i>	mendicant, beggar.
<i>Jōgr,</i>	bundle of lighted sticks
<i>Jōgrāgr,</i>	beggar's daughter.
<i>Jōjā,</i>	which.
<i>Jōhōdā, jōjōrā,</i>	marriage, wedding.
<i>Jōjōlī,</i>	bride.
<i>Jō,</i>	leech.
<i>Jōkhō,</i>	to weigh.
<i>Jō,</i>	harrow
<i>Jōr,</i>	strength.
<i>Jōrō,</i>	to add.
<i>Jōi,</i>	wife.
<i>Jōhō karnō,</i>	to separate.
<i>Jōjō,</i>	moustache.
<i>Jōr,</i>	girl's hat.
<i>Jōhō karnō,</i>	to exorcise.

K

<i>Ka</i>	what?
<i>K hō,</i>	family.
<i>Karhāl,</i>	deformity.
<i>Kachhāri, kochhāyal,</i>	armpit.
<i>Ka hā, kachhō (fem hād kachhī),</i>	
<i>Kac'is wānānō,</i>	to take offence
<i>Kachhō swirō,</i>	nighmare.
<i>Kād,</i>	arrow.
<i>Kāā,</i>	hook
<i>Kādā,</i>	(<i>adv.</i>), when?
<i>Kādā kadā,</i>	(<i>adv.</i>), now and then
<i>Kād,</i>	natural dike.
<i>Kādāā,</i>	thorny.
<i>Kāgā,</i>	paper.
<i>Kāgō,</i>	comb (for a man).
<i>Kāgān,</i>	wrist.

<i>Kāgānō,</i>	comb
<i>Kā,</i>	(<i>adv.</i>), why? wherefore? (<i>conj.</i>), because.
<i>Kānō, kāl, kāmāl,</i>	kālā, the green pigeon.
<i>Kāā, kāāl,</i>	a tattoo mark.
<i>Kā,</i>	soup.
<i>Kāā,</i>	uncle, father's brother.
<i>Kāā,</i>	female bamboo.
<i>Kāā,</i>	aunt, father's brother's wife.
<i>Kāgānī chān,</i>	portable bamboo pipe
<i>Kāā,</i>	dumb.
<i>Kāā, kōānō kāmāl,</i>	kālā, the green pigeon
<i>Kāān kāmō,</i>	to annoy.
<i>Kāā,</i>	blanket.
<i>Kāānō,</i>	to earn.

Jaunsākī.	English.	Jaunsākī.	English.
Kāmadī, kāmadī, hāmōdī,	large home-made blanket, weighing eight to twenty seers.	Katīhō karnō,	to collect; to gather.
Kāmadī,	base.	Kāmadī, kāmadī, kālī,	khila, the green pigeon.
Kāmadī, kāmadī, hāmōdī,	large home-made blanket, weighing eight to twenty seers.	Kāmadī,	empty.
Kāmadī,	a one-eyed person.	Kāmadī,	blackberry.
Kāmadī hāmō,	whisper.	Kāmadī māpī,	loam, mould, clay.
Kāmadī,	archer.	Kāmadī,	black.
Kāmadī hāmō hāmō,	to smile.	Kāmadī hāmō,	banana.
Kāmadī,	dough (of wheat)	-kī,	(prep.) to.
Kāmadī,	soup.	Kāmadī,	month.
Kāmadī,	centipede.	Kāmadī hāmō,	to cure.
Kāmadī,	carriage (for women) worn on the edge of the ear.	Kāmadī,	a grave.
Kāmadī,	tinder.	Kāmadī,	to bury.
Kāmadī,	shoulder.	Kāmadī,	rain.
Kāmadī,	fatigue.	Kāmadī,	division of a "Khatī"
Kāmadī,	misfortune.	Kāmadī,	artificial duke.
Kāmadī,	promise.	Kāmadī,	to drag to tent.
Kāmadī,	hard.	Kāmadī,	rich, grain (for food)
Kāmadī,	rent, hire (of land, house, etc.).	Kāmadī,	skin, the largest size goat-skin of the four kinds.
Kāmadī,	manure, dung (mixed with litter).	Kāmadī,	goat-skin bag, the third size goat-skin of the four kinds.
Kāmadī,	to borrow.	Kāmadī,	the smallest size goat-skin of the four kinds.
Kāmadī,	bitter.	Kāmadī,	quarry.
Kāmadī,	pickaxe.	Kāmadī,	huc-lyp.
Kāmadī,	(adv.), how?	Kāmadī,	ruin of a house or village.
Kāmadī,	gristle.	Kāmadī,	to dig.
Kāmadī,	jail (i.e. being tied to a stake or log,—an old punishment)	Kāmadī,	to eat.
Kāmadī,	several.	Kāmadī,	estable.
Kāmadī,	to cut, to bite, to kill.	Kāmadī,	streamlet.
Kāmadī,	(masc.), buffalo-calf.	Kāmadī,	grasshopper.
Kāmadī,	(fem.), unweaned calf, buffalo-calf.	Kāmadī,	cramp.
Kāmadī,	(adv.), together.	Kāmadī,	oak.
		Kāmadī,	itch.
		Kāmadī,	pit; a grave.
		Kāmadī,	crab; bed.

English	Jaunseeri	English	Jaunseeri
Khātun,	lid, cover	Kud,	bribe.
Kiāiac,	(for) the sake (of).	Kūmā,	chayūti (of māḡuā).
Khathar,	lytice door for a hyie.	Koh,	nest
Kiātē,	tugs	Kohp,	story, fable.
Eiāuāi,	chimney-hole	Kōlō,	(adv.), where?
Eiē,	dust, ashes	Kōlō,	pheasant.
Kiēdā,	to drive.	Kōl,	nest.
Eiē,	care, grief, melancholy.	Kō,	leper
Kiēdā,	various.	Kōrō,	to bore holes.
Kiē, larni,	to mourn.	Kō,	honey-comb.
Khājū,	to move.	Kōthar,	granary (of wood).
Khār,	round	Kōthar,	rag
Kā āpō,	to slip.	Kōthar mā,	(adv.), why?
Kāpō,	pocket.	Kōyō,	husk of chāu, phāḡrā or hōrā
Khā,	to spoil, to waste.	Kōyō,	spider.
Ki āpō,	to extort	Kuchū,	filthy.
Ki āpō,	to feed.	Kuchū,	hearth-broom, made of bāḡr-grass.
Ki āga,	cold in the head.	Kūlō,	pickaxe.
Ki ā,	siry.	Kūlō (fem kūlō),	cock
Ki ā, khāpō,	committee, panchayat	Kūlō (fem, kūlō),	pheasant.
Ki ri (plur. khāpō),	razor.	Kūlō, khāpō,	chicken.
Ki ā, khāpō,	panchayat.	Kūlō,	hen; Eve's apple (in the throat).
Ki ā,	chaff, etc., removed from the threshing-floor.	Kūlō,	hitch.
Ki ā,	husband.	Kūlō,	maize
Ki ā,	nothing.	Kūlō,	puppy.
Ki	wedge, peg, pimple.	Kūlō (fem kūlō),	dog
Kūlō,	purples.	Kūlō,	puppy.
Kūlō,	matchlock.	Kūlō,	conduct, canal.
Kūlō,	yensā.	Kūlō,	dama.
Kūlō (plur. khāpō),	flying ant.	Kūlō,	who?
Kūlō,	curly.	Kūlō,	family.
Kūlō,	worm.	Kūlō,	irrigated field.
Kūlō,	(adv.), or.	Kūlō,	strawberry.
Kūlō,	dough (of māḡuā lōd).		

S		L	
Ku, rē (plur. ku, rēpā),	nest	Ku, rēlī,	pine martin
Ku, rē,	egg, nest	Ku, rēpā, lā,	to m. lā,
Ku, rēpā,	to nest	Ku, rēpā,	pine martin
Ku, rē,	honey	Ku,	interest (on loans),
Ku, rēpā,	misfortune,	Ku, rē,	somebody
		Ku, rē,	any
L		L	
Lāpā,	leaf	Lāpā,	large gourd, calabash.
Lāpā,	statere,	Lāpā,	tail,
Lāpā, lāpā lāpā,	to stammer	Lāpā,	account
Lāpā,	share,	Lāpā, lāpā (plur. pāpā),	account
Lāpā,	wool, fund and diesel	Lāpā,	cyprus
Lāpā, lāpā,	to proclaim, to cry, to shriek like a jaybird	Lāpā,	to bring
Lāpā,	ape	Lāpā,	corpse,
Lāpā,	to apply,	Lāpā,	to keep (some with cow-dung and earth),
Lāpā, lāpā,	to slap	Lāpā (or lāpā) lāpā,	to abuse
Lāpā,	battle,	Lāpā,	ulcer
Lāpā,	children,	Lāpā,	holder of wood
Lāpā,	foot,	Lāpā,	respi
Lāpā,	dumb,	Lāpā,	iron
Lāpā, lāpā,	to look	Lāpā, lāpā,	dysentery.
Lāpā,	large walking-stick,	Lāpā,	blood, creper
Lāpā,	walking-stick,	Lāpā,	to search
Lāpā, lāpā,	walking-stick,	Lāpā,	black guard
Lāpā, lāpā,	to kick	Lāpā,	and the Bivari.
Lāpā, lāpā,	flame	Lāpā,	throw,
Lāpā,	gourd, calabash	Lāpā,	wrinkle,
M		M	
Māpā,	venom,	Māpā, lāpā,	mosquito, gnat.
Māpā, lāpā (plur. māpā),	fish,	Māpā, lāpā,	fisherman.
Māpā, lāpā lāpā,	fish hook,	Māpā, lāpā,	to help.

E	English
<i>Māhā, ā</i>	to rub
<i>Māhāshā</i>	(cow), buffalo
<i>Māhāshāhā</i> (from <i>ma</i> and <i>shā</i>)	handman for cows and buffaloes
<i>Māhā</i>	wax, beeswax
<i>Māhā, ā</i>	iron, strong
<i>Māhā, ā</i>	bad
<i>Māhāhā, ā</i>	(cow), prop, and
<i>Māhāhā, ā</i>	fly (the insect)
<i>Māhāhā, ā</i>	owner
<i>Māhāhā, ā</i>	nail, mother's brother
<i>Māhāhā, ā</i>	nail, mother's brother's wife
<i>Māhāhā, ā</i>	(cow), bad
<i>Māhāhā, ā</i>	girdle
<i>Māhāhā, ā</i>	to accept
<i>Māhāhā, ā</i>	man
<i>Māhāhā, ā</i>	man, into, trouble
<i>Māhāhā, ā</i>	cholera
<i>Māhāhā, ā</i>	dead
<i>Māhāhā, ā</i>	to beat, to hit
<i>Māhāhā, ā</i>	weak
<i>Māhāhā, ā</i>	friend
<i>Māhāhā, ā</i>	forehead
<i>Māhāhā, ā</i>	clay earth
<i>Māhāhā, ā</i>	door of mud
<i>Māhāhā, ā</i>	proud
<i>Māhāhā, ā</i>	honey
<i>Māhāhā, ā</i>	to and (the moon)
<i>Māhāhā, ā</i>	husband of mother's sister
<i>Māhāhā, ā</i>	nail, mother's sister
<i>Māhāhā, ā</i>	meat, flesh
<i>Māhāhā, ā</i>	frog, toad
<i>Māhāhā, ā</i>	hump (of goats)
<i>Māhāhā, ā</i>	peace, advice
<i>Māhāhā, ā</i>	to advise
<i>Māhāhā, ā</i>	floor of stone
<i>Māhāhā, ā</i>	way, mine
<i>Māhāhā, ā</i>	brush, silence
<i>Māhāhā, ā</i>	marsh
<i>Māhāhā, ā</i>	to find
<i>Māhāhā, ā</i>	labour
<i>Māhāhā, ā</i>	brother-in-law
<i>Māhāhā, ā</i>	event
<i>Māhāhā, ā</i>	temple
<i>Māhāhā, ā</i>	the hole of exit and entrance of a hive in a dwelling house
<i>Māhāhā, ā</i>	able-bodied. Cf. <i>ma</i>
<i>Māhāhā, ā</i>	honey-bee
<i>Māhāhā, ā</i>	queen-bee
<i>Māhāhā, ā</i>	beehive (in the house)
<i>Māhāhā, ā</i>	honeycomb
<i>Māhāhā, ā</i>	cost
<i>Māhāhā, ā</i>	to buy
<i>Māhāhā, ā</i>	pheasant
<i>Māhāhā, ā</i>	bold, hero. Cf. <i>ma</i>
<i>Māhāhā, ā</i>	oak
<i>Māhāhā, ā</i>	cousin (mother's side)
<i>Māhāhā, ā</i>	to spin
<i>Māhāhā, ā</i>	big, fat
<i>Māhāhā, ā</i>	to father
<i>Māhāhā, ā</i>	head
<i>Māhāhā, ā</i>	(prop), to the head
<i>Māhāhā, ā</i>	(prop), upon the head
<i>Māhāhā, ā</i>	hair of the human head
<i>Māhāhā, ā</i>	top
<i>Māhāhā, ā</i>	to shave
<i>Māhāhā, ā</i>	(cow), near the head
<i>Māhāhā, ā</i>	(prop), under the head
<i>Māhāhā, ā</i>	wax, beeswax
<i>Māhāhā, ā</i>	walrus

K g		g	
M	m	M	h
Mvharap̄ḍ,	to deny.	Murh,	evening (for men).
Mvkh,	me.	Mvshā,	mt.
Mvkrḍḍ,	to refuse.	Mvshr,	club.
Mvkr,	sufficient.	Mvth,	fish.
Mvkrlyā,	competent.	Mvshā kushā,	dead.
Mvkrh,	(adv.), quite, entirely.		
N			
Nā,	(adv.), no.	Nausā,	a worn-down share, it is used for ploughing ground before seed is planted.
Nāchānāyā gīt,	billad (song with dance).	Nāw,	name.
Nāchānāyā gīt,		Nāwā,	brook, ravine.
Nāḍḍ,	to roar like a tiger or leopard.	Nāw,	to hear off.
Nāḍhā (fem. nāḍhā),	little, baby.	Nāw,	(adv.), about, near, by beside.
Nāḍḍ,	bare.	Nhānāḍ,	to bathe.
Nāḍ,	(adv.), nay.	Nhānā, nāḍhā,	green grass.
Nāḍ,	nave.	Nhā,	base.
Nāḍ,	corn, grain.	Nidā,	fool.
Nāḍ,	complaint.	Nigāḍ,	low.
Nāḍ-māḍ,	oward.	Nigurā,	misfortune, cruel.
Nāḍ,	grandfather.	Nikāḍ,	to climb.
Nāḍ,	ruin.	Nināḍ, nināḍ,	ringāl-bamboo (Arundinaria fastuosa).
Nāḍ hāḍḍ,	to destroy.	Nināḍyā rāḍḍ,	to fast.
Nāḍ,	the part of a share in which an iron plough-share is fixed.	Nir,	clear (water).
Nāḍ hāḍḍ,	to destroy.	Nirāḍ,	just.
Nāḍ,	relation.	Nirāḍ,	hopeless.
Nāḍhā,	to depart.	Nō,	new.
Nāḍyā,	grandson.	Nāḍ,	girl.
Nāḍhā (fem. nāḍhā),	grandson, grandchild.	Nāḍ,	salt.
Nāḍ (fem. nāḍ),	new.	Nyāḍ,	justice.
Nāḍ,	nail (of the body).	Nyāḍ dāḍ,	to invite.
Nāḍ,	to bend.		

संस्कृत	English	संस्कृत	English
O			
<i>Obhārai,</i>	drought.	<i>Ōkha,</i>	difficult.
<i>Ōkhhāpti, ochhāri,</i>	(adv., prep.), over, above.	<i>Ōkhar, chhār,</i>	walnut.
<i>Ōāṣa,</i>	cave.	<i>Ōkhatī,</i>	medicine.
<i>Ōhā,</i>	alas	<i>Ōkha,</i>	difficult.
<i>Ōj,</i>	dew.	<i>Ōkha,</i>	difficult.
<i>Ōjari,</i>	bowel.	<i>Ōkha,</i>	difficult.
<i>Ōhā,</i>	other, another.	<i>Ōkha,</i>	difficult.
<i>Ōhārā kaitāpā,</i>	to call back.	<i>Ōkha,</i>	difficult.
P			
<i>Pachhūr,</i>	cataract, waterfall.	<i>Pāṣa,</i>	cherry-tree.
<i>Pachhāṣā,</i>	real.	<i>Pachhār,</i>	boughs for toddler, etc.
<i>Pachhā, pachhā,</i>	(adv.), backward, behind.	<i>Pāṣa,</i>	mature.
<i>Pachhāpā,</i>	to return.	<i>Pachhāpā,</i>	to cook.
<i>Pachhā dāpā,</i>	to give back.	<i>Pachhāpā,</i>	to catch.
<i>Pachhā nāhā,</i>	to go back	<i>Pachhāpā,</i>	to bale.
<i>Pachhā,</i>	last.	<i>Pachhā,</i>	wink, fin, feather.
<i>Pachhā bilā nāhā,</i>	to go behind.	<i>Pachhā,</i>	persevering.
<i>Pachhā,</i>	to digest.	<i>Pachhā,</i>	guest.
<i>Pachhār,</i>	sharp.	<i>Pachhā,</i>	to trust
<i>Pachhā,</i>	mint (the plant).	<i>Pachhā,</i>	cruel leper.
<i>Pachhā,</i>	(adv., prep.), over.	<i>Pachhā,</i>	(adv.), year before last.
<i>Pachhā,</i>	right, straight.	<i>Pachhā,</i>	to examine, to prove.
<i>Pachhā,</i>	cord, rope.	<i>Pachhā,</i>	(adv., prep.), beyond.
<i>Pachhā,</i>	to wear, to put on clothes, etc	<i>Pachhā,</i>	great-grandfather.
<i>Pachhā,</i>	to approach.	<i>Pachhā,</i>	to nourish.
<i>Pachhā,</i>	huth.	<i>Pachhā,</i>	(adv., prep.), beneath.
<i>Pachhā,</i>	fatigue.	<i>Pachhā,</i>	rib.
<i>Pachhā, pachhā (fem. pachhā),</i>	sharp.	<i>Pachhā,</i>	snare.
<i>Pachhā, pachhā,</i>	to sharpen.	<i>Pachhā,</i>	to snare
<i>Pachhā,</i>	to sharpen	<i>Pachhā,</i>	animal, beast, brute.
<i>Pachhā,</i>	ladder of stone steps.	<i>Pachhā,</i>	spark

English	Lang. di.	Lang.	English
<i>Pātur</i> ,	herlot.	<i>Phaynā</i> ,	heel of the foot
<i>Patār</i> ,	slate.	<i>Phāḍānā</i> ,	to cast stones.
<i>Patārā</i> ,	squint eyed.	<i>Phāḍā</i> ,	fig-tree.
<i>Patārā hōnā</i> ,	to squint	<i>Phāḍā ā ḍānā</i> ,	fig.
<i>Pāth</i> ,	(female) kid.	<i>Phā</i> ,	(adv.), again.
<i>Pāḥā</i> ,	The part of a share in which the iron plough-share is fixed.	<i>Phām</i> ,	opium.
<i>Patāḍā</i> ,	to believe	<i>Phānā</i> ,	to turn.
<i>Patāḍā</i> ,	certain.	<i>Phānā</i> ,	tail.
<i>Pātā</i> ,	lean.	<i>Phānāhānā</i> 7 7 7 7,	comet.
<i>Pātā</i> ,	lense.	<i>Phānāhānā</i> , <i>phāḍā</i> ,	tail.
<i>Pātāhar</i> ,	stone	<i>Phānā</i> ,	to ignite
<i>Pātāhar</i> ,	floor of planks.	<i>Phānāyānā</i> ,	blow.
<i>Pātāḍā</i> ,	(adv.), afoot.	<i>Phānā</i> ,	flower, blossom.
<i>Pātā</i> ,	ladder of stone steps.	<i>Phānā</i> 7 7 7 7,	clear moonlight without a cloud.
<i>Pātā</i> ,	frost, hoarfrost.	<i>Phānā</i> ,	fox.
<i>Pātā</i> ,	bride's dower.	<i>Phānā</i> ,	floweret.
<i>Pātāḍā</i> , <i>pātāḍā</i> ,	to sharpen.	<i>Phānā</i> , <i>phāḍā</i> ,	blossom, floweret.
<i>Pātāḍā</i> ,	to crush	<i>Phānā</i> ,	husband of father's sister.
<i>Pātā</i> (plur. <i>phāḍā</i>),	belly.	<i>Phānā</i> ,	aunt, father's sister.
<i>Pātā</i> ,	yellow.	<i>Phānā</i> 7 7 7 7 7 7,	cousin (father's side).
<i>Pātā</i> , <i>phāḍā</i> ,	pregnant.	<i>Phānā</i> ,	filthy.
<i>Pātā</i> ,	stomach	<i>Phānā</i> ,	dough (of wheat).
<i>Phāḍā</i> ,	bundle.	<i>Phānā</i> , <i>phāḍā</i> ,	to window.
<i>Phāḍā</i> ,	the projecting stone steps in the wall of a terraced field	<i>Phānā</i> ,	cage
<i>Phāḍā</i> , <i>phāḍā</i> ,	to dispute.	<i>Phānā</i> ,	body
<i>Phāḍā</i> , <i>phāḍā</i> ,	husk of <i>gāḍā</i> or wheat.	<i>Phānā</i> ,	egg.
<i>Phāḍā</i> ,	deceit.	<i>Phānā</i> ,	pain.
<i>Phāḍā</i> ,	hale	<i>Phānā</i> ,	back.
<i>Phāḍā</i> ,	board.	<i>Phānā</i> 7 7 7 7,	(adv.), behind one's back.
<i>Phāḍā</i> ,	crop.	<i>Phāḍā</i> ,	ball.
<i>Phāḍā</i> ,	iron ploughshare	<i>Phāḍā</i> ,	hollow.
<i>Phāḍā</i> 7 7 7 7,	to spring, to jump.	<i>Phāḍā</i> ,	plant.
<i>Phāḍā</i> ,	profit.	<i>Phāḍā</i> (plur. -wā),	cherry.

English	Russian	English	Russian
Polk	formal,	Yngant,	dal
Pshat,	fat, corpulent,	Pogul'at,	first.
Pst,	(adv.), last year.	Pugol,	(prep.) in.
Port	shun,	Pugol',	to worship, to adore.
Poro	(adv.), day before yesterday, day after to-morrow.	Punat,	to winnow.
Potat	back	Pst,	bridge.
Pst,	stomach,	Pst,	full.
Pst'ka (plur. -tki)	butterfly.	Pst,	priest.

R

Rat,	widower.	Rat,	weather.
Rat' (from rat'),	backbone	Rat' (from rat'),	empty, vacant.
Rat' (from rat'),	welfare.	Rat',	to abide
Rat',	touch.	Rat',	(adv.), daily.
Rat',	to have, to keep	Rat',	cash.
Rat',	to slip.	Rat',	tinder.
Rat',	morning, dawn.	Rat',	wet.
Rat',	(adv.), early.	Rat',	to seek.
Rat',	piece.	Rat',	to weep.
Rat',	hikemaiden (lit., "bear's keep").	Rat',	sun-warmth.
Rat',	hair-emb.	Rat',	rich harvest.
Rat',	delit.	Rat',	to fall.
Rat',	jealousy.		

S

Sat',	all.	Sat',	narrow lane.
Sat',	beggar.	Sat',	narrow track
Sat',	sound; echo	Sat',	narrow.
Sat',	(adv.), continually.	Sat',	woman's large hat.
Sat',	(adv.), always.	Sat',	omen.
Sat',	doubt.	Sat',	snake.
Sat',	windpipe.	Sat',	bough.
Sat',	dirt (in a house, etc.).	Sat',	small bough.

g n	h na	Si	re
<i>Sajasi,</i>	peace	<i>Sasayānā,</i>	to gossip.
<i>Sāihā,</i>	partner.	<i>Sās mārnō,</i>	to sigh.
<i>Sāyo,</i>	fresh.	<i>Sasipō,</i>	to paint.
<i>Sākh,</i>	honey-comb.	<i>Sasā,</i>	cheap
<i>Sākh,</i>	harvest.	<i>Sastāpō,</i>	to rest.
<i>Sākhā,</i>	evidence.	<i>Sāsā,</i>	mother-in-law.
<i>Sākh pūrat,</i>	to give evidence, to bear witness.	<i>Sākh,</i>	friend.
<i>Sāvinā,</i>	small stone, flint.	<i>Sāti,</i>	paddy
<i>Sāidā, sāwā,</i>	loam.	<i>Sāti,</i>	small bough.
<i>Sāl,</i>	wife's younger brother.	<i>Sāphūwā,</i>	grasshopper
<i>Sāmā,</i>	yoke.	<i>Sāiō-pālā,</i>	barrier.
<i>Sāmbhānō,</i>	to bear.	<i>Sāti,</i>	den.
<i>Samā,</i>	season.	<i>Sāti,</i>	see <i>dihā,</i>
<i>Sān,</i>	sign.	<i>Sā,</i>	oath
<i>Sāndukri,</i>	small box.	<i>Sāu,</i>	a grave.
<i>Sāngud,</i>	chain.	<i>Sākh,</i>	deatro.
<i>Sāngal,</i>	cham.	<i>Sā khari,</i>	to swear.
<i>Sāngārnō,</i>	to dispose (e.g. of a dead body).	<i>Sāyal,</i>	porcupine.
<i>Sāu mānā,</i>	to wink.	<i>Sāyanā,</i>	level
<i>Sāpūh,</i>	oath.	<i>Sādiw,</i>	chimney-hole.
<i>Sāwā,</i>	road.	<i>Sā,</i>	after-bath.
<i>Sāpāpō,</i>	to corrupt.	<i>Sākhā, Sākhā,</i>	nut, dry walnut-shell, egg-shell.
<i>Sāwā,</i>	shame.	<i>Sāmi,</i>	seed-pod.
<i>Sādi,</i>	autumn.	<i>Sāmitōnō,</i>	to wither.
<i>Sādiyā-hā Sākh,</i>	harvest.	<i>Sārā,</i>	cool, cold.
<i>Sāiat, Sāiyat, Sāiatā,</i>	contract bargain.	<i>Sāwānā,</i>	father-in-law.
<i>Sāiyā, Sāiyā,</i>	putrid.	<i>Sētā,</i>	white.
<i>Sānō,</i>	to endure.	<i>Sā, sān,</i>	furrow.
<i>Sāsi (plur. Sāsū),</i>	bug	<i>Sipā,</i>	border.
<i>Sāw,</i>	nail	<i>Sāw,</i>	crack (in wood).
<i>Sāw ghās,</i>	hay left on the ground for use in winter	<i>Sipō,</i>	to sow.
<i>Sās,</i>	breath.	<i>Sākh,</i>	night, straight.
		<i>Sā,</i>	tiger.

English.	Jaunsaī.	English.
tigress.	<i>Śāṭi</i> ,	parrot.
to teach	<i>Śūta</i> ,	bloom.
crawling.	<i>Śyamaḍ</i> ,	cot.
moist	<i>Śyamaḍ karit</i> ,	to sweeten.
seemul (cotton-tree).	<i>Śyār, māgar</i> ,	hog, pig.
horn	<i>Śūpḥi</i> ,	sucking pig.
to smell.	<i>Śūpḥi j.</i>	to search.
moist	<i>Śūpḥi j.</i>	sucking pig
sinew nerve	<i>Śūhāḍ</i> ,	(adv.), easily
to trip	<i>Śūhāḍ</i> ,	ease.
pillow.	<i>Śūhāḍ kura</i> ,	(adv.), easily
Government.	<i>Śūhāḍ, śūhāḍi</i> ,	and, dry.
tenant, paying rent to Government.	<i>Śūhāḍ</i> ,	white
lead (the metal).	<i>Śūhāḍi</i> ,	evening star.
to cook	<i>Śūhāḍi</i> ,	evening star.
wax, beeswax.	<i>Śūhāḍi, śūhāḍi</i> ,	dry.
narrow	<i>Śūhāḍi ghāḍ</i> ,	hay.
he, she	<i>Śūhāḍ, āgar</i> ,	pig, hog.
flut	<i>Śūhāḍ</i> ,	to listen.
question.	<i>Śūhāḍ</i> ,	gold.
to brush.	<i>Śūhāḍi</i> ,	serpent (ophiophagus and cobra class).
leisure.	<i>Śūhāḍ</i> ,	winnowing-sieve.
to consider.	<i>Śūhāḍ</i> ,	spiruous liquor.
he.	<i>Śūhāḍi</i> ,	to whistle.
she.	<i>Śūhāḍ</i> ,	interest (on loans); crack (in stone, etc.).
that very, the same.	<i>Śūhāḍ</i> ,	dry ginger.
to deliver	<i>Śūhāḍ</i> ,	to sleep.
to scratch.	<i>Śūhāḍ</i> ,	dream.
club.	<i>Śūhāḍi</i> ,	to dream.
locust.	<i>Śūhāḍ, śūhāḍ, śūhāḍ</i> ,	jackal.
T		
(adv.), then, however.	<i>Tāḍ</i> ,	support.
(adv.), therefore.	<i>Tāḍi</i> ,	to catch.

A	B
<i>Tal</i>	balance.
<i>Tal</i>	pond.
<i>Tal</i>	bell, such as is fastened to the neck of a lion, etc.
<i>Tamāḥ</i>	ball, hornet.
<i>Tamāḥāḥ, tamāḥāḥ</i>	halloo.
<i>Tamāḥāḥ āḥāḥ</i>	to smoke.
<i>Tamāḥāḥ āḥāḥ</i>	to smoke.
<i>Tamāḥāḥ āḥāḥ</i>	halloo (sung in chorus).
<i>Tamāḥāḥ</i>	space.
<i>Tamāḥāḥ</i>	close.
<i>Tamāḥāḥ</i>	ever.
<i>Tamāḥāḥ</i>	sea.
<i>Tamāḥāḥ</i>	carpenter.
<i>Tamāḥāḥ</i>	strong leader.
<i>Tamāḥāḥ</i>	know.
<i>Tamāḥāḥ</i>	(at L.), at that very time.
<i>Tamāḥāḥ</i>	warm, hot.
<i>Tamāḥāḥ</i>	near, throat.
<i>Tamāḥāḥ</i>	(ad), after.
<i>Tamāḥāḥ</i>	remains.
<i>Tamāḥāḥ āḥāḥ</i>	chaḥāḥ (of wheel, fixed in oil).
<i>Tamāḥāḥ</i>	holiday.
<i>Tamāḥāḥ</i>	letting.
<i>Tamāḥāḥ</i>	(ad), there.
<i>Tamāḥāḥ</i>	(ad), beyond.
<i>Tamāḥāḥ</i>	him.
<i>Tamāḥāḥ</i>	his.
<i>Tamāḥāḥ</i>	male.
<i>Tamāḥāḥ āḥāḥ</i>	dog (or Indian corn).
<i>Tamāḥāḥ āḥāḥ</i>	(ad), upon that.
<i>Tamāḥāḥ āḥāḥ</i>	chaperon (of marriage).
<i>Tamāḥāḥ</i>	to conceive, to catch, to catch.
<i>Tamāḥāḥ</i>	irrigated field.
<i>Tamāḥāḥ</i>	(ad), beneath.
<i>Tamāḥāḥ</i>	cool.
<i>Tamāḥāḥ</i>	mortgage.
<i>Tamāḥāḥ</i>	to wait.
<i>Tamāḥāḥ āḥāḥ</i>	to stand.
<i>Tamāḥāḥ</i>	to demand.
<i>Tamāḥāḥ</i>	fast, banter.
<i>Tamāḥāḥ (plur)</i>	haunt.
<i>Tamāḥāḥ, tamāḥāḥ</i>	arrow with a barbed point.
<i>Tamāḥāḥ</i>	so prohibitive.
<i>Tamāḥāḥ</i>	to, to trouble.
<i>Tamāḥāḥ</i>	so, to trouble.
<i>Tamāḥāḥ</i>	to trip.
<i>Tamāḥāḥ (plur, tamāḥāḥ)</i>	hatched.
<i>Tamāḥāḥ</i>	when.
<i>Tamāḥāḥ</i>	to, to trouble.
<i>Tamāḥāḥ</i>	economically.
<i>Tamāḥāḥ</i>	soon.
<i>Tamāḥāḥ</i>	to, to trouble.
<i>Tamāḥāḥ, tamāḥāḥ</i>	sub, corporal.
<i>Tamāḥāḥ (plur, tamāḥāḥ)</i>	no, to.
<i>Tamāḥāḥ</i>	her.
<i>Tamāḥāḥ</i>	hill.
<i>Tamāḥāḥ</i>	(ad), soon, early.
<i>Tamāḥāḥ</i>	(ad), early.
<i>Tamāḥāḥ, tamāḥāḥ</i>	(ad), quickly.
<i>Tamāḥāḥ</i>	moon.
<i>Tamāḥāḥ, tamāḥāḥ</i>	to repair.
<i>Tamāḥāḥ</i>	wet, damp (of clothes, etc.).
<i>Tamāḥāḥ</i>	drop.
<i>Tamāḥāḥ</i>	live (in a dwelling house).
<i>Tamāḥāḥ</i>	sloping.
<i>Tamāḥāḥ</i>	thirst.
<i>Tamāḥāḥ</i>	thirsty.

English	English	English
Plover	<i>Tirā,</i>	shaw match for watch etc.
(mass.), partridge	<i>Tirā,</i>	to break.
(fem.), partridge	<i>Tirā,</i>	to tense wool.
their.	<i>Tirā,</i>	rope-bridge.
persevering.	<i>Tirā,</i>	to run like a jackal
(adv.), under, below, beneath.	<i>Tirā,</i>	to bite.
the part of a pipe which holds the fire and tobacco.	<i>Tirā,</i>	calumny.
cotton cap.	<i>Tirā,</i>	trick.
basket.	<i>Tirā,</i>	hask, husk of rice <i>chint</i> <i>hāyūrā</i> or <i>kyūz</i> .

U

to boil.	<i>Udā,</i>	to exorcise.
(adv.), above	<i>Udā,</i>	to sole.
(adv.), (fem.), up.	<i>Udā,</i>	unirrigated rice.
(adv.), up.	<i>Udā,</i>	chief.
to slope with.	<i>Udā,</i>	nice.
(adv.), about, near	<i>Udā,</i>	large needle for sewing home-made woollen cloth.
rough way, simple.	<i>Udā,</i>	(adv.), down.
to abduct (f. as the verb refers to abducting a woman).	<i>Udā,</i>	loft.
basket	<i>Udā,</i>	to frown.
to fly.	<i>Udā,</i>	to swell.
(adv.), beneath.	<i>Udā,</i>	descent.
any.	<i>Udā,</i>	to keep, to spring.
to open (a door).	<i>Udā,</i>	earring (for women) worn on the edge of the ear.
(adv.), above.	<i>Udā,</i>	to hasten
high	<i>Udā,</i>	to descend.
to wake, to arise.	<i>Udā,</i>	
light, brightness.	<i>Udā,</i>	
ascend.	<i>Udā,</i>	

W

alas.	<i>Wā,</i>	sound.
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ENGLISH-JAUNSAŪRĪ VOCABULARY.

English	Jaunsāri	English	Jaunsāri
A			
Abandon (vb.),	ch. hōq̄nō.	Afternoon (1 to 4 P. M.),	gharharāwa.
Abate (vb.),	thōrō karān.	Again,	phēr.
Abduct (vb.),	udāwa nēn (fem., as the verb refers to abducting a woman).	Ague,	dhōrni or (pl.) dhurniā.
Abdomen,	q̄r.	Air,	āwā, lāwā, bāi, bāgār.
Abide (vb.),	rishnō, āasnō.	Any,	khōl, agārō.
Able-bodied.	avh.	As,	ch. wāl tērā.
Abortion,	bhārā pōrā. To procure abortion, bhārā pōrānō.	All,	abwā.
Aboat,	nēn (near), ūdārō-phārō.	Alone,	ch. hāl.
Above.	ujā, bhāw, tēhōr.	Always,	avā.
Abscess,	ābōr.	Amid,	bh. hūwānōr wāl, bhāwān.
Abound (vb.),	chārānō.	Animal,	paw.
Absent,	ābōr nā hā.	Ankle,	dhān mānā, dhān mānā (pl. -nā).
Abuse (vb.),	lāhā nēn, lāhā dēn (sic).	Announce (vb.),	hōl nō, bōl dēnō.
Accept (vb.),	avāq̄nō.	Annoy (vb.),	hōl nō karānō.
Accidentally,	ch. wā hā.	Another,	ch. wāl, dhōr.
Account,	lāhā, lāhā-jāhā, pl. lāhā-jāhā.	Ant,	hūwānōr : flying ant, kinnānōr (pl. -ghā).
Acorn,	bānā, bhāwān.	April,	avāw, āwā.
Add (vb.),	phārō.	Anxious,	khōlāw.
Adone (vb.),	phārō.	Any,	khō, bhāwān.
Adultery,	phār.	Ape,	lāwār, ghār.
Advances,	avāw.	Apply (vb.),	lāwō.
Advance (vb.),	avāw dēnō (to give an advance). āgē nāthōr (to go ahead)	Approach,	phāwānōr.
Advice,	nā.	Apricot,	chālā.
Advise (vb.),	nā dēn.	Achey,	lārāw.
Adze,	bāw.	Are,	avō.
Afoot.	phārāw.	Arid, dry,	ch. hāl.
After	lāwā.	Arise (vb.),	avāw.
After-birth,	avā.	Arm,	bāl (pl. bāl).
		Armful,	hāwā.

E g h		E	un an
Armpit,	<i>maehhāyāi, kaehhāri.</i>	Aunt,	Father's sister, <i>phāyāi</i> , <i>bāhā</i> ; Mother's sister, <i>maāhā</i> ; Father's brother's wife, <i>kāhā</i> ; Mother's brother's wife, <i>maāhā</i> .
Around.	<i>khāyādhā.</i>	Authority,	<i>bhāyāi.</i>
Arrow,	<i>hāhā</i> , with a barbed iron point, <i>thāyādhā, dhāyādhā</i>	Autumn,	<i>dhāyādhā.</i>
As,	<i>dhāyādhā.</i>	Avalanche,	(snow) <i>dhāyādhā</i> ; (stones, etc.) <i>dhāyādhā, dhāyādhā</i> .
Ascent,	<i>dhāyādhā.</i>	Awake (vb.),	<i>dhāyādhā</i>
Ashe,	<i>dhāyādhā, dhāyādhā.</i>	Axe,	<i>dhāyādhā</i> (pl. <i>-dhāyādhā</i>). In Samsogh village, Deo- gauri Khatt, it is called <i>dhāyādhā</i> .
Ash-leap.	<i>dhāyādhā.</i>		
At that very time,	<i>dhāyādhā.</i>		
B			
Baby,	(nurse) <i>dhāyādhā</i> (pl. <i>-dhāyādhā</i>); (son) <i>dhāyādhā</i> (pl. <i>-dhāyādhā</i>); (nurse) <i>dhāyādhā</i> , (nurse) <i>dhāyādhā</i> (fern <i>-dhāyādhā</i>). In Samsogh, <i>dhāyādhā</i> (pl. <i>-dhāyādhā</i>)	Banter,	<i>dhāyādhā, dhāyādhā.</i>
Back,	<i>dhāyādhā</i> ; behind one's back, <i>dhāyādhā</i> ; to go back, <i>dhāyādhā</i> ; to go behind, <i>dhāyādhā</i> ; to give back, <i>dhāyādhā</i>	Bare,	<i>dhāyādhā.</i>
Backbite (vb.),	<i>dhāyādhā, dhāyādhā.</i>	Bargain,	<i>dhāyādhā, dhāyādhā.</i>
Backbone,	<i>dhāyādhā, dhāyādhā.</i>	Bark (vb.),	<i>dhāyādhā.</i>
Backward,	<i>dhāyādhā, dhāyādhā.</i>	Dark of tree, etc.,	<i>dhāyādhā, dhāyādhā.</i>
Dad,	<i>dhāyādhā, dhāyādhā, dhāyādhā,</i> <i>dhāyādhā</i> (fern) <i>dhāyādhā,</i> <i>dhāyādhā, dhāyādhā.</i>	Barley,	<i>dhāyādhā.</i>
Bag,	<i>dhāyādhā</i>	Batman,	<i>dhāyādhā</i> (of a woman); <i>dhāyādhā</i> (in agriculture).
Bail,	<i>dhāyādhā, dhāyādhā.</i>	Baxter,	<i>dhāyādhā, dhāyādhā.</i>
Bake (vb.),	<i>dhāyādhā.</i>	Baze,	<i>dhāyādhā, dhāyādhā.</i>
Balance,	<i>dhāyādhā.</i>	Basin (vb),	<i>dhāyādhā.</i>
Bald,	<i>dhāyādhā.</i>	Basket,	<i>dhāyādhā, dhāyādhā, dhāyādhā.</i>
Ball,	<i>dhāyādhā, anything round,</i> <i>dhāyādhā.</i>	Bat,	<i>dhāyādhā, dhāyādhā.</i>
Ballad,	<i>dhāyādhā</i> (sung at the Diwali festival) <i>dhāyādhā</i> ; (sung in chorus) <i>dhāyādhā</i> ; (song with dance) <i>dhāyādhā</i> ; <i>dhāyādhā</i> <i>dhāyādhā</i> <i>dhāyādhā</i> ; <i>dhāyādhā</i> <i>dhāyādhā</i> <i>dhāyādhā</i> .	Bath,	<i>dhāyādhā, dhāyādhā.</i>
Bamboo,	<i>dhāyādhā, dhāyādhā.</i>	Bathe (vb.),	<i>dhāyādhā.</i>
Banana,	<i>dhāyādhā, dhāyādhā.</i>	Battle,	<i>dhāyādhā.</i>
		Be (vb.),	<i>dhāyādhā.</i>
		Bear (vb.),	<i>dhāyādhā</i> , to bear off, <i>dhāyādhā</i> to bear in mind, <i>dhāyādhā</i> , to bear wit- ness, <i>dhāyādhā</i> <i>dhāyādhā</i> , <i>dhāyādhā</i> <i>dhāyādhā</i> .
		Beast,	<i>dhāyādhā.</i>
		Beat (vb.),	<i>dhāyādhā, dhāyādhā.</i>
		Beautiful,	<i>dhāyādhā</i> (general); <i>dhāyādhā</i> (of a woman); <i>dhāyādhā</i> (gene- ral)

E g

E

B as	ba
Bed,	naññā, lāññā.
Bee (honey-),	māññā; Black bee, lāññā.
Beehive (in the house),	māññā-lāññā.
Beeswax,	māññā, māññā, sūññā; honey- comb, lāññā, sūññā.
Before	agāññā, āgāññā.
Beggar,	jāññā (fem. jīññā), sūññā; Beggars' daughter, jīññā.
Behind,	pāññā.
Believe (vb.),	pariññā.
Bell,	ghāññā, lāññā (such as is fastened to the neck of a cow, etc.)
Bellow (vb.),	ghāññā (of a cow); dīññā (of a buffalo).
Bellows,	dhāññā.
Belly,	ghāññā (pl. ghāññā), pāññā (pl. pāññā).
Below,	raññā.
Bent (vb.),	āññā.
Beneath,	lāññā, pāññā, pāññā, pāññā.
Beside,	āññā.
Besides,	lāññā.
Best,	lāññā, āññā, māññā.
Better,	āññā, āññā (fem. āññā), dāññā.
Beware,	chāññā.
Beyond,	lāññā, māññā, lāññā.
Big,	lāññā, māññā.
Ball (of a bird),	lāññā.
Bird (nb.),	lāññā.
Bird,	chāññā.
Birth,	ghāññā, jīññā.
Bitch,	lāññā, chāññā.
Bite (vb.),	lāññā, lāññā.
Bitter,	lāññā.

Blackberry,	lāññā, āññā, dāññā-lāññā āññā.
Blackguard,	lāññā.
Blanket,	lāññā. The large home- made blankets weighing eight to twenty seers, are lāññā, hāññā, lāññā.
Blind,	lāññā.
Blood,	lāññā.
Blow,	ghāññā, pāññā, pāññā.
Blue,	lāññā.
Board,	lāññā.
Body,	ghāññā, pāññā, pāññā.
Bul (nb.),	lāññā.
Boil (noun),	lāññā.
Bold,	lāññā.
Bone,	lāññā.
Book,	lāññā.
Borer,	lāññā, chāññā.
Bare holes (nb.),	lāññā.
Barren (vb.),	lāññā.
Bath,	lāññā.
Bough,	lāññā a small bough lāññā, lāññā.
Bowl,	lāññā (pl. lāññā), lāññā.
Bow,	lāññā.
Box (small),	lāññā.
Boy,	lāññā.
Brave,	lāññā.
Break (vb.),	lāññā.
Breath,	lāññā.
Brethren,	lāññā-lāññā.
Bride,	lāññā.
Bride,	lāññā.

Bridge,	ḡḡḡḡḡḡ-bridge, ḡḡḡḡḡḡ, ḡḡḡḡḡḡ, a tree-bridge, ḡḡḡḡḡḡ.
Brightness,	ḡḡḡḡḡḡ, ḡḡḡḡ
Bring (vb.),	ḡḡḡḡḡḡ.
Brink,	ḡḡḡḡḡḡ
Broad,	ḡḡḡḡḡḡ.
Brook,	ḡḡḡḡḡḡ
Brown,	ḡḡḡḡḡḡ, a health-brown, made of ḡḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡ.
Brother,	ḡḡḡḡḡḡ (-lder), ḡḡḡḡḡḡ (younger).
Brother-in-law,	ḡḡḡḡḡḡ Wife's younger brother, calls her other brother, ḡḡḡḡḡḡ Hus- band's younger brother, ḡḡḡḡḡḡ, his elder brother, ḡḡḡḡḡḡ. B'der sister's husband, ḡḡḡḡḡḡ younger sister's hus- band, ḡḡḡḡḡḡ.
Brow,	ḡḡḡḡḡḡ (pl. ḡḡḡḡḡḡ)
Browse (vb.),	ḡḡḡḡḡḡḡ.
Bush (rb.),	ḡḡḡḡḡḡ.

Brate,	உயிர்
Buffalo,	யிவீர்-தேன, மந்திதே-யி- வேசெட்-சுட் (தேன.), கூர்ரி, வேசெட் (தேன.), யிவீர்.
Bug,	சூசே (pl. சூசுசு).
Bull (rth.),	உயிரை.
Bull,	கூசுசு.
Bullock,	கூசுசு.
Bunble,	யிவீர், தேசு.
Burden,	யிவீர், தேசு.
Burn (rth.),	கூசுசு, உயிரை.
Bury (rth.),	கூசுசு, உயிரை.
Bush,	யிவீர்.
Butter,	உயிரை.
Butterfly,	யிவீர் (pl. யிவீர்).
Buttock,	கூசு (pl. தேசு).
Buy (rth.),	கூசு யிவீர்.
By,	கூசு.

C

Cage,	p̃jārā,
Calabash,	laulā, laulā.
Call,	hāulāp̃jā p̃jā (tem hāulāp̃jā); hāulāp̃jā. hāulāp̃jā (tem hāulāp̃jā) Cf Buffalo.
Call (vb),	hāulāp̃jā, p̃jā, p̃jā, p̃jā, p̃jā call back; hāulāp̃jā hāulāp̃jā
Column,	p̃jāp̃jā,
Canal,	hāulā,
Cap,	p̃jā (cotton), hāulāp̃jā p̃jā (woollen).
Care,	hāulā,
Carpenter,	p̃jāp̃jā, p̃jāp̃jā, hāulāp̃jā
Carry (vb),	hāulāp̃jā, hāulāp̃jā.
Cash,	p̃jāp̃jā.
Cave stones (vb),	hāulāp̃jā, hāulāp̃jā.

Castor-oil plant,	ḩāḩḩ.
Cat (male),	ḩḩḩ-ḩ; wild cat, ḩaḩ ḩḩḩḩ.
Cat (female),	ḩaḩḩ, ḩiḩḩḩ, will cat, ḩaḩḩḩ ḩaḩḩ, ḩaḩḩḩ ḩiḩḩḩ.
Cucumber,	ḩaḩḩḩ, r
Catch (v.),	ḩaḩḩḩḩ, ḩḩḩḩḩḩ, ḩaḩḩḩḩ
Catfish,	ḩaḩḩḩ.
Cause, (for the sake of), ḩaḩḩ.	
Cave,	ḩḩḩ.
Centipede,	ḩaḩḩḩḩ.
Certain,	ḩaḩḩḩ.
Certainty,	ḩḩḩḩḩ.
Chain,	ḩḩḩḩḩ, ḩḩḩḩḩ.
Chakor	ḩḩḩḩḩ (ḩaḩ, ḩḩ).

English	Hindi	English	Hindi
Chambers (Himalayan)	ghuwal, ghuat.	Comer,	prachin, prachin, chā. ३
Chapati,	of wheat, fried in oil, tawaryā-ki rotī. of barley, jām-kā kōndharā; of mājūā, kōndharā. of jāgārā, jhāgārāthā kōndharā. of chāni, chāniāthā kōndharā. of maize, tōtīyāthā kōndharā.	Committee,	lākhānī, bhāgīdār.
Charcoal,	āngār.	Competent,	mul'kīyā
Charity,	dān-pān	Complacent,	achā. to complain to griev, ghāt phēdānā.
Cheap,	sasī.	Conceal (vb.),	chānā.
Cheek,	ghūānū.	Concise,	ghūānā
Cherish (vb.),	sa'īnā.	Conceive (vb.),	chāhānā.
Cherry,	phirānā (pl. -vā); -tree, phā. ३	Conduct,	lā. ३
Chicken,	khichāyānā.	Consider,	chāhānā
Chief,	prīmī.	Continually,	sadā.
Child,	chānā. (fam. -tī); children, chānāthā; a posthumous child, jhā- tā. ३	Contract,	darjā, darjāt, darjāt
Chimney-hole,	khānā. ३, chā. ३	Cook (vb.),	phā. ३, chā. ३
Chin,	chā. ३	Cool,	khā. ३, chā. ३
Cholera,	norī, norī-kā khā. ३	Copper,	chā. ३
Chutney (apricot),	chā. ३	Coral,	phā. ३, in Bāwar, khā. ३
Circular,	chā. ३	Coin,	chā. ३
Clay,	chā. ३, chā. ३	Corpor,	chā. ३
Clear (sky),	chā. ३; (water) chā. ३	Corpulent,	phā. ३, chā. ३, chā. ३
Climb (vb.),	chā. ३	Corrupt (vb.),	chā. ३
Clod,	chā. ३	Cost,	chā. ३
Cloud,	chā. ३	Count (vb.),	chā. ३
Cloudy,	chā. ३	Cousin,	(mother's side) chā. ३ chā. ३; (father's side) phā. ३, chā. ३
Club,	chā. ३, chā. ३, chā. ३	Cover,	chā. ३
Conk,	chā. ३	Cover (vb.),	ghā. ३
Cohabiting	chā. ३	Coventry,	to send to, barjān rā. ३ (used only on account of the proximity of a dead person).
Cold,	chā. ३, chā. ३	Coward,	chā. ३
Cold in the head,	chā. ३, chā. ३	Cowhide,	chā. ३ (also used for buffalo-hide).
Collect (vb.),	chā. ३	Crab,	chā. ३
Comb,	chā. ३; for a man, chā. ३	Crack,	chā. ३ (in stone, etc.); chā. ३ (in wood).
Come (vb.),	chā. ३	Cramp,	chā. ३, chā. ३
Come out (vb.),	chā. ३, chā. ३	Crawling,	chā. ३
		Cream,	chā. ३

Creeper.	lāi, lāl (pl. bāṭi).	Cuckoo,	bēkhā. After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	ghāṣā.	Cure (vb.),	khabar karai.
Crow,	kaṁwā.	Curly,	hinduṭ.
Cruel.	pharī, nīgurā.	Cut (vb.),	hāṭnō.
Cruel (vb.),	phāṭhō.	Cypress,	lāṭrī.
Cry (vb.),	hāṭhō, dāṭhō, lāṭhō, bāṭhō.		
Cub,	(leopard-) hantāṭhā; (bear-) phāṭhā.		

D

Daily,	phāṭhō, phāṭhō.	Descent,	hāṭhō.
Dā,	phāṭhō.	Desert (vb.),	hāṭhō, phāṭhō.
Dama,	bhāṭhā, hāṭhō, bāṭhō; hāṭhā, hāṭhā, hāṭhā.	Desire,	phāṭhō.
Damp,	phāṭhō (of earth); hāṭhō, hāṭhā (of clothes, etc.)	Destroy (vb.),	hāṭhō, hāṭhō, hāṭhō; to destroy root and branch, hāṭhō, hāṭhō; hāṭhō (or hāṭhō)
Darkness,	hāṭhō.	Dew,	phāṭhō.
Dance,	hāṭhō, hāṭhō, hāṭhō.	Difficult,	hāṭhō, hāṭhō.
Day,	phāṭhō, hāṭhō.	Dig (vb.),	hāṭhō.
Day before yesterday, and day after to-morrow	phāṭhō.	Digest (vb.),	hāṭhō.
Dead,	hāṭhō, hāṭhō, hāṭhō.	Dike,	hāṭhō (artificial), hāṭhō (natural).
Deal,	hāṭhō.	Dinner,	hāṭhō.
Debt,	hāṭhō.	Dirt,	hāṭhō (of the body); hāṭhō (in a house, etc.).
Deceit,	hāṭhō.	Disciple,	hāṭhō.
Decide (vb.),	hāṭhō.	Dispose (vb.),	hāṭhō (e.g., to dispose of a dead body).
Deer,	hāṭhō.	Dispute (vb.),	hāṭhō, hāṭhō.
Deformity,	hāṭhō.	Division of a 'Khatt',	hāṭhō.
Deity,	hāṭhō.	Doctor,	hāṭhō.
Delay,	hāṭhō, hāṭhō, hāṭhō.	Dog,	hāṭhō.
Deliver (vb.),	hāṭhō.	Doll (of wood or rag),	hāṭhō.
Den,	hāṭhō.	Door,	hāṭhō: lattice door for a byre, hāṭhō.
Deny (vb.),	hāṭhō.	Doubt,	hāṭhō.
Depart (vb.),	hāṭhō.		
Descend (vb.),	hāṭhō.		

Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Drop	
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Brought,	<i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Drags,	<i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dry,	<i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dumb,	<i>ḥaḍa</i> , <i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dung,	(of <i>ḥaḍa</i>) <i>ḥaḍa</i> , (of <i>ḥaḍa</i>) <i>ḥaḍa</i> , (mixed with <i>ḥaḍa</i>) <i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dung-hole,	<i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dusk	<i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dust,	<i>ḥaḍa</i> , <i>ḥaḍa</i> , <i>ḥaḍa</i> , <i>ḥaḍa</i>
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dwell,	<i>ḥaḍa</i> (The popular explanation is that he is very 'dilly-dilly' high. The word is really a corruption of the Sanskrit <i>ḥaḍa</i>).
Dog, (or <i>maṣṭak</i> <i>ḥaḍa</i> , <i>maḍa</i> , (of <i>chalaḥ</i> or <i>chanda</i>), <i>chalaḥ</i> , <i>chanda</i> ; (of <i>wherū</i>), <i>wherū</i> , <i>wherū</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , (of <i>chanda</i>), <i>chanda</i> , <i>chanda</i> , (of <i>ḥaḍa</i>), <i>ḥaḍa</i> , <i>ḥaḍa</i> , (of <i>laṣṭa</i>), <i>laṣṭa</i> , <i>laṣṭa</i> , <i>laṣṭa</i> , (of <i>gama</i>), <i>gama</i> , <i>gama</i>	Dysentery,	<i>ḥaḍa</i>

E

Early,	<i>ḥaḍa</i> , <i>ḥaḍa</i> , <i>ḥaḍa</i> , Adv. <i>ḥaḍa</i> , <i>ḥaḍa</i> , <i>ḥaḍa</i> .	Endure (vb.),	<i>ḥaḍa</i> , <i>ḥaḍa</i>
Earn (vb.),	<i>ḥaḍa</i> .	Envy,	<i>ḥaḍa</i>
Ear-ring,	(For men) <i>ḥaḍa</i> , <i>ḥaḍa</i> , <i>ḥaḍa</i> . (For women), (on edge of the ear) <i>ḥaḍa</i> , (pl. <i>ḥaḍa</i>), <i>ḥaḍa</i> , (on inside of the ear) <i>ḥaḍa</i> (on the lobe) <i>ḥaḍa</i> .	Envy (vb.),	<i>ḥaḍa</i>
Earth,	<i>ḥaḍa</i> , <i>ḥaḍa</i> , <i>ḥaḍa</i> .	Enlargement,	<i>ḥaḍa</i> , <i>ḥaḍa</i>
Earthquake,	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Enmity,	<i>ḥaḍa</i> (pronounced <i>ḥaḍa</i>).
Ease,	<i>ḥaḍa</i> .	Envy (vb.),	<i>ḥaḍa</i>
Easily,	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Enter (vb.),	<i>ḥaḍa</i> , <i>ḥaḍa</i> .
Eat (vb.),	<i>ḥaḍa</i> .	Entirely,	<i>ḥaḍa</i> .
Eatable,	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Extract,	<i>ḥaḍa</i> .
Echo,	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Evil's apple (in the throat)	<i>ḥaḍa</i> .
Eclipse,	<i>ḥaḍa</i> .	Evening,	<i>ḥaḍa</i> .
Economically,	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Evidence,	<i>ḥaḍa</i> ; to give evidence, <i>ḥaḍa</i> .
Edge (or a field, river, etc.),	<i>ḥaḍa</i> .	Ewe,	<i>ḥaḍa</i> .
Egg,	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Examine (vb.),	<i>ḥaḍa</i> .
Elope with (vb.),	<i>ḥaḍa</i> , <i>ḥaḍa</i> .	Except,	<i>ḥaḍa</i> .
		Exclaim (vb.),	<i>ḥaḍa</i> .

C

C

Excrement,	qul (human).
Exercise (vb.),	ukhal b'f' karuñ, juñ
Expect (vb.),	as'at' h'ri
Extort (vb.),	ehesi qadunñ.

E

ehl; one-eyed, / ead. Such persons are considered to be deceitful. Squint-eye, puf'e. Such persons are said to be untrustworthy.

F

Fable,	h'har.
Fall (vb.),	qurññ.
Fallow,	b'f'f, a'ad.
Family,	kunññ, k'adil.
Famine,	k'af.
Far,	ahar.
Fast (vb.),	b'rat' r'ah'h'ñ, u'k'at'ñ r'hamñ, u'v'j'g'ñ r'hamñ.
Fat,	m'at'a, thal'a, th'al'a, p'ch'at', ch'aph'at'.
Father,	b'at'a; (in the hills) b'at'a.
Father-in-law,	se'at'a.
Fainguo,	p'aj.
Fatten (vb.),	m'at' b'at'ññ.
Faulty,	g'at'.
Feather,	p'at'h.
Feeble,	m'at'a.
Feed (vb.),	h'at'at'a'ñ.
Ferment,	p'at'h.
Fern,	b'at'at'.
Fetid,	at'h'at'.
Fetus,	b'at'at'a.
Fever,	at'p, j'at'.
Field,	q'at'h'at', irrigated field, th'at', k'at'at', at'h'at'.
Fig-tree,	p'at'h'at' (fruit) p'at'h'at'-at' at'h'at'.
Fill (vb.),	at'h'at'ñ, b'at'h'at'ñ, th'at'ñ
Filth,	j'at'h.
Filthy,	k'at'h'at', p'at'h'at'.
Fin,	p'at'h'at'.

Find (vb.),

at'h'at'.

Fine (the pure-human),

at'h'at'.

Finger,

at'h'at', k'at'at'-at' g'at'h'at'.

Ence,

q'at'at', at'h'at'.

Firm,

at'h'at'.

Fist,

q'at'at'-at'.

Fizzling,

at'h'at'.

Fish,

at'h'at'h'at', (pl. m'at'h'at'h'at')

Fish-hook,

m'at'h'at'h'at' k'at'h'at'.

Fisherman,

m'at'h'at'h'at', j'at'h'at'.

Fist,

m'at'h'at'.

Flag,

j'at'h'at'.

Fleat,

at'h'at'at'a.

Flesh,

ch'at'at' at'h'at'.

Flattery,

at'p m'at'h'at'.

Flea,

p'at'h'at'.

Flesh,

m'at'h'at'.

Fling (vb.),

ch'h'at'h'at'.

Flint,

q'at'at', at'h'at'.

Floor,

(of mud) m'at'h'at'at'. (of
stone) m'at'h'at'at'; (of
planks) p'at'h'at'at'.

Flower,

p'at'h'at'.

Floweret,

p'at'h'at'at', p'at'h'at'at', p'at'h'at'at'.

Fly (the insect),

m'at'h'at'.

Fly (vb.),

at'h'at'.

Fog,

k'at'h'at'.

Fool,

m'at'h'at'.

Foot,

q'at'h'at'.

Foot-print,

q'at'h'at'-at' at'h'at'.

English	Native	English	Native
Forest	baṇ	Fringe	ṛāṇ
Forge	ṛaṇ.	Frog	māḍḍh.
Forgive (vb.),	chhīmā karāṇ.	Front	māḍḍ, āgāḍḍ.
Forsake (vb.),	chhāḍḍ.	Trust	ṛāḍḍ.
Fort	gār.	Crown (vb.),	urṇṇā hāṇḍ.
Fortunate	bhāḍḍāṇ.	Fry (vb.),	bhāḍḍ, chhāḍḍ.
For	phāḍ chāḍḍ.	Full	purṇ
Fresh	sāḍ.	Furrow	āḍ, śāṇ.

G

Gasps (vb.),	sāḍḍāṇ.	Gold	śāḍḍ.
Gather (vb.),	hāḍḍ kārṇ.	Good	āḍḍ.
Ghost	hāḍ, hāḍh.	Goods and chattels and house	gḥḥḥḥḥḥ
tinger,	(green) āḍḍ; (dry) śāḍḍ.	Guard	lāḍḍ, (large) lāḍḍ.
hurdle,	manḥḥḥḥ, gāḍḍ.	Government	āḍḍ.
hurl,	chhāḍḍ, nāḍḍ. (married girl at her father's house) dhāḍḍ, dhāḍḍ.	Grim	āḍḍ; (for food) hāḍḍ, (for red) bāḍḍ.
Give (vb.),	ḍāḍḍ.	Granary	(of stone) bhāḍḍ; (of wood) hāḍḍ, gāḍḍ.
Glass (looking-),	ḍāḍḍ.	Grandchild	nāḍḍ. (fem.) -āḍḍ.
Glean (vb.),	chhāḍḍ.	Grandfather	nāḍḍ, great-grandfather, nāḍḍ; great-great-grandfather, dhāḍḍ par-nāḍḍ.
Glisten (vb.),	chhāḍḍ.	Grandson	nāḍḍ, nāḍḍ.
Grash	ḍāḍḍ hāḍḍ.	Grass (green)	nāḍḍ, nāḍḍ.
Goat	manḥḥḥḥḥḥ.	Grasshopper	hāḍḍ, hāḍḍ.
Go (vb.),	ḍāḍḍ.	Grave (noun).	gāḍḍ, hāḍḍ, hāḍḍ, etc.
Goat	bāḍḍ (fem.) bāḍḍ. A goat sitting upon its hind legs is a very bad omen and the animal is killed and sold at once. Goat-horn, chhāḍḍ, goat-skin bag, hāḍḍ. There are four kinds of goatskins. The biggest is called hāḍḍ, then gāḍḍ; then hāḍḍ; and the smallest hāḍḍ.	Grief	hāḍḍ.
God	ḍāḍḍ.	Gristle	hāḍḍ.
Gout	gāḍḍ.	Grown (vb.),	gāḍḍ.
		Grown (vb.),	gāḍḍ.
		Guest	gāḍḍ.
		Gum (of the mouth),	gāḍḍ.

H

Haft,	हल्ल	Hedge,	बहार.
Hail,	हारु, सारु.	Heel,	(of the foot) पदपुच्छ.
Hair,	(of human head) बाल, (of human body) बाल, हल. Hair on the breast denotes manliness. A man without hair is suspected of being untrustworthy. Hair of goats, बालरु.	Help (vb.),	मादत देण.
Halloo (vb.),	हाल्लुवा.	Hemp,	बल्ल.
Halo,	धारि.	Hen,	कुकुर.
Handle,	हल्ल.	Her,	तु-ल.
Handmill,	जल्ल.	Herdsman,	गयार (f. गयारन), (for cows and buffaloes) माला-शायन (f. मालाशायन); (for goats), बालरु (f. बालरु), (for sheep) बल्ल (f. लल्ल).
Hard,	हल्ल.	Here,	धल्ल.
Hare,	हल्ल, सल्ल.	Hero,	मयल.
Hare-lip,	हल्ल.	Hibernation,	रुल्ल-ल्ल रुल्ल, रुल्ल-ल्ल (l. "bear's-sleep").
Harlot,	पल्ल.	Hiccough,	कल्ल.
Harrow,	हल्ल, जल्ल.	Hide (vb.),	कल्ल.
Harvest,	हल्ल. (Kharif harvest) सल्ल-ल्ल सल्ल; (Rabi harvest) रुल्ल-ल्ल सल्ल; (Angust harvest) बल्ल-ल्ल. The last-named includes कल्ल, लल्ल, रुल्ल, and unvariegated rice (कल्ल लल्ल or गल्ल-ल्ल सल्ल).	High,	कल्ल.
Hasten (vb.),	उल्ल लल्ल.	Hill,	लल्ल.
Hat,	(woman's large hat) कल्ल, सल्ल; (girl's) लल्ल.	Him,	लल्ल-ल्ल.
Hatch (vb.),	बल्ल सल्ल.	Hip-bone,	गल्ल.
Hole (vb.),	दुल्ल-ल्ल.	Hire,	(of land, house, etc.) कल्ल.
Have (vb.),	रुल्ल-ल्ल.	His,	लल्ल-ल्ल.
Hay,	सल्ल-ल्ल. (Left on the ground for use in winter) सल्ल-ल्ल गल्ल.	Hit (vb.),	मल्ल-ल्ल.
Head,	मल्ल.	Hive (in a dwelling-house),	लल्ल. The hole of exit and entrance is मल्ल-ल्ल.
Heart,	जल्ल.	Heartfrost,	गल्ल.
Hearth,	लल्ल.	Hog,	सल्ल, सल्ल; wild hog, बल्ल सल्ल.
Heaven,	कल्ल, कल्ल.	Hold (vb.),	लल्ल-ल्ल.
Heavy,	गल्ल.	Holiday,	लल्ल.
		Hollow,	गल्ल-ल्ल.
		Honey,	मल्ल.
		Encyclopaedia,	मल्ल-ल्ल लल्ल.
		Hook,	लल्ल.
		Hookah,	लल्ल, कल्ल.

[illegible]

English	Oriental	English	Oriental
L			
Laborer,	လက်မဲ့, လက်မဲ့ခံ,	Lemon,	စေ့စေ့,
Lad,	လက်မဲ့,	Leopard,	စေ့စေ့,
Ladder,	တံတား, လက်မဲ့, (stone bridge) မြေ, ခုတ်. The projecting stone at the end of a ladder is called လက်မဲ့.	Leprosy,	လက်မဲ့, ပျံ့ပျံ့.
Ladle,	လက်မဲ့, လက်မဲ့,	Level (adj.),	သော့သော့, စေ့စေ့.
Lamb,	လက်မဲ့, (l. of a ewe).	Lion,	လက်မဲ့.
Last,	လက်မဲ့.	Luck (vb.),	လက်မဲ့.
Late,	လက်မဲ့, လက်မဲ့.	Lull,	လက်မဲ့.
Laugh (vb.),	လက်မဲ့.	Lullaby,	လက်မဲ့, လက်မဲ့.
Lead (the metal),	လက်မဲ့.	Lump,	လက်မဲ့.
Lead,	လက်မဲ့.	Liquor (potent),	လက်မဲ့.
Lead,	လက်မဲ့. (a small lead) လက်မဲ့.	Lion (vb.),	လက်မဲ့.
Lean,	လက်မဲ့.	Little,	လက်မဲ့.
Leap (vb.),	လက်မဲ့.	Lizard,	လက်မဲ့ (chameleon).
Lease,	လက်မဲ့.	Levy,	လက်မဲ့.
Leech,	လက်မဲ့.	Levy,	လက်မဲ့.
Leap (leap with cow, thing and earth) (vb.),	လက်မဲ့.	Levy,	လက်မဲ့.
Leisure,	လက်မဲ့.	Levy,	လက်မဲ့.
M			
Mad,	လက်မဲ့, a mad dog, လက်မဲ့.	Marvel,	လက်မဲ့.
Maize,	လက်မဲ့, လက်မဲ့.	Matchlock,	လက်မဲ့, လက်မဲ့, လက်မဲ့.
Mallet,	လက်မဲ့.	Mature,	လက်မဲ့.
Man,	လက်မဲ့, လက်မဲ့.	Me,	လက်မဲ့.
Manufacture (vb.),	လက်မဲ့.	Meat,	လက်မဲ့.
Measure,	လက်မဲ့, လက်မဲ့.	Medicine,	လက်မဲ့, လက်မဲ့.
Many,	လက်မဲ့, လက်မဲ့, လက်မဲ့.	Meat (vb.),	လက်မဲ့.
Mark (tattoo),	လက်မဲ့, လက်မဲ့.	Melancholy,	လက်မဲ့.
Market,	လက်မဲ့.	Melt (vb.),	လက်မဲ့.
Marriage,	လက်မဲ့, လက်မဲ့.		

P	am	g	n
Am		M	hkhmā ā
Mend (vb.),	bhānāō.	Mother,	ṛjī.
Mendicant,	ṣṛṣṭā.	Monk-in-law,	śāśā.
Mercy,	gṇīp.	Mould (clay, loam),	hṛuṣṭi, mātilā.
Meth,	gāṇī (pl. gṇīpā).	Mountain,	qāṣṭ.
MH (water-)	ghaurat : hand-mill, ḥāṣṭrā.	Moun (vb.),	hṛuṣṭi, hṛṣṭi kṛmā.
Mine,	māṣṭ.	Moustache,	ḥṛṣṭā.
Mint (the plant),	ṣṛṣṭi.	Month,	hṛṣṭ.
Miser,	māṣṭ.	Move (vb.),	hṛṣṭā.
Mixture,	hṛuṣṭi, hṛṣṭi, nṛṣṭi.	Mud,	hṛṣṭ, qṛṣṭ, hṛṣṭ.
Mist,	hṛṣṭ.	Muddy (of water or a stream),	gṛṣṭ.
Mistake,	bṛṣṭ, bṛṣṭ, bṛṣṭ-bṛṣṭ.	Mumps,	gāṣṭ. A man having mumps is called qṛṣṭ and the mumps themselves are called qṛṣṭ.
Moist,	śil, śilā, śilā.	Munch,	hṛṣṭi.
Mongoon,	chāṣṭ.	Mushroom,	hṛṣṭi-mṛṣṭi.
Month,	mīhāṣṭ.	Musk-pod,	śāṣṭ.
Moon,	hṛṣṭi, hṛṣṭi.	My,	māṣṭ.
Moon-light,	hṛṣṭi-lā āṣṭ : clear moon-light without a cloud, pṛṣṭi bṛṣṭi.	Myself,	āṣṭ.
Mortgage,	hṛṣṭ.	Mystery,	bṛṣṭ.
Morning,	hṛṣṭ, hṛṣṭ.		
N			
Nail (of the body),	nāṣṭ.	Nest,	hṛṣṭ, hṛṣṭi.
Narrow,	nāṣṭ.	Now,	nā, nūṣṭ, (f. nāṣṭ).
Narrow,	śṛṣṭ : a narrow lane is śṛṣṭ.	Nice,	nūṣṭ, āṣṭi.
Navel,	nāṣṭ.	Nightmare,	hṛṣṭi sṛṣṭ. A nightmare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brahman (bṛṣṭi) must be consulted (dṛṣṭi dṛṣṭi).
Near,	nṛṣṭ, hṛṣṭi, hṛṣṭi ; near the head mṛṣṭ nṛṣṭ.		
Necessary,	ṣṛṣṭ.		
Neck,	ṣṛṣṭ.		
Needle,	(a large one for sewing home-made woollen cloth), nṛṣṭi.		
Nerve,	ṣṛṣṭ.		

В		В	sh
Но	нѣ.	Новаго (vb.),	барашъ.
Ностъ 1,	нѣтъ (pl. нѣтъ; ѣтъ).	Now,	тѣ, нѣтъ; now and then, нѣтъ; нѣтъ.
Нотъ 2,	нѣтъ; нѣтъ.	Нотъ,	нѣтъ; нѣтъ.

Q

O	उठ्ठि, मूठ्ठ, kharṣṭ,	Our,	आमृतस्य
O _	' उठ्ठ, śogund, śagath.	Outcry,	अत्र-तद्वत्.
O _ ue,	हृ-सुखम्.	Outsole,	हस्तान्त, धर्मन्, धर्मन्
O _ u,	पुष्पम्.	Over,	अधोऽपरं, पार्श्वम्.
Offerce (to take) (ib.),	कर्मणो मतुष्यत्.	Owl,	हृ. The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	हविर्.		
One	एकम्.		
O _ i (2 floor) (ib.),	वर्णनम्.		
O _ m,	प्रतिभा.		
O _	लक्ष्मी.	Omn,	अपेक्ष.
O _ i	अङ्ग, लक्ष्मी.	Omnery,	मुक्तिक.

9

Phad,	पड, धर.	Peavey,	पिग, पळव.
Pal,	प.	Petticoat,	पिटावट, घडगडवट.
Pal (of the hand),	हान, हाथ, हाथवळ.	Pheasant,	फेसन्ट (३ फेसन्ट), फेसन्ट, ब्लू-पेन्ट, मॅन्ट
Palu (vb.),	सडण.	Pick (vb.),	चडण.
Pap,	पप.	Pieluze,	फेस, फेसन्ट, a small one, गडगड.
Pape,	पप.	Piece,	पेस.
Par amour,	प.	Pig,	पिग, सुडग.
Pardon (vb.),	चडण, हान.	Pillow,	पिलो.
Parrot,	सड.	Pine-martin,	फेसन्ट, फेसन्ट.
Partner,	सड.	Pimple,	फेस (pl. फेस).
Partridge,	फेस, (३ फेस).	Pinch (vb.),	चडण.
Pate,	पट, बुड.	Pipe,	फेस, a portable bamboo pipe फेसन्ट फेस; the part which holds the fire and tobacco is पेस.
Peace,	सड, मड.		
Peg,	पे.		
Permission,	चड.		

P	
Paty,	ghāṭi.
Place,	ṣṭhāṭ.
Plant (vb.),	ghāṭhāṭ.
Plant,	bhāṭ, p-āṭ.
Plough,	hām, hā'.
Plough (vb.),	bhāṭ, hām bhāṭ
Ploughshare (iron),	ṣṭhāṭ. The part of the share in which the iron ploughshare is fixed is called <i>ṣṭhāṭ</i> . When worn down the share is called <i>hām</i> and is used for ploughing ground before seed is planted.
Player,	ghāṭi.
Pocket,	bhāṭ.
Pod (seed-),	ghāṭ.
Poison,	bhāṭ, bhāṭ.
Pomegranate,	ghāṭ, ghāṭ, ghāṭ.
Pond,	ghāṭ.
Pool,	ghāṭ.
Pumpkin,	ghāṭ.
Powder (gunpowder),	ghāṭ.

P	p
Pregnant,	ghāṭ, ghāṭ, ghāṭ.
Present,	ghāṭ.
Press (vb.),	ghāṭ.
Prick (vb.),	ghāṭ.
Prison,	ghāṭ.
Profit,	ghāṭ.
Prohibit (vb.),	ghāṭ.
Promise,	ghāṭ.
Prophet,	ghāṭ.
Proud,	ghāṭ.
Prove (vb.),	ghāṭ.
Punchyāṭ,	ghāṭ, ghāṭ.
Puncture,	ghāṭ, a small one, ghāṭ.
Puppy,	ghāṭ, ghāṭ.
Purgative,	ghāṭ, ghāṭ.
Purse,	ghāṭ.
Push (vb.),	ghāṭ.
Put (on clothes, etc.) (vb.),	ghāṭ, ghāṭ, ghāṭ.
Patrol,	ghāṭ, ghāṭ.

Q

Quake (vb.),	ghāṭ.
Quarry,	ghāṭ.
Queen-bee,	ghāṭ, ghāṭ.
Question,	ghāṭ.

Quickly,	ghāṭ, ghāṭ.
Quiet,	ghāṭ.
Quite,	ghāṭ.

R

Rage,	ghāṭ, ghāṭ.
Rainbow,	ghāṭ, ghāṭ.
Ram,	ghāṭ. a ram with a flock is ghāṭ.
Raspberry,	ghāṭ, ghāṭ.
Rat,	ghāṭ.

Ravine,	ghāṭ.
Raw (crops),	ghāṭ.
Razor,	ghāṭ, (pl. ghāṭ).
Rempai,	ghāṭ.
Rear,	ghāṭ.

[illegible]

E

E

Stutter (vb.),	ḥḥḥḥḥḥ ḥḥḥḥ	Stomach (sb.),	ḥḥḥḥḥḥ
Stutterer,	ḥḥḥḥ.	Swallow (vb.),	ḥḥḥḥḥḥ
Sucking pig.	ḥḥḥḥḥḥ ḥḥḥḥḥḥ	Swam (vb.),	ḥḥḥḥḥḥ ḥḥḥḥḥḥ, ḥḥḥḥ ḥḥḥḥḥḥ.
Suckle (vb.),	ḥḥḥḥḥḥ ḥḥḥḥ, ḥḥḥḥ ḥḥḥḥḥḥ.	Sweat,	ḥḥḥḥḥḥ, ḥḥḥḥ.
Suddenly,	ḥḥḥḥḥḥḥ.	Swat,	ḥḥḥḥḥḥ, ḥḥḥḥḥḥ, ḥḥḥḥḥḥ-ḥḥḥḥ.
Sufficient,	ḥḥḥḥḥḥ, ḥḥḥḥḥḥ.	Swell (vb.),	ḥḥḥḥḥḥḥ.
Sun,	ḥḥḥḥ Sun warmth. ḥḥḥḥḥḥ, ḥḥḥḥ.	Swim (vb.),	ḥḥḥḥḥ ḥḥḥḥḥ.
Sunday,	ḥḥḥḥḥ.	Sworn,	ḥḥḥḥḥḥḥ.
Surety (nail),	ḥḥḥḥḥḥḥ, ḥḥ.	Syrup.	ḥḥḥḥ.
Surprise (vb.),	ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ.		

T

Tail,	ḥḥḥḥ, ḥḥḥḥḥḥḥ, ḥḥḥḥ	Thus,	ḥḥḥḥ, ḥḥḥḥ, ḥḥḥḥ, ḥḥḥḥ.
Taste (vb.),	ḥḥḥḥḥḥḥ	Thorny,	ḥḥḥḥḥḥḥ
Teach (vb.),	ḥḥḥḥḥḥḥ	Thread,	ḥḥḥḥḥḥ.
Tear.	ḥḥḥḥ (pl. ḥḥḥḥḥḥ).	Throat,	ḥḥḥḥḥ.
Teas (vb.),	ḥḥḥḥḥḥḥḥ.	Through	ḥḥḥḥḥḥ.
Tent,	ḥḥḥḥḥḥ, ḥḥḥḥḥḥ	Thunder (vb.),	ḥḥḥḥḥḥ, ḥḥḥḥḥḥḥḥ.
Tease (wool) (vb.),	ḥḥḥḥḥḥ.	Thus	ḥḥḥḥḥ
Teeth,	ḥḥḥḥ.	Tick,	ḥḥḥḥḥḥḥ.
Temple,	ḥḥḥḥḥḥ.	Tickle (vb.),	ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ.
Tenant,	ḥḥḥḥḥḥ; (if paying rent to owner) ḥḥḥḥḥḥḥḥḥḥḥḥ.	Tie (vb.),	ḥḥḥḥḥḥḥ.
Tether.	ḥḥḥḥ.	Tiger,	ḥḥḥḥ; tigress, ḥḥḥḥḥḥ.
Thaw (vb.),	ḥḥḥḥḥḥ	Tight,	ḥḥḥḥḥḥ.
Their,	ḥḥḥḥḥḥ.	Time,	ḥḥḥḥḥḥ.
Theo,	ḥḥḥḥḥḥ	Tinder,	ḥḥḥḥ, ḥḥḥḥḥḥ.
Then,	ḥḥḥḥḥḥ.	To.	ḥḥ; To the head, ḥḥḥḥḥḥḥḥ.
There,	ḥḥḥḥḥ.	Toad,	ḥḥḥḥḥḥḥ.
Therefore.	ḥḥḥḥḥ ḥḥḥḥ, ḥḥḥḥḥ ḥḥḥḥ.	Tobacco,	ḥḥḥḥḥḥḥ, ḥḥḥḥḥḥḥ.
Thing,	ḥḥḥḥḥḥ	To,	ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ: big toe, ḥḥḥḥḥ ḥḥḥḥḥḥ.
Thim,	ḥḥḥḥḥḥ.	Togolher,	ḥḥḥḥḥḥḥ.
Thirst,	ḥḥḥḥ.	Tomorrow,	ḥḥḥḥḥḥ. ḥḥḥḥḥḥḥ, ḥḥḥḥḥḥ.
Thirsty,	ḥḥḥḥ.	To-night,	ḥḥḥḥḥḥḥ.

T

Tail	ذنب	Tread (vb.),	جَدَّوْجَدَّوْ
Top,	أَعْلَى (أَعْلَى)	Tre,	بَتَّ
Torch,	مِصْبَاحٌ, بِمِصْبَاحٍ مِصْبَاحٌ (a bundle of lighted sticks) مِصْبَاحٌ, (of cotton-wood) مِصْبَاحٌ	Trial,	مِصْبَاحٌ
Tough (of meat),	مِصْبَاحٌ, مِصْبَاحٌ, Tough (of leather) مِصْبَاحٌ	Tripe (vb.),	مِصْبَاحٌ
Track,	بَتَّ, a narrow track, مِصْبَاحٌ	Tuin (vb.),	مِصْبَاحٌ, مِصْبَاحٌ
		Track (vb.),	مِصْبَاحٌ, مِصْبَاحٌ

U

Udder,	أَمَامَ	Untrue,	مِصْبَاحٌ
Uncle,	(father's brother) مِصْبَاحٌ (mother's brother) مِصْبَاحٌ (husband of father's sister) مِصْبَاحٌ (husband of mother's sister) مِصْبَاحٌ	Unwilling,	مِصْبَاحٌ
Under,	مِصْبَاحٌ, مِصْبَاحٌ, under the head مِصْبَاحٌ	Up,	مِصْبَاحٌ, مِصْبَاحٌ, مِصْبَاحٌ
Urepe,	مِصْبَاحٌ	Upon,	مِصْبَاحٌ upon the head, مِصْبَاحٌ upon the mitten-upon, upon tent, مِصْبَاحٌ
Unsafe,	مِصْبَاحٌ, مِصْبَاحٌ	Use (vb.),	مِصْبَاحٌ
		Use	مِصْبَاحٌ

V

Vacant,	مِصْبَاحٌ (from, etc.)	Vase (of metal),	مِصْبَاحٌ, (of earthen-ware or basket-ware), مِصْبَاحٌ
Vagrant,	مِصْبَاحٌ, مِصْبَاحٌ مِصْبَاحٌ (to be a vagrant).	Vex (vb.),	مِصْبَاحٌ
Various,	مِصْبَاحٌ-مِصْبَاحٌ-مِصْبَاحٌ	Vital,	مِصْبَاحٌ مِصْبَاحٌ
Veer (vb.),	مِصْبَاحٌ	Vigil,	مِصْبَاحٌ
Venom,	مِصْبَاحٌ, مِصْبَاحٌ	Vomit,	مِصْبَاحٌ
Venture,	مِصْبَاحٌ, مِصْبَاحٌ	Vouch (vb.),	مِصْبَاحٌ
Visitant,	مِصْبَاحٌ	Valance (inoven),	مِصْبَاحٌ, (black) مِصْبَاحٌ

W

Wade (vb.),	مِصْبَاحٌ مِصْبَاحٌ	Wall,	مِصْبَاحٌ the retaining wall of a hill-field, مِصْبَاحٌ
Wait (vb.),	مِصْبَاحٌ	Walnut,	مِصْبَاحٌ, مِصْبَاحٌ
Waks (vb.),	مِصْبَاحٌ	Wane (vb.),	مِصْبَاحٌ (e.g. of the moon).
Walk (vb.),	مِصْبَاحٌ, مِصْبَاحٌ		

English.	Javanese.	English.	Javanese.
Warm,	lêmbu.	Whisper,	lêmbu bôti.
Waste (vb.),	lêmbu.	Wretched (vb.),	lêmbu bôti.
Waterfall,	gunung watu.	White,	putih, putih, putih.
Ware,	barang.	Who?	siapa.
Wax,	lilin, lilin, lilin.	Why?	apa, kenapa, mengapa.
Wax (vb.),	lilin (of the room).	Wife,	istri.
Way,	jalan.	Widower,	lajang.
We,	ami.	Will,	juga, mungkin.
Weak,	lemah.	Will-o'-the-Wisp,	lentera.
Wean (vb.),	menyapih.	Wind,	angin, berti.
Wear (vb.),	memakai, pakai.	Wool,	bulu.
Weather,	cuaca.	Wink (vb.),	kedip.
Wave (vb.),	gelombang.	Winkow (vb.),	menyembunyi, sembunyi.
Wedding,	pernikahan, pernikahan.	Winkow-siero,	sembunyi.
Wedge,	batu.	Winter,	musim dingin.
Weed (vb.),	menyapih, menyapih.	Witch,	dukun.
Weep (vb.),	menangis.	Witcher (vb.),	menyembunyi.
Weigh (vb.),	timbang.	Within,	di dalam.
Wellfare,	kebahagiaan.	Without,	di luar.
Wet,	bas, basah, lembap.	Woman,	istri, perempuan, wanita.
What?	apa.	Wool,	(fuel and dressed planks), lamin: (bought for cedar, etc.) kayu.
When,	whenever.	Worse,	lebih buruk.
When?	apa.	Worship (vb.),	puja.
Where,	di mana.	Wrap (vb.),	balut.
Where?	di mana.	Wreck,	hancur, rusak.
Wherefore?	apa.	Wrist,	pergelangan.
Which,	mana.		
Y			
Yawn (vb.),	berkedip.	Yeast,	gula.
Year,	tahun, tahun; last year, tahun; year before last, tahun; three years ago, tiga tahun; next year, tahun; two years hence, dua tahun.	Yellow,	putih.
Yearling,	tahunan.	Yes,	ya.
		Yesterday,	kemarin.
		Yoke,	gagang, gagang.

SIRMAURI.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows —
 Where spoken. south-west, south and south-east lie, in order, the District of

Ambala, the State of Kalsā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindi, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patialā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbāl, and to its east, the Jaunsar Bawar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahlāwī dialects. The language of Jubbāl is the same as that of Sirmur. Leaving Jubbāl, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindi to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of
 Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbāl.

The river Giri runs through the State of Sirmur from the north-west to the south
 Sirmur Dialects. east and divides the State into two nearly equal portions.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmauri is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Giripārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hind of Ambala, is not so distinctively Pahlāwī as Giripārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbāl consists of two portions—the main portion, or Jubbāl proper, lying immediately to the north-east of Sirmur, and the outlying
 Jubbāl Dialects. Barāṛ tract lying still further to the north, and separated from Jubbāl proper by the State of Tarboch (in which the Kirmī dialect of Kiūṭhālī is spoken), and the Punur tract of Keonthal. This Barāṛ tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbāl proper is a form of Giripārī locally known as Biśāat. The dialect of Barāṛ and the neighbourhood is called Barāṛī, and is more closely connected with Kiūṭhālī than with Sirmaurī. It is dealt with under the head of the Kiūṭhālī Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmaurī —

Dhātū							
Andala	.	.	.	.	.	.	6,075
Sirmaur	.	.	.	.	.	.	76,684
							<hr/>
							82,759
Gurpāl							
Sirmaur	.	.	.	.	.	.	24,364
Jubbāl (Bissau)	.	.	.	.	.	.	17,450
							<hr/>
							41,814
TOTAL							<hr/>
							124,573

Nothing of consequence has hitherto been written concerning Sirmaurī, nor, so far as the present writer knows, does it possess any literature.

SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet — the alphabet used is a variety of the Tōkri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jainsurī section of the Survey.

The following table shows the alphabet, which has been employed in writing the specimens

The Sirmauri Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ē	6 or 2	na	7
u & ū	3	pa	5
e	3 or 2	pha	6
ai	3)	ha	9
ō & o	3)	bha	9
au	3)	ma	7
ka	x	ya	x
kha	7	ra	7
ga	7	la	7
gha	7	wa	9
cha	7	śa	9
chha	8	sha	7
ja	7	sa	9
jha	7	ha	ε
ṭa	2	kā	x
ṭha	6	kī, kī	x
ḍa	5	ku, kū	x
ḍha	2	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	8	kau	x

SIRMAURI DHĀRṬHĪ.

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kha	7	ra	7
ga	7	la	7
gha	5	wa	9
cha	7	śa	9
chha	8	sha	7
ja	7	sa	9
jha	7	ha	ε
ṭa	2	kā	x
ṭha	6	ki, ki	x
ḍa	5	ku, kū	x
ḍha	2	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	5	kau	ε

Pronunciation The vowel *ae* is very The letter *a* is pronounced like *th o* hot and *so et* as written *a* sometimes *o* and sometimes *au*. Thus, the word pronounced *ghar* is sometimes written *gha* and sometimes *ghor*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *o* represents a short *o*, it will be transliterated *ō*. Thus, *ghar* will be transliterated *ghār*, and *ghor* will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ē*, sounded like the *ē* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written *तिस*, *tis*, and sometimes *तेस*, *tēs*; so *sētī*, with, is sometimes written *सिने*, and sometimes *सेने*. Here I shall follow the same system as in the case of *a*. When *ē* is represented by *i*, I shall transliterate it by *i*, thus, *तिस*, *tis*, but when it is represented by *ē*, I shall transliterate it by *ē*, thus, *तेस*, *tēs*.

The vowels *i* and *ō* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ek* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *u* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bētū* or *baītū*, a son; *khech* or *khaich*, pull; *ō* and *au*, as in *ghōrā* or *gaurā*, a horse; *mō* or *mañ*, by me; and even *ā* and *ī* in *hā* or *hī*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *gh*, *dh*, *bh* is dropped, as in *gaurā* or *ghōrā*, a horse; *ghōr* or *gōr*, a house; *bād* (not *bādh*), hind; *biyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dōd* (for *dāt* a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hissam* (for *hissu*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagānā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *son*, a hundred. The Sanskrit *śh* (श्) becomes *ś* as in *mānaś*, a man, sometimes written *mānaśh*, which points to interchange between *śh* and *ś*.

Nouns.—In most forms of Central Pahārī *Tadbhava*¹ nouns which in Hindī end in *ā*, end in *ō*. But in Jamsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmāurī they end optionally either in *a* or in *ō*. In Sirmāurī the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gaurā*, a horse; *kutā*, a dog; *bētā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *e*. Thus, *gaurē*, *kutē*, *bētē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gaurō*, *kutō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmāurī from Sanskrit through Prakrit, and which has not (like *bālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *poiṭ-hēṭhē*, under the tree; *bāw-khē*, (he said) to his father; *mōṇuś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēkī jōṇē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēṭi-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *lulō-khē*, for the foot; *ghōṛō-rē āṛō*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gilō sunē*, dancing and songs were heard; *thōrē danō pīchhē*, after a few days; *nīkrō-dā*, (praise me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālō dūtī*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēṭē bōlō*, the younger son said; *bhākhē*, (I am dying) of hunger; *bāwē dēkhē*, the father saw him; *sādū dūtī*, the complainant gave (a false charge), *sōbyē* (for *sōḍi-ē* or *sōḍō-ē*) *chōraj mōṇū*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	. . . . .	<i>ē</i> or <i>dā</i>
Dative	. . . . .	<i>khē</i> or <i>gē</i>
Ablative	. . . . .	<i>dā</i>
Genitive	. . . . .	<i>rā</i>
Locative	. . . . .	<i>dā</i> , in; <i>mō</i> , in; <i>pādē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā, kō, kī*. Thus we have *rā* (or *rō*), *rē rī*; *dā* (or *dō*), *dē, dī*. Similarly, *pādē* is an oblique masculine adjective, and has its feminine *pādī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēṭē dūr dēsō-khē dō-gōwā*, by the younger son it was gone away to a far country, i.e. the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

mulṭi rōṭi khēṭō, they eat much bread.
ai rupayā tēs dā, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, i.e. may end in *ē*, as in *bhākhē*, by hunger, already quoted, and *bōlō chūṭē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguṛ-dā bōḍ*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āpṛe bāw-khē bōlō, he said to his father.
dūr dēsō-khē dō-gōwā, he went away to a far country.
sē āpṛe bāw-gē dōṭā, he went to his father.

□ **Ablative** नमः उसः तः पः पः नमः दः दः नमः नमः कः कः लः लः फः फः who
did you buy that

gaur-bany dā fro an i krepur f i age
bar-du ch-ē khavch. draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are :—

tēs-rā jēlhā bēfā, his eldest son
bāw-rā nāw Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are :—

mērā bāpā tēs chhanfē-sē ghor-dā rāñ-sa, my father lives in that small house.
tēnyē tēsī bāgī-dā sūrtū jāgnē lāga, he put him in the field to watch swine.
sup-d gaurē-rī jin ghōr-mō sa, in the house is the saddle of the white horse.
sē gaurē pādē asa, he is on a horse.
mī-pādē phorādī, he will make a charge upon (i.e. against) me

Adjectives are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *i* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc. are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms :—

gāw-rē bāgīyā-dō, from a shopkeeper of the village.
tērē bāc-rē ghor-dē kaitnē bēfē, how many sons are there in your father's house ?
mērē chāche-rē bāfē-rā buyāh tēs-rī hōbō sāthē hōn, the son of my uncle is married to his sister.
ēs gaurē-rī umar kā, what is the age of this horse ?
ghōr-dē kaitnē bēfē, how many sons in the house ?
moū tēs-rē chhōfē-dē bōhtē chhīfē lāē, I applied many blows upon his son
Kāsmīr āē-dī kaitnē dūr, how far is Kashmir from here ?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pādī*. Thus :—

sē gaurē-pādē asa, he is on a horse
sē tībē-pādē dāyar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmā ēkī ghōnē pādē dōē, we (masc. plur.) went on (i.e. about) a wall
tēs-rī pīfhi-pādī jin pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus :—

tēs-rā bhāi tēs-rī bōbō-dā bapā asa, his brother is taller than his sister.
sōbī dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is —

sing. nom.	<i>hā, ā, hō, or āw</i>
ag.	<i>mē, mō, mō, mōē.</i>
obl.	<i>mēh, mī, mī, mā</i>
gen.	<i>mērā, mēhrā.</i>
plur. nom.	<i>hām, hāmē, hōmē.</i>
ag.	<i>hāmē, hōmē.</i>
obl.	<i>hāmō.</i>
gen.	<i>mōrā.</i>

The pronoun of the second person is —

sing. nom.	<i>tā.</i>
ag.	<i>tē, tō, tōē.</i>
obl.	<i>tāi</i>
gen.	<i>tērā.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumē.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārā.</i>

A few examples may be given of some of these forms:—

- hā bhākhē mōrāē āgā, I am dying of hunger.*
hō tērā bēhā bōhē-khā nā ā, I am not (worthy) to be called thy son.
āw pūhchō lā-rō ā-lhā, I had taken away assessors.
ā āy bahōt chālu, I walked much to-day.
maū pāp kiyā, I did sin.
mōē sādū nā chhēlā, I did not beat the plaintiff.
mī āpūē nōhrō-ā rākh-lō, place me amongst thy servants.
hīsā mā-lhē dē, give the share to me.
mērā bāpū tēs ghōr-dā rā-sa, my father lives in that house.
hām ghōhē-gē pūpē, we arrived at the wall.
hōmē ēhī ghōmē-pādhē āhē, we went about a wall.
hāmō khusi hōmē pōpā, for us rejoicing is proper.
nā hāmō-dā kōjyā dē, there was no quarrelling among us.
tū mōrā sāthī sōdā rōyā, thou wast always with me.
tā parāwan-ohārī lā, thou preparedst a feast.
tōē mē ik hākhā bī nā dīyā, thou didst not give me even one kid.
tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are:—

<i>ai</i> , this, sing. obl. <i>ēs</i> , plur. <i>ai</i> , obl. <i>in</i> or <i>igī</i> .
<i>sā</i> , he, she, that; ag. <i>tēhiyē</i> or <i>tēyē</i> , obl. <i>tēs</i> , <i>tēs</i> ; plur. <i>sē</i> , ag. <i>tiyē</i> , obl. <i>tin</i> , <i>tiqē</i> .

Examples are:—

- ai rupayū tēs dē, give this rupee to him.*
ai gauṛā kītāē dān-rā, how old is this horse?

s go u a ka what s h na f s u
 se t be-pād d go oh h s ru z m n h h

tenye tūn-rhē kasab bōṇṇē-diyā, he divided the shares to them.

tēṇṇē nānū bura, he considered (it) bad.

tēṇṇē tēs bēṇṇē-dā tūā, he sent him into the field.

sē tēs-rē bāce dekkā, his father saw him.

sē āpā āpā tūn-rē chhāṇṇē chhāṇṇē khāṇ-rō bhōrnē lūgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

ik bāktū jāu khusi tādā, a kid, with which I might have made merry

terā dūṇā bēṇṇē jēṇṇē tēri māt laṭāy-diyā, thy second son, who squandered thy wealth

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kos*); and *kā*, what? As examples we have:—

tāi-pāchhē kas-rā chhōṭā āu, whose boy comes behind you?

sē kas-dā lā, from whom did you buy that?

tēṇṇē nānū kā, what is your name?

kā is 'anyone' and *jō-kā* is 'whatever'; thus:—

kōṭ tēs khāṇṇē-lhē nā dēṇṇē-thā, no one was giving him to eat.

jō-kāṇṇē mī-gēchhē ṁṁṁṁ, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asē, ōsē</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindi *thā*, it does not change for person.

From the verb *hōṇā* or *ēnā*, to become, we may quote the past participle *hōā* or *ōa*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōṇ*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāi tēs-rī bōbō-dā bayā asa, his brother is bigger than his sister.

jō-kāṇṇē mī-gēchhē ṁṁṁṁ, tērā ṁṁṁṁ, whatever is mine, is thine. In this example the meaning of *ṁṁṁṁ* is not clear. It may be a present participle of *asa*.

jēṇṇā bēṇṇā bāgrī-dā thā, the elder son was in the field.

ēṇi jōṇē-rē āu bēṇṇē thiyē, of a certain man there were two sons.

hāmō khusi hōṇē pōṇṇē, it is proper for us to be joyful.

hō bōlā-ke? tē-ā bē-ā nī ā (or *hōā*), I became not (i.e. I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ā* and in the other *hōā*.

B. Active Verb.—The Infinitive or Verbal Noun is formed by adding *ā* to the root. Thus, *tipā*, to beat, the act of beating. If the root of the verb ends in *ā*, *ā*, *ā*, *r* or *r*, then *ā* is added instead of *ā*. Thus, *marā*, to die. This is, however, only a matter of pronunciation, as the Sirmāri character does not distinguish between *n* and *r*. As in the case of nouns we sometimes have *ā* in place of the final *ā* of the infinitive. Thus, *tipā*. As examples of the infinitive we may quote:—

ā-ā jāgā-ā lāā, he was appointed to watch swine

ā-ā bō-ā nē lāā, he began to fill his belly.

kō-ā ā-ā khā-ā-ā ā ā ā-ā, no one used to give him (anything) for eating.

hō-ā-ā pā-ā-ā-ā-ā, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *ā* to the root as in *tipā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ā-ā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *tipā*, beaten; *ā-ā*, become. Sometimes, as usual, we have *ā* instead of *ā*, as *tipā*.

There are the usual irregular past participles; we may quote:—

karnā, to do

dēā, to give

lēā, to take

jā-ā, to go

ā-ā, to come

marā, to die

Past Participle.

kī-ā or *kō-ā*

dī-ā or *dittā*

lī-ā or *littā*

gā-ā or *gō-ā*

ā-ā

mō-ā

With all these there are variations of spelling. Thus, *gā-ā* may be found spelt *gū-ā* or *gū-ā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *tipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *tipī-rō*, having struck. As irregular, we may quote *mōī*, having died, from *marā*.

Examples are:—

nēkrō bē-ī-rō, having called a servant.

taras khāy-rō, having eaten (i.e. felt) pity.

khōī-khāy-rō, having lost and squandered.

Owing to the frequent interchange of *ī* and *ā*, we have forms like *bā-ā-dī-ā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rō-ā-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *u*. Thus:—*tip*, beat thou; *pī*, put (the saddle on his back); *dē*, give; *lē* or *lō*, bring ye; *dē* or *dō*, give ye; *gāu*, sing ye; *khāu*, eat ye.

The plural imperative of *bōlā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Sing.	Plu.
1. <i>tīpū, tīpū</i>	<i>tīpū, tīpū</i>
2. <i>tīpā</i>	<i>tīpā</i>
3. <i>tīp, tīpō, tīpō</i>	<i>tīpō, tīpō</i>

Similarly we have *chōū*, let me go (to my father); *bōtū*, let us say to him.

sā tībē-pādē āgar chār, he grazes cattle on the hill top.

tā-pīchhē kōs-rā chhōtū āc, whose boy comes behind you?

pōrō, it is proper (for us to be joyful).

nukhī rōtū khāḍ dēō, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future**:—

I shall strike.

Sing.	Plu.
1. <i>tīpūḍ</i>	<i>tīpūḍ</i>
2. <i>tīplā</i>	<i>tīplā</i>
3. <i>tīplō</i>	<i>tīplā</i>

The only other examples are both in the second specimen, *viz.*: *kōrēḍ*, I or *kōrūḍ*, I will make, and *pharādḍā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *tīpō sa*, he is striking; *raḍ sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *tīpō thā*, he was striking; *nā dēō-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindi. Thus, *lāndā*, I might have arranged (a feast with my friends).

The **Past, Perfect and Pluperfect** are formed from the Past Participle, exactly as in Hindi, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlpā*, to say, is, in Sunnauri, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples:—

ā āj bahōt chālō, I walked much to-day.

kāi pōyā, a famulus fell.

bēḍ āpḍ bān-khē bōlō, the son said to the father.

bānḍ āpḍ nōhrā-khē bōlā, the father said to the servants.

tēs-rā bāwē mūpḍ dāyē, his father gave (him) kisses.

tērē bāwē pīwan-chārī kōrī, thy father made a feast.

mōi guwā thā, he had died.

Compound Verbs are as in Hindi. **Intensives** are common, and often drop the final *ī* of the conjunctive participle. In other cases there is the usual change of *ī* to *ē*. Thus:—

mōi guwā thā, he died.

sārā māl laḍāy kōḍā, all the property was squandered.

ḍō-gōicā, he went away (to a far country).
rākḥ-lō, put (me among thy hired servants).
hīcāl bōnḍō-dīyā, he divided the share.

As examples of **Inceptives** we may quote :—

sā rōnē lāgā, he began to dwell (with a man of that country).
bhōrnē lāgā, he began to fill (his belly).
hā mōrnē lāgō, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

[illegible]

No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DĀRĀTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Eki-jōnē-rē du bētē thiye. Kāuchhē-bētē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 bolē, 'bēpū, mērē-bāwē husab mā-khē dē.' Tēpiyē
it-was-said, 'father, (of-)my-portion the-share we-to give.' By-him
 tini-khē husab bānē-diyā. Thōpē-dinē-pāchē kāuchhē-bētē
them-to the-share was-divided-out. A-fea-days-afterwards by-the-younger-son
 āpnē-bāwē husab lē-rō (for lē-rō) dūr-dēs-khē dō-gōwā, hōr
his-own-portion share taken-having a-for-country-to it-was-gone-away, and
 āpnē māl khōi-khandāy-rō gōway-diyā. Jōhē sārū māl
his-own properly lost-squandered-having was-wasted. When all the-property
 latāy-bētē, tōbē tēsī-dēs-dā kāl pōrā, hōr sē tabē kangāl
was-spent-away, then that-country-in o-famine fell, and he then poor
 hu-gōā. Tēsī-dēs-rē ēki-jōnē-rē sathī sī (for sē) rōpē lāgā.
became. That-country-of a-man-of with he to-remain began.
 Tēpiyē tēsī bōpī-dī sūrtū jāgnē lāyō. Sē āpnē ōjā
By-him as-for-him the-field-in mine to-watch he-was-put. He his-own belly
 tūpī-rē chhārē-chhūkē khāy-rō bhōrne lāgī, hōr kōi tēsī
them-of abandoned-hushes eaten-having to-fill began; and anyone to-him
 khāpē-khē nā dēō-tilā Jōhē tēsī bōē āyā. tō samā (for jāpā)
eating-for not giving-was. Then to-him sense come, then he-said
 jē, 'mērē-bāw-rē tinc-nōkrō muktī rōjī khāō dēō, hōr
ibat, 'my-father-of so-many-servants much bread eat (and) give-away, and
 lā ēlā bhūlkhā mōrnē lāgā. Hā āpnē-bāpū-gē (or -khē) chōlū hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 hōlū, "huī bāpū, māū tērē-āgē. Rām-jī-sitī pāp kiya; kō
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērē bētā bōlū-khē nā ā Mi bhī āpnē-nōkrō-dā
thy son calling-for not became. He also thine-own-servants-among
 rōkh-lō." Tōbē sī (for sē) āpnē-bāw-gē dōā. Hēbhīyē dūr-kē thiya,
put " Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rē-bāwē dēkhā. Tatas khāy-rō, tēsī gōlē
he by-his-father was-seen. Compassion eaten-having, him on the-neck

lāy-rō milā, hōr pāpē diyē. Tēs-rē-bcē bolā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē bāpū, mō tērē-agē Rām-jī-sētī pāp kiya, hō bolūyē-khē
 'O father, by-me of-thee-before God-with sin was-done, I calling-for
 tērā bēṭā nā hōā.' Tōbē bāwē āpnō-nōkrō-khē bolā,
 thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bolō, āchhī bāmnā lēō, bāmpē-khē dēō; gūthī-dā chhālā, hōr
 'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhutrā dō. Khāw, pīō, māṅgal gāw; mērā bēṭā
 the-foot-for a-shoe give. Eat, drink, songs-of-joy sing: my son
 mōi-guwa-thā, giri jīwā; rāchē-gōwā (for gōā)-thā, giri milā.' Tabē
 dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēnyē khusi lāi.
 by-him rejoicing was-arranged.

Tēs-rā jēthā bētā bagrī-dā thā. Jōbē
 Him-of the-elder son the-field-in was. When
 si (for sē) ghōrō-rī (for rō) nōpē āyā, tēnyē nāch-gītō sunē
 he the-house-of near came. by-him dance-songs were-heard.
 Tō nōkrō hādī-rō sāyē, 'hōlō, kē uchhab
 Then a-servant called-having it-was-asked. 'say, what festival
 lāy-rākha?' Tēnyē bolā kē, 'tērā bhāyār āy-rōā,
 has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-hāwē tēs-rē rāji-khusi hōtē-rī pāwan-chārī kōrī.' Tēnyē
 by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tīs-rē-ghōrō-khē dāṇdā bhājā. Tēs-rā bāwā hādī
 it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tē-i mānāw. Bētē bolā, 'hōlō, māñ tērī tōl
 came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōisō kī; tērā hukam nā mōrā, tōē mī ik
 for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 bākūā hī nā dimā (for diyā) jāū hō āpnō-mitrō-sōgē khusi
 bid even not was-given by-which I my-own-friends-with rejoicing
 lāwā. Jōbē tērā dājā bēṭā āyā, jēniyē tērī māñ
 might-have-arranged. When thy second son came, by-whom thy property
 kañjānī-rōrā-khē latāy-diyā, tā tēsī-khē parāwan-chārī lāi.
 harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bolā, 'hē bēṭā, tū mērā sāthī sōdā rōyē;
 By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kīē mī-gēchhē ōsdiyā, tērā ōs. Hāmō khusi hōpē pōrō, ārō
 whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyār mūi-gōā-thā, sī (for sē) jīw-gōā; rāchē-gōā-thā, mīṭī-gōā.'
 that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT

SPECIMEN II.

ਭੀਨੇ ਨਾਭੁ ਭਾਭੀ ਨਾਭੁ ਨ ਨਾਭੁ
 ਭਾਭੀ ਨਾਭੁ ਖਾਭੀ ਭੀਨੇਤਾਨਾ ਭਾਭੁ
 ਖਾਭੁ ਨ ਭੀਨੁ.

ਭਾਭੀ ਭੀ ਭਾਭੀ ਭਾਭੀ ਨਾਭੀ
 ਭਾਭੀ ॥ ਭੀਨੇ ਭਾਭੀ ਨਾ ਭੀਨੁ ਨ
 ਭਾਭੀ ਭਾ ਭਾਭੀ ਭੀਨੁ ॥ ਭੀਨੇ ਭਾਭੀ
 ਭਾਭੀ ਭਾਭੀ ਭੀਨੁ ॥ ਭੀਨੇ ਭਾਭੀ ਭਾਭੀ
 ਭੀਨੇ ਭਾਭੀ ਭਾਭੀ ਨਾਭੀ ਭੀਨੇਤਾਨਾ
 ਭਾ ॥ ਭੀਨੇ ਭਾਭੀ ਭਾਭੀ ਭੀਨੁ

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀḌĪ (SIBMAURI).

DHĀRṬHĪ DIALECT

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō	nāw	Mādhō,	Baw-rā	nāw	Sādō,	jāt	Kanait,	rōnealla
<i>My</i>	<i>name</i>	<i>Mādhō,</i>	<i>Father-of</i>	<i>name</i>	<i>Sādō,</i>	<i>caste</i>	<i>Kanait,</i>	<i>inhabitant</i>
gāw	Kōṭī-rā	ōsū.						
<i>village</i>	<i>Kōṭī-of</i>	<i>I-am.</i>						
Sādus	mō-pāḍō	jhū(hi	uālsō	diti (for diti).				Moḍ
<i>By-Complainant</i>	<i>me-upon</i>	<i>false</i>	<i>complaint</i>	<i>was-given.</i>				<i>By-me</i>
Sādū	nā	chhētā,	nā	hamō-dā	kōjyā	ōā.		Hōmē
<i>the-Complainant</i>	<i>not</i>	<i>was-beaten,</i>	<i>not</i>	<i>us-among</i>	<i>quarrelling</i>	<i>became.</i>		<i>We</i>
eki-ghōnō-pāḍē	ḍoḍ.	Tēthō	āw	pañchō	lē-rō	ghōnē-rī	sīḍ	
<i>a-wall-upon</i>	<i>went,</i>	<i>There</i>	<i>I</i>	<i>assessors</i>	<i>taken-having</i>	<i>the-wall-of</i>	<i>foundation</i>	
lāwōḍ	lē-gāḍ-thā.	Jāhē	bān	ghōnē-gā	pājē,	tō	Sādus	
<i>to-mark</i>	<i>brought-had.</i>	<i>When</i>	<i>we</i>	<i>the-wall-to</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-Complainant</i>	
sōbi-khē	gālī	ḍī.	Jōbō	mī	ṭipdā	dōpā,	sōbyē	
<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>When</i>	<i>to-me</i>	<i>bentling</i>	<i>he-ran,</i>	<i>by-all</i>	
chōraj	mānō,	āpnē-āpnē-ghōrō-khē	bhāgō.	Hō	hī	taī-dā		
<i>amazement</i>	<i>was-felt.</i>	<i>each-his-own-house-to</i>	<i>fled.</i>	<i>I</i>	<i>also</i>	<i>him-from</i>		
ḍōrē	pōrā	blāgā.	Bhāyde-bhāyde	mōrō	lāt	ṭhōknwā.		
<i>in-fear</i>	<i>fallen</i>	<i>ran-away.</i>	<i>In-running-running</i>	<i>my</i>	<i>foot</i>	<i>was-burt.</i>		
GHōrō-dā	tin-dūō	bēsud	pōrā	rōhā.			Sādus	
<i>House-in</i>	<i>for-three-days</i>	<i>unconscious</i>	<i>fallen</i>	<i>I-remained.</i>			<i>By-the-Complainant</i>	
thāpā	jō,	‘mī-pāḍē	gālī-rī	tāī		pharādā.		
<i>it-was-considered</i>	<i>that,</i>	<i>‘me-upon</i>	<i>abuse-of</i>	<i>for</i>	<i>he-will-make-a-charge.’</i>			
Nālsō	ṛaknō (for ṭōknō)-rō	(for rī)	khātri	Sādus	jhūthī	pharād		
<i>Complainant</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-Complainant</i>	<i>false</i>	<i>charge</i>			
kī.	Gālī	jō	mī-khē	ḍī,	tēs-rī	pharād	kōrwē.	
<i>was-made.</i>	<i>Abuse</i>	<i>which</i>	<i>me-to</i>	<i>was-given,</i>	<i>that-of</i>	<i>charge</i>	<i>I-will-make.</i>	
Sahī,	Sadhū (for Mādhō)	Bādū.						
<i>Signed,</i>	<i>Mādhō</i>	<i>Bādū.</i>						

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsārī, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khasā language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khasā languages with the Pisācha languages of the North-West Frontier—Shinā, Khōwār, Bashgali Kāfir, etc

- ḍchā jānā*, to be lost.
āylā, sin.
ājnā, to come.
aulāō, a shoe.
bāgnā, the foot.
banjīā, beautiful.
bāṭh, all, entire.
chhēwāḍā, a man.
chhūwāl, a woman.
chīn or *chūn*, three.
chīs, water.
chisnā, to give.
chhōtā, a son.
dēs, a day.
ḍewnā, to go.
dhīṭū, a daughter.
dōnā or *dānā*, to run.
gās, *gāsi* *gēs*, or *gēsī*, up, upon.
hōrnā, to run.
kōtnā, to move, to go.
jhāṭgnā, to beat.
jhīṭnā, to see.
kā, a house, home.
kāṛch, a field.
lōt, the foot.
māḍāl, hair.
pānā, to cause to fall, used in compound verbs as the equivalent of the Hindī *ḍalnā*.
pōḍnā, to be proper, to be meet.
rīgaur, a servant

jāna to comm t (s n)

īana, to ask

śūna to run

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēvna* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *śūr-tū*, a pig; *chhēt-tū*, a kid; *dhī-tū*, a girl; *pāgē-tū* a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhītū*, a good girl.

II. Pronunciation.—The spelling of Sirmāūrī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jobē*, is sometimes written जवे and sometimes जीवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जीवे by *jōbē*. Other examples are *dēka* and *dēsō*, the oblique form singular of *dēs*, a country. *raā* and *roā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchō* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūthālī, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāya* or *doyo*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ō*, and in Western Pahārī in *ō*. In Sirmāūrī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhukhā*, hungry; but *śūnō*, gold; *āchhō*, good, *nāchhō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'mel.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēśi*, him, is written both तेशी and तेशी. In such cases I shall transliterate *i* by *e*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *ī* are absolutely interchangeable. Thus, *ēkē* or *īkē*, oblique form of *ek*, one; *bhētnō*, *bētnō*, or *bītnō*, to find; *kāē* or *kāī*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *ī*. Thus, *gharchī* or *ghaurche*, property; *bāy-bouchī* or *bāy-banchē*, fields; *āpāē ghaurchī*, for *āpū ghē*, his own property; *bēkē*, for *bīkē*, having sold; *bōmī* or *bōnē*, a sister. As examples of the reverse in which *ī* is used for *ē*, we have *rigorō-rī* (for *-rē*) *sāthī*, with the servants; *ātū* (for *ātē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōfnā* or *ōfnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Pisācha languages). Thus, *bhēfnō*, *bēfnō*, or *bīfnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Panēsar*, a corruption of *Parmēśvar*, God.

Two consonantal changes are noteworthy, as they are typical of the Pisācha languages. There are the change of *l* (derived from an ancient *lr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēsūj* for *bēsūd(l)*, senseless, and *daliy* for *dālid*, poor. Especially interesting is the root *jhēt*, see, derived from the Prakrit *dittha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisā*, and much more often *tēsā*, him, and *dēs*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindi, it always becomes *s*. Thus, *śunō* (Hindi *sunā*), heard; *dēs* (Hindi *dēs*), a country. The Sanskrit *śh* (श) also becomes *ś*, as in *mānś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pitulā*, or *piṭua*, I shall beat; *dōnā* (for *dauṛ(a)nā*), to run; *pānā*, to cause to fall, for *pārānā*. So also an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *piṇā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēt* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārthī, masculine *tadbhava* nouns, which in Hindi end in *ā*, also usually end in *a*, though a termination *ō* also occurs. Thus, while we have *chhōṭō*, a son, and *bāḍa*, a share, we have also words such as *śunō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānś*, a man, the agent is *mānśē*, by a man, and from *ghór*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēsā-khē*, to a foreign country, *atc-khē*, on the foot. The nominative plural is the same as the singular, as in *rigas*, servants, and the oblique plural is the same as the oblique singular, as in *rigarō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindi end in *ī*, in Giripārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bāṛ-bauchī* and *bāṛ-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations extend to those of the agent as declined, and with the aid of postpositions. The following are the principal ones.

Instrumental.—The case usually treated like the agent is *chhōfā*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē*, *ēkh*, *gē*, to or for; *rī* (*rē*)-*tāñ*, for.

Ablative.—*dō* (or *dū*), from.

Genitive.—*rā*.

Locative.—*dō*, *mē*, *māñjā*, in; *gēś*, *gēśi*, *gāśi*, on.

We may therefore thus decline *chhōfā*, a son.

	Singular.	Plural.
Nom.	<i>chhōfā</i>	<i>chhōtē</i>
Agent	<i>chhōlē</i>	<i>chhōfē</i>
Acc.	<i>chhōfā</i> or <i>chhōfē-khē</i>	<i>chhōtē</i> , <i>chhōfē-khē</i>
Instr.	<i>chhōfē</i>	<i>chhōtē</i>
Dat.	<i>chhōfē-khē</i>	<i>chhōfē-khē</i>
Abl.	<i>chhōfē-dō</i>	<i>chhōtē-dō</i>
Gen.	<i>chhōlē-rā</i>	<i>chhōfē-rā</i>
Loc.	<i>chhōfē-dā</i>	<i>chhōtē-dā</i>
Voc.	<i>hē chhōtā</i>	<i>hē chhōfē</i>

We may quote the following examples:—

Nominative.—*jēhā chhōfā khēchō-dā thiyā*, the elder son was in the field.

ēkh chhōfē-rē dā chhōfē thē, there were two sons of a certain man.

Agent.—*kaychhē chhōfē āpñē bābā-khē bōlō*, the younger son said to his father (Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sōdāc ērī jālsājī kī, the complainant has made a causelessly false complaint (Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sārjū-rē chhōfē sālēkrē khāy-rō, having eaten the husks left by the swine

Instrumental.—*pāgēñūē bān*, tie (him) with ropes

chhōfā, jē-rē mō āpñē mītrō sāthē khukā lōndā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpñē bābā-khē bōlō*, he said to his father.

mērē lātkh khōk lāgī, a blow happened to my foot (Specimen II).

pharādō rāknē-gē, for stopping the complaint (Specimen II).

For *rē-tāñ*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūō-dā chhōfē gōrō*, draw water from the well

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *i* are interchangeable, we often find *rē* instead of *rē* and vice versa. Examples are:—

mērē bāpū-rā nāo Sādō, my father's name (is) Sādō (Specimen II).

tēsi dēśā-rē lēi mānō-rē sāth, with a certain man of that country.

āpō-rīgarū-rī (for *-rē*) *sāthī* (for *sōthē*), with one of your own servants.
sōrīā-rē chhāvē śālēkī ē, the abandoned husks of the swine.
tīs-rī pīthē-gāñ jīn pōrō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nōlish*, a complaint of this, is evidently borrowed from Hindi.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēsī dēsū-dū ghāfō āyō, a famine came in that land.
tūrē bāvē-rē ghar-dē kēlē chhōfō su, how many sons are there in your father's house?
jō ghar-ghorchē mēre bādē-dū ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāu Kōfi-mē rōñ, I live in village Kōfi (Specimen II).
nā āpō-mējē pīpayē-ghōlayē, we did not quarrel among ourselves (Specimen II).
Sādūē mō-gē ēri jūtsājī kī, the complainant made a causelessly false complaint on me (Specimen II).
mō-gēkō (for *-gēkī*) *gālī dēgē-rī pharūd karnī*, a complaint of giving abuse will be made upon me (Specimen II).
tīs-rī pīthē-gāñ jīn pōrō, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

ghōrā hōlā bhōjā, he refused to go into the house.

Vocative.—

kē bābā, O father, (I have sinned).
kē chhōfā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindi. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *i* (or *ē*) in the feminine.

Comparison is also made as in Hindi. Thus:—

tēs-rā dādā tēs-rī dādī-dū lōtā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *ikē* (or *ikī*), as in *ēkī chhēvē-rē*, of a certain man (there were two sons); *tēsī dēsō-rē ikī mānāsō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

	Singular.	Plural
Nom.	<i>hāwē, āw, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, māñ, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, mū, māñ, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmērā.</i>

Nom.	<i>t</i>	<i>..e.</i>
Ag. at.	<i>ee, tot, ta.</i>	<i>tūē.</i>
Obi.	<i>tē, tō.</i>	<i>tāmō.</i>
Gen.	<i>tērā, tēārā, tuākā</i>	<i>tāmārā, tuārārā.</i>

Of the above, the Agent forms *maā, mā, māi, tū, āmō* and *tūē* (plur.) will be found in the List of Words (Nos. 185 ff.); and *āō, āmō, āmārā, tē, tēārā, tuākā, tūē* (nom. plur.), *tuārārā*, and *tāmārā* in Nos. 14 and ff. The following are examples of the other forms:—

kāwē ērē lānālā nāyā-lhā. I had gone to fix the boundary (Specimen II).
ā tārā cākōfā tōinē jōgū nā rōā. I am not worthy to be called thy son.
mō bhūkhō mōrdū hīgē rāā. I am dying of hunger.
mō sādū nā jhōgū. I do not beat the complainant (Specimen II).
mō ēgti sōti. I have committed sin.
āwēē mō gō ērē jōtōjī kī. the complainant has made a causelessly false charge upon me (Specimen II).
jō mō-khē āō. what is to me (is) this?
mō bī āpū rīgō ē-rī sūkhī rīgōr thō. make me also a servant with thy servants.
sē mō dē. give tant (share) to me.
mōkh jō gūhī dītī. the abuse which was given to me (Specimen II).
mōrā hūhā-rō tūō rīgōr ā. there are so many servants of my father.
jōhō hāmē sē-khē hōtē. when we arrived near the boundary (Specimen II)
kāwē khūō hōn pōrō. it is proper for us to rejoice
mōdē āmōkh gōr dītī. the complainant gave abuse to us (Specimen II)
tā mō sūthē dēyā rōā. thou art always with me.
tūē sō kōs-lū giāā. from whom didst thou buy that?
tūē mō chhōtī bī āā dītī. thou didst not even give a kid.
sē tō-khē khōi-khōi. (whatever is mine) that was kept for thee.
tārā chhōtī pājā. thy son arrived.
tāmō-dē pōrkhē kōs-rē chhōtī āj. whose boy comes behind you?

The Demonstrative pronouns, which are also employed as pronouns of the 3rd person, are:—

ē, he, she, this; sing. obi. *ēs* (or *ēs*): plural, *ē*, obi. *in* or *inī*.
sē, or *sē-jē*, he, she, that; ag. *tēnē, tūnē* or *tāyē*; obi. *tēs* (or *tēs*), *tēsī* (or *tēsī*), *tēs* (or *tēs*); plur. *sē*; ag. *tēnē*; obi. *in* or *inī*.

These forms with *n* (*in, inī, tēnē, tūnē, tāyē, tēnē, tin* and *tinī*) should all probably have cerebral *ṇ*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsī, tēs*) should all probably have *ś*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

ē rupayā ēs-khē dē. give this rupee to him.
ēs ghōrē-rē kā umar sa. how old is this house?
sē fīr-gāti bāchā chār sa. he is grazing cattle on the hill.

sē mū dē, give that to me.
tūnyē āpyā bādā bēkū-chīstī pāyā, he sold and gave away his share.
lobā linigē sūchō, then he considered.
tēs-rē bābē sē jhēfū, his father saw him.
tēsē dēśa-dā ghātā āyā, in that country a famine came.
kēs kiyē bi nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpyā*, and its oblique plural *āpō*. Thus:—

jōbē āpyā bādā lu pāyā, when (the younger son) had got his own share.
nā āpō-mūjē tīpayē-ghēlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have:—

jō mō-khō asō, what I have (is thing).
jō ghar-ghurchē bāy-bauchē mērē bādē-dī ājō, the property, fields, etc. which come into my share.
jēnyē tērt garwōhī khōlāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of:—

jē-rē mō āpyē mītrō sālthē khus, lūndā, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kuyē*, who? and *kū*, what? The agent of the former is probably *kuyē*, but no examples occur in the specimens. The oblique form is *kus* (*bōs*), as in *tāmū-dī pūchhē kus-rē chūōtā āj*, whose boy comes behind you? *tūē sē kas-dū gīmā*, from whom did you buy that? For *kū* we have:—

kā asō, what is it?
kunrā kā nāw sa, what is your name?

There are no examples of the oblique form of *kū*.

kōi is 'any one,' 'some one,' and
kīyē is 'anything,' 'something.'

tīs kīyē bi nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sā</i> or <i>sē</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
2. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
3. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *asō* and *ōsō*, after

the analogy of her Western Pahāri dialects, but the whole matter of the specimens makes no distinction between singular and plural tenses.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are:—

tuwā kā nām sa, what is your name?

mērē bēbā-rē utā rīgar as, jā muktī rāt khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

lēārē būrē-rē ghur-dē kētē chhōtā sa, how many sons are there in your father's house?

abyē sē dārko thiyā, he was yet afar off.

ēkī chhēyē-rē dū chhōtē thē, of a certain man there were two sons.

sē tō-khē thōi thō, that was kept for thee.

Instead of *sā*, etc., we often find *ruā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ē tērā chhōtā bōlāc jāgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The Infinitive or Verbal Noun is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *ñ*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīñā*, or *pīñō* (for *pīñā*), to beat. If the root of the verb ends in *q*, *gh*, *ñ*, *r*, or *ṛ*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nō*). Examples are:—

tēs dēsō-rē ikī mānō-rē sāth rōnē lūgā, he began to dwell with a man of that country.

muktī rāt khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō lūnō, he heard dancing.

pharādō rōknē-gē, in order to stop the clamour (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōtā bhājā*, he refused to go into the house; *hāwē ōpē lāudā nāgnē-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahāri dialects. For the ordinary sense of the participle, we have:—

jabē mū-khē-khē pīdā dōyā, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭipnā*, to beat, the same word as *pīñā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pītā*, beaten. There are the usual irregular past participles. We may quote:—

karnā, to do
dēnā, to give
lēnā, to take
jānā, to go
ājnā, to come
marnā, to die
laggnā, to be attached

Past Participle.

kīyā
dittā
littā
gōā or *gēyā*
āyā
nūā
lāyā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād kar nī*, a claim is to be made, i.e. will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *z* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīz*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sāi tū-rē chhōrē šalēkrē khāy-rō*, having eaten the husks left by the swine. In *hōrī-dē-ro* having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōyā*, having become; *patiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bādyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *gō*.

A kind of **Continuative Participle** appears to exist in *hadrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus:—

dē, give thou me (the share); *dōō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Singular	Plural.
1. <i>pīṭh, pītē</i>	<i>pīṭh, pītē</i>
2. <i>pītē</i>	<i>pītē, pīt</i>
3. <i>pīt, pītē, pītō</i>	<i>pītē, pīt</i>

It will be observed that *pītē* may be used for any person of either number.

Examples are:—

gāw Kōṭi-nē rōḍ, I dwell in the village of Kōṭi (Specimen II).

jō ghar-gharchē bāy-baughē mārē bādē-dī ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kus-rō chhōlā āj, whose boy comes behind you?

hāwē khushī hōnā pōrō, it is proper for us to rejoice

The **Future** is conjugated as follows:—

Singular	Plural.
1. <i>pīṭhā, pītūḍē, or pītucā</i>	<i>pītūḍē</i>
2. <i>pītēlā, pītū</i>	<i>pītēlē, pītlē</i>
3. <i>pītū</i>	<i>pītlē</i>

Examples are:—

āpnē bāwē āgē ōtūḍē hōr bōlūḍē, I will go before my father, and will say.

nālē kōroā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus:—

I strike, etc.

Singular	Plural.
1. <i>pītū sū (or sa)</i>	<i>pītū (or pītē) sa</i>
2. <i>pītē sa</i>	<i>pītē (pīt) sa</i>
3. <i>pīt (or pītē) sa</i>	<i>pītē (pīt) sa</i>

S m l a l y w e h a v

I o e t c

	g	
1	lewu	d
2	dēwē sa	dēwē sa
3.	dēwē sa	dēwē sa

As an example, we have:—

sē fīr-gūsā bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōtē ghara-dā raī (for raō) sa, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in:—

mōrdā lāgē raā, I am dying (of hunger).

āi pāḍā lāgē raā sū, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus:—

āw pīṭh thā, I was striking (List No. 192).

ājā bhōrō thā, he was filling his belly.

sē lā-khē thōi (for thōō) thō, that was being kept for thee. In this sentence *thōi* exactly corresponds to the Kāshmiri *thōw*.

tisī kiyē bī nū dēndū-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindi.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindi. e.g.—

bōṭhā sa, he is seated, he has sat, in sentence 230, and

mūṭhā, he had died.

The **Passive** is formed with *jānā*, as in Hindi. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindi. As an irregular, we may quote *khalōnā*, to cause to eat (in the phrase, “thy son who devoured thy living among harlots”).

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *i*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindi we should use *gālnā*. Thus, *lāi pāyā*, he took away completely; *bēkē* (for *bikī*) *chhōi pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindi. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIPĀRĪ DIALECT.

SPECIMEN I.

एकी छेवड़े रे दू कोटे थे । कणछे छोटे आपणो बाबा खे बोल्तो जे जो घरघरचे बाड़वौचे मेरे बाँडे दी आज्ञा से भूँ दे । तेन्ये आपणे घरघौरचौ बाड़वौची दूवने कोटे बाँधो दिती । कणछे छोटे जेबे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेके चीशी पाया । जेबे आपणा बाँडा खोलधरौ पाया तो तेशी देश दा घाटा आया । से दालिज खखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ रोने लागा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े शलेकड़े खाय रो ओजरा भोरो था । होर तिसी कीये बी ना देदा था । तबे तिनिये सूँचो जे मेरे बबा रे इतने रीगड़ अस जो मुकती रुटी खाने देने खे असो । मों भूखा मोरदा लागे रखा । आपणे बाबे आगे ओटूएँ होर बोलूएँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो रो साथी रीगड़ ठो । होर बोज्ये आपणे बाबे काँई होटा । अये से दूरको थिया तेसरे बाबे से भेटा । तेसी दिन बेदन लागी । होड़ींदरो कुमड़ाई पाया होर भोकटी दिती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी बानव्या परावा देखो । गूठी खे छाप होर लातो खे औलाओ देखो । ग्वाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जेबे से घर रे नेड़े पूजा होर मौत व नाचनो शूणो तो रीगड़ बेदो शायो के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बाबे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने रो आदरो की । से रुग्वा । घोरे होटदा भाजा । तेस रा बाबा

बाँझा आधा तेसी सरचा परचायो । छोटे बोली में तेरी इतनी बोरसो
 टोड़ल की । तेरा बोल मानो । तोड़ मैं छिलटू बी ना दितो श्री रे में
 आपणे भितरो साथे खुशी लाँवदा । जब तेरा छोटा पूजा जेन्ने तेरी गरवेचो
 राँडो छेवड़ी खे खुलाई तोड़ तेस री आदरो दितो । बाबे बोली हे छोटा
 तू म साथे देखा रोया । जो मो खे बसो से तो खे थोड़ थो । हाँवे खुशी
 होना पीड़ो केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो यियो
 बेटा गोबी ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAJĀRĪ (SIBMAURĪ).

GIRIPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Eki-ehhewrō-rō dū chhōtē tho. Kanchhē-ehhōtē apnē-hābā-khō bōlō
One-man-of two sons were By-the-younger-son his-own-father-to it-was-and
 jē, 'jō ghar-gharchhā bāp-chauchē wērā-bāqā-dī hō, sē mī dē.' Tēnyā
that, 'what house-property fields-eleventh my-share-in comes, that to-me give.' By-him
 āpā ghar-gharchhā bāp-chauchē dūnē-chhōtē hāqō ditti.
his-own house-property fields-eleventh (to-)both-sons having-divided were-given.
 Kanchhē-ehhōtē jōhō āpā bāqā lāi-pāyō, tō pōrdēā-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
 dārkhā-bōtā. Tēnyā āpā lājā bekā-chhī-pāyā. Jālē āpō
for-away-he-went. By-him his-own share was-sold-given-completely. When his-own
 hāqō kharāhā-pāyā, tō tēsi-dēā-dā ghātā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
 dālī kharāhā-pāyā hō-gō. Tēsi-dēā-rō iki-mānō-rō wāb rōnā
poor left-without-eating became. That-country-of one-man-of with to-remain
 lōgā. Tēsi-mānō tīsi khēchō-dā sūnō chārāi-khō chhāyā.
he-began. By-that man as-for-him the-field-in sūnō feeding-for he-was-sent.
 Sūnā-rō chhāpē sālāpē khāy-rō ūjā bhārō-thā. hōr tīsi
The-mine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
 kīyē lī nā dēuā-thā. Tōhē tūniyē sūchō jō,
anything even not he-giving-was. Then by-him it-was-thought that,
 'mērō-hābā-rō itnē rīgāy as, jō muktī rāti khānē-dānē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
 asō. Mō bhūkhā mōrdā-jagō-raā. Āpnē-bāwē agē āqē hōr bōlā,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
 "mō tērō agē hōr Rām-jī agē agē āqē. Ā tōrā chhōtā
"by-me of-thee before and God before sin was-committed. I thy child
 bōlā jōgā nā rōā. Mō lī āpnē-rīgārō-rī sathi rīgāy
to-say worthy not remained. Me also thine-own-servants with a-servant
 thō." Hōr hōiyē āpnē-bāwē kār hōtā. Ahyē sē dārkhā
make." And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhōta. Tēsā ghīm-hēdan lāgī. Hōri-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
 kunrāi-pāyā. hūr pōkti ditti. Chhōtē bōla, 'hē
he-was-embraced-completely. and kiss was-given. By-the-son it-was-said, 'O
 bāhā, mō tērē āgē āghī āghī. Tērā chhōtā bōlē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā bōā.' Tēnyā apuō-rīgārō-khō bōlā jē, 'tēsī bāṇṇyā
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parāwā dēō. Gāthi-khē chhāp hōr lātō-khē anlāō dēō. Khāō-piwē rāji
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōtā muā-thā, jēwō-gōā; āchī-gōā, bhōtō gōā.
he, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōtā khēchō-dā thiyā. Jabē sē ghāra-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hūr git wā nāchnō kumō, tū rīgār
near arrived, and song was dancing was-heard, then a-servant
 bēdyō tōyā lē, 'kā asō?' Tēnyē tēsī bōlā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyō. Tērō-bābē tēs-rē rāji khuṣī
that, 'thy brother come. By-thy-father him-of happy joyful
 bāṇṇ-pūjā-rē tāt khānē-rī ādrō kī. Sē rūswā,
meeting-arriving-of for cutting-of respect was-made.' He became-angry,
 ghōrē bōldā bhājā. Tēs-rā hābā bāṇṇī āyā, tēsī
in-the-house going refused. Him-of the-father outside came, him
 sarchā-parchāō. Ohhōtē bōlō, 'mō tērī itāi bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 tōhal kī. Tērō hōl mānō Tōṭ mū chhōtā hī rā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 ditti, jē-rē mō āpā-mitro sāthō khuṣī kīwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchī rāṇī-chhēwī-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōṭ tēs-rī ādrō ditti.' Bābē
was-caused-to-be-leased, by-thee him-of respect was-given.' By-the-father
 bōlō, 'hē chhōtā, tū mō sāthē dōsyā rōā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
 asō, sē tō-khē thōi-thō. Hāwē khūṅī hōnā pōrō, kēth-kē
is, that thee for being-kept-was. Ife rejoicing to-be it-is-proper, because
 tērā dādā mō gōi-thā, jī-gōā; āchī gēyō-thiyō, bēṭō gēyō.
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIFĀRĪ DIALECT.

SPECIMEN II.

मेरा नाव साधो । मेरे बाप-रा नाव सादो । जात कोनत । गाँव
कोठी मे रोज ॥

सादूण में गेश एरै जालसाजी को । में सादू ना भाँगा ना आपो
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाथा था । जीवे
हामे मी काँण छोटे तबे सादूण हामेख गाली दिन्नी । जबे मूँ काँड़ खे
टीपदा दोयो सोबे जौने चोरज मानो । आपणे आपणे का खे होटे हाडरे
थूँडा दायो दायो दायो मेरे लतिख ठोक् लागी । आपणे घेगे चीन देशे
बेशूज गेआ । सादूण सूँची जो में गेशे गाली देगे गै फराद कारनी ।
फरादो रोक्ने गे तेने एरै नालिश ओ । सूँख जो गाली दिन्नी इसके
नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PARTH (SIRMAUR).

GIRIPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mārī	nāw	Mādhō	Merē-bāpn-rā	nāw	Sādō.	Jat	Kōnēl.
My	name	Mādhō.	My-father-of	name	Sādō.	Caste	Kōnēl.
Gān-Kōtī-lac	rōñ.						
Village-Kōtī-in	I-dwell.						
Sādāt	mō-gēs	ērī	jātsājī	kī.	Mō		
By-the-complainant	we-upon	causeless	forgery	was-made	By-me		
sādō	nā	jāñā;	nō	ōpō-nāñjō	tīpāyō-phāñyō.		
the-complainant	not	was-beaten:	not	ourselves-among	were-quarrels-et-alera-made.		
Hāñc	āpnē-dāñcārē	ōrē	lāwā	nāyā-tha.	Jōhō	hāmō	
I	(with-)my-own-brothers	the-boundary	(is-)flaring	gone-was.	When	we	
sī-kñē	hōñ,	tabē	sādāt	bāmōkh	gālī	dittī.	
the-boundary-near	arrived,	then	by-the-complainant	us-to	abuse	was-given.	
Jabē	mñ-kñī-khō	tīpā	dāyō	sōñ-jāmō	chāñj	māmō	
When	my-direction-to	beefing	can	by-all-people	astonishment	was-experienced.	
āpnē-āpnē-kā-khō	hōñ,	lādō-yūñ	dāyō-dāyō-dāyō	mārē-lāñkh			
Our-own-our-own-homes-to	we-went,	while-going	running-running-running	my-foot-to			
thōk	lāñ.	āpnē-ghāñ	chāñ-lēñ	bōñj	rōñ.		
o-how	happened.	In-my-own-house	for-thyee-days	senseless	I-remained.		
Sādāt	sūñlō	jū	'mō-gēsē	gālī	dāñē-rī	pharād	
By-the-complainant	it-was-thought	that	'we-upon	abuse	giving-of	claim	
lāññ.	Pharādō	rōññ-gē	tēñ	ērī	nāñs	kī	
will-be-made.	The-claim	stopping-for	by-him	a-causeless	complaint	was-made.	
Mñkh	jō	gālī	dittī	is-kō	nāñs	kōrvā	
Me-to	what	abuse	was-given	that-of	complaint	I-will-make.	

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jamsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biṣṣau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barāri. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biṣṣau	17,459
Barāri	3,898
Other languages	35
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahāri, the dialects not being defined.

Of the two dialects, Biṣṣau and Barāri, the latter is a form of Kiūṭhali, and will be described later on (pp. 599 ff.). Here we are only concerned with Biṣṣau.

As specimens of Biṣṣau, I give the usual list of words on pp. 551 ff. and also a short extract from the version of the Parable. These will show that Biṣṣau is identical with Giripāri. It will be seen that there are only a few differences of spelling, such as *chhoutā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *g* and *l* are carefully written where they occur.

एकी माँछिरे दुई छोअटे थिये । काणछि छोअटे आपणे बावे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेई मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछि छोअटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कौय तेस कोँ थो बाँठ खरचो । ज तेई बाँठ
खरची चुका तेया पड़ा काऊ । मे मोइया दोऊज । तेणे तेस देश रे एकी
बमग साथ साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Eki-mānchhē-rē	dui	chōatē	thiyē.	Kaṇchhē-chhōatē	āppē-bāwē-khē
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to
ikhō	jē,	‘e	bābā,	jō	mēra bāḍā para tēi mū orā
it was-written	that,	O	father,	what	my share falls that to-me here
de	Tēniyē	āppē-bāḍi-gharchē	harōbar	dui-bāḍē-dē	bāḍē.
gave	By-him	his-own-share-property	equally	two-shares-in	was-shared
Kaṇchhē-chhōatē	ja	āpnā bāḍā	bañh	layē-pā,	ta eḍi-dūr-dēsa-dā
By the-younger-son	when	his-own share	all	was-taken,	then as-far-country-in

gēwā. Jā-kīyē tēs-kō thō hātū kharchō. Jē tē bāth
he-went. Whatever him-near was all was-spent. When he an
 kharichī-chukā, tēthā parā kōl. Sē gōyā (for aṁ) dāij.
had-spent-completely, there there-fell a-famine. He went poor,
 Tōpē tēs-dēsa-rē ēkī-basap sātthē sātth kyo.
by-him that-country-of a-dueller with accompanying was-done.

BAGHĀṬĪ

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kutbar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmauri of the State of Sirmaur, to its north the Kīṭhālī of the Śrinagar Thānā of Patiala, to its west the Handānī of Mallog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,937
Patiala	8,000
Simla (Bharauli)	5,000
Kutbar	5,769
Bija	1,009
TOTAL	27,715

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmauri. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dā* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1905.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmauri and other cognate languages. There is the same confusion between *a* and *ā*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *hī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhūrā* for *māhurā*, our; *gōhūrā* for *gōhūrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindi has *s*, as in *duś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *kāch* (Hindi *khet*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārjā*, to grave (cattle); *tsārjā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Pisācha languages of the North-West Frontier, including Kash-

am I th connex on w ma t e ol o d word al o
oc or ag Ka hmu nde h t rn t

Declension l h f o . The declension of the agent and of the locative case is always *ē*.

*gāhkaru*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ā* in the singular, and to *ē* in the plural. Thus, *gāhkarā*, a horse; *gāhkarā-rā*, of a horse; *gāhkarē*, horses; *gāhkarā-rā*, of horses; *gāhkarā*, O horse! *gāhkarē*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*. In the vocative singular they add *ā*, and in the vocative plural *ē*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bānā*, a father; *bānā-rā*, of a father; *bānā*, fathers; *bānā-rā*, of fathers; *bānā*, by or in a father or by or in fathers; *bānā*, O father! *bānā*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭi.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthā*, an elephant or elephants; *hāthā-rā*, of an elephant or of elephants; *hāthā*, by or in an elephant or elephants; *hāthā*, O elephant! *hāthā*, O elephants!

Irregular is *garā*, a house, which becomes *garā garā*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *garā* in the nominative singular and plural. There is a similar change in *Kāshmiri*, in which, e.g., *kar*, a bracelet, becomes *karā* in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ā* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *bahā*, a sister; *bahā*, sisters; *bahā-rā*, of a sister or sisters; *bahā*, by or in a sister or sisters; *bahā*, O sister! *bahā*, O sisters! So *dā*, a daughter; *dā*, daughters; *dā-rā*, of a daughter or daughters; *dā*, by or in a daughter or daughters; *dā*, O daughter! *dā*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāē*, the agent and locative being *gāē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭi noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gāhkarā</i>	<i>gāhkarā</i>	<i>gāhkarā</i>	<i>gāhkarā</i>	<i>gāhkarā</i>	<i>gāhkarā</i>
<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>
<i>bahā</i>	<i>bahā</i>	<i>bahā</i>	<i>bahā</i>	<i>bahā</i>	<i>bahā</i>
<i>dā</i>	<i>dā</i>	<i>dā</i>	<i>dā</i>	<i>dā</i>	<i>dā</i>

¹ See note on p. 379 ante.

The commonest postpositions are:—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for; *kūē* or *kāē-khē* to, towards, *rī-tāi*, for

Ablative, *dē*, from; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rō*

Locative, *mē*, *mē*, *manjhē*, in, *dē*, in, on; *pādē*, on; *pāē*, or.

As examples of the above we may quote the following:—

Nominative. *chhōfā baghēr chālā gōā*, the younger son went away.

ēkī achāi-rē dō baghēr thiye, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus:—

āpnā pēf bhair nē chāō-thiyō, he was wishing to fill his belly.

rōti pākō, they cook bread.

sūr tsārnrē bhējyā, sent him to feed pigs.

mōē lēs-rē baghērī-khē khūb tipā, I have well beaten his son.

Instrumental.—

rasāi-sāi bōn, bind him with ropes.

u māji sōi khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi usō, thou art ever with me.

Dative.—

dūjē mulkā-khē chālā-gōā, he went away to another country.

āpnē āpnā gurā khē chālē gōē, they went away, each to his own house.

bāuē āpnē nōkrā-khē bōlyō, the father said to his servants

mā-khē jānē-rī tātī, for stopping me.

Ablative.—

kūē-dē pāñi āp draw water from the well.

itnē barsā-dē, from so many years.

gharhī-mē-dē jō mērā kīsā ō, (that) which may be my share from in (i.e. of) the property.

tēs mulkā-rē raunāwālē-mē-dē, (with one) from among (i.e. of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī*; masc. sing. obl. and plural, *rē*. Thus:—

mērē chāchē-rā baghēr tēs-rī boihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē bapū-rā nāw, the name of my father.

kitnē hōñ-rē khāpē-dē, from the food of how many servants.

ēkī ādmī-rē dō baghēr thiye, of a certain man there were two sons

tēs mulkā-rē raunāwālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gānē-nōchhē-rī wāj, the sound of music, of singing (and) dancing.

dhauñē gōhñē-rī jīn gurē ōssō, the saddle of the white horse is in the house.

The postposition *ra* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpañ-mē din gujārāḍ gujārāḍ, passing his days in debauchery.

tānyē sē ṣṣpāḍ lēchhū-mē bhējgā, he sent him into his fields.

jēthā bēṭā khēchhū-dē thā, the elder son was in the field

bāthā-dē chhāpā. pañrā-dē jōrā pañgō, put a ring on his hand, shoes on his feet

homē sūh ādmō sēṭā-pāḍē pāchē, we all arrived upon (i.e. at) the boundary.

sē gōhīḍ pāḍē churē rōā, he is seated on a horse.

The postpositions *pāḍē* and *pāḍē* are often added to the locative in *ē*, as in —

jīn pāthē-pāḍē rākhō, put the saddle on his back.

sē khbē-pāḍē dāngṛā tūrō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bācā*, O father, (I have sinned), and *bēṭā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are undeclinable. Those ending in *ā* exactly follow the rules of Hindi. Thus, *chāngī*, good; masc. obl. sing. and all cases of the plural *chāngī*, fem. throughout both numbers *chāngī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *teṣā-rā*, good, beautiful, masc. obl. sing. *teṣā-rē*, and so on. This termination will also be noted in Kāñhāḍ, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *ṭō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *go*) is often added to adjectives and participles, as, for instance, the Pashai *kanī-k*, struck; the Khōwār *ganī-ka*, taking; the Shīpā *shudē-gō*, struck; and the Veron *pesuntio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēhī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bānyā tēs-rā bāhāḍ-dē āḍā āsō*, his brother is taller than his sister; *sabhi-dē ṣarā-ā tākhi*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows:—

I.		Thou.
Sing. Noun.	<i>āṭ</i>	<i>tū</i>
Ag.	<i>mōḍē</i>	<i>tōḍē</i>
Obl.	<i>mā, mē</i>	<i>tā, tē</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Noun.	<i>hamē</i>	<i>tunāḍ</i>
Ag.	<i>hamē</i>	<i>tunēḍ</i>
Obl.	<i>hamā</i>	<i>tunmā</i>
Gen.	<i>mārā, māhērā</i>	<i>tārā, tāhērā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā* and *tā* for the locative singular, giving *mā manjhē* and *tā manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khes* and *tā-khes* as alternative forms. The ablative singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

au bhūkhā marā, I die hungry.

mōē pāp kiya, I have sinned.

mā-khē bi āpē kuli-mē-dē ekā barābar samjhē, consider me also as one of thy coolies

se mā-khē dē-dē, give that to me.

man-dē-āōkhā hañt, walk before me.

jō mērā hisā ō, what may be my share.

hamē khāñ, let us eat.

tū sodā-ī mā-sūi ōso, thou art ever with me.

toē mā-khē ek chhotā bi nā ditiā, thou didst not give me even a lid

it kīnāi ōñā chhōyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōso, sab tērā ōso, whatever is mine is all thine.

tāhrā bāyā uē-rō, tāre bōcē tāsā-rā khāñ-khē pakāc rākhā, your brother having come, your father has cooked a good (feast) for eating.

The Pronouns of the third person and the Demonstrative Pronouns are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēō-rā*, of her.

He, she, it, this		He, she, it, that	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>eh</i>	<i>ēh</i>	<i>eh</i>	<i>ēh</i>
Ag. <i>eh, āh, ehnyā</i>	<i>ēh</i>	<i>tānā, tēnā</i>	<i>tēh</i>
Obl. <i>eh</i>	<i>ēh</i>	<i>tēs, tēh</i>	<i>tēh</i>
<i>Plur.</i>			
Nom. <i>eh</i>	<i>ēh</i>	<i>eh</i>	<i>ēh</i>
Ag. <i>ehnā</i>	<i>ēhnā</i>	<i>tānā</i>	<i>tēnā</i>
Obl. <i>ehnā</i>	<i>ēhnā</i>	<i>tānā</i>	<i>tēnā</i>

Mr. Bailey gives *īnnē* and *tīnnē* as optional forms of the locative plural, beside *īnnā-mē* and *tīnnā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the of the Jaunsar so has the to own examples of these pronouns taken from the scene.

ek oss vut h.

sē rupaygē es-dē la, take those rupees from him.

ēs-rā nāik ab karāē, I will now make a complaint of this.

jabbō sē sab kuchh ghūāē mukyā, when he had completely squandered everything.

sē mā-khē dēē-dē, give that to me.

tānyē tinnā-khē āpni ghosāhī bādh-ditt he divided to them his property.

bāisā-khē tēs dēkhē-rō āpā ā, to the father, having seen him, compassion

tēs-khē kōi kuchh nā dēō-fliyā, no one was giving anything to him.

tēs-rā bām tēs-khē māzē lōggā, his father began to advise him.

tēs mukh-dē barā kāl parē-gūā, a great famine fell in that country.

mērā bāpā tāē (ten) ekhōtē chhānā-dē māō, my father lives in that small house (sentence 233).

se khukī āē, they became happy.

tinnā-mē-dē chhōtē, from among them the younger (son) to his father).

The Reflexive Pronoun is probably *āpā* self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpāē*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The Relative Pronoun is *jō*, sing. ag. *jinnē* or *jinnūe*, obl. *jēs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnē*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

ekhōtē jō āē āpāē sātthi-mē māji-sāi khānda, a kid, which I might have eaten pleasantly with my own companions.

ek chhōkrā jēnāyē tōrā dāulat khulā, jēs-i bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The Interrogative Pronouns are:—

kup, who? and *kāh*, what? The sg. ag. of *kun* is *kunāē* and its obl. *kōē*; plur. nom. *kup*, ag. *kinnē*, obl. *kinnā*. *Kāh* has its sing. obl. *kannā*.

Examples of these are:—

tārē pāchhā kōs-rā baghēr āē, whose boy comes behind you?

sē tunē kōs-dē hā, from whom did you buy that?

tārā kāh nā, what is your name?

ek kāh ossō, what is this?

The Indefinite Pronouns are *kōi*, anyone, someone; *kuchh*, anything, something. *Kōi* has a sing. ag. *kunāē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō* *kōi* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōi kuchh nā dēō-fliyā, no one was giving anything to him.

jō kuchh mērā ossō, sab tōrā ossō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsūri *nīh nī*, I am not.

Examples of this verb are :—

- rū sūthī-i mī-sā-ōssō*, thou art ever with me.
jō kachh mērū ōssā, whatever is mine.
tēv-rā jēthī bētā bhēcū-ō-ē thā, his elder son was in the field.
ā dēr-hī tūā, he was still afar off.
dō baghēr thiyē, there were two sons.

The past tense *rāt*, of the verb *raupā* to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rāt* is used to form a present definite.

Corresponding to the Hindi *hōnā*, we have *ōnā*, to become, to be. Its past participle is *ōā*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

- mēi-ō chāchē-rā baghēr tēs-rī bāthūā-sā byū ōā*, the marriage of the son of my uncle with his sister has taken place.
tābhī nē khuhī ōē, then they became happy.
nā mārī kubbē larāi ōi, no fighting ever took place of (i.e. between) us
jō mēi-ā hīcā ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *nā*. Thus, *ṭipnā*, to strike; but *banā*, to become; *ṭārnā*, to graze; *parā*, to fall.

Examples of the use of the infinitive are :—

- sūr tārānē bhējyā*, he sent him to feed swine.
āi tērā put bānē jōgā nīhai, I am not worthy to be made thy son.
gānē nāchū-ri rāj, the sound of singing and dancing.
mā-khē ṭipnē āyā, he came to beat me.
mā-khē tān-ri tāt, in order to stop me.

The **Present Participle** is formed by adding *i* to the root. Thus, *tipā* or *tipyā*, struck. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *tipā-da*, fem *tipā-dā*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kītib rakkhīdī* *ossō yā nīh rīhī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Thus:—

bachpāgē-mē dīa gujārde gujārde, passing his time in debauchery.
nathde nathde mēvē pāivā-dē pīr lagī, as I ran, I hurt my foot.

A similar form of the present participle is observable in:—

jabbē sē āvādē-hīrē garā nērē pōchayā, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *tipdē-i* or *tipdē-i-sar*, in striking, and *tipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus:—

tēs chēvō-rī sūe līndē lundār tēs gōū-thū, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *tipā* or *tipyā*, struck. Mr. Bailey does not mention the form *tipyā*, which is probably borrowed from Persian. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *tipā-da*, fem *tipā-dā*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kītib rakkhīdī* *ossō yā nīh rīhī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

<i>karnā</i> , to do.	Past participle <i>kīyā</i>
<i>dēyā</i> , to give.	" " <i>dīlā</i> .
<i>lāyā</i> , to take.	" " <i>lōā</i> , <i>lāwā</i> .
<i>jāyā</i> , to go.	" " <i>gōā</i> .
<i>rayā</i> , to remain.	" " <i>rōā</i> .
<i>marā</i> , to die.	" " <i>māā</i> .
<i>ayā</i> , to come.	" " <i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *tipyā*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *ā*.

Thus:—

mērē . . . āyē bāwē-kīrē-lhē jāyā, *tēs-khē bōlāyā*, I must (*i.e.* I will) go unto my father, and will say to him; *lit* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *tipē-rō*, having struck. *Ravāyā*, to remain, makes *rōyē-rō*, and *ayā*, to come, *āyē-rō*.

Examples are —

sab-kuchh kaṭṭhā karō-rō dhjē malkā-khē chālā-gōi, having collected everything,
he went to a far country

tettā-dē jāō-rō, having gone from there.

bāua-khe tēs dēkhō-rō dayā āi, hōr danyō-rō, bh-rē gulā-dē lapētō-rō, to his father,
having seen him, compassion came, and having run, having embraced him,
(he kissed him).

tāhrā bāyā āi-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindi.

The **Noun of Agency** is formed by adding *soṭā* to the oblique infinitive, as in *tipō-soṭā*, a striker; *raupō-soṭā*, an indubitant.

The **Imperative** singular is the same in form as the root. Thus, *tip*, strike thou. Its plural takes *ō*. Thus, *tipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ē, sē mō-khē dā-dē, give the share which falls to me.

tēs bhāb mār, hōr rakkō-ō, bān, beat him well, and tie him with a rope.

sabhi-dē tēz-ō-rē kākha tēs-khē pahūō pahō-dē jōrā paṇyāō, dress ye
him in the best garment put ye shoes on his feet.

eh rūpayyā tēs-khē dē, give ye this rupee to him.

sē rūpayyē ēs-dē hō, take ye those rupees from him.

In *mā-khe hī āpō fālī-mē-dē ekī barābar samjē*, consider me also as equal to one of your coolies, *samjē* is probably an honorific imperative, equivalent to the Hindi *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike. I may strike, &c.

	Sing.	Plur.
1.	<i>tipō</i>	<i>tipō</i>
2.	<i>tipō</i>	<i>tipō</i>
3.	<i>tipō</i>	<i>tipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>onā</i> , to become,	<i>ōh</i>	<i>ō</i>
<i>rauyā</i> , to remain,	<i>rōā, rāō</i>	<i>rō, rāō</i>
<i>lauyā</i> , to take,	<i>lāh</i>	<i>lō</i>

The following are examples of the use of this tense. —

āh dhākhā marō, I die of hunger.

sē pibhē-pādhē dhāgrō tēōrō, he is grazing cattle on the top of the hill.

mērā bāpā tēā chhōṭī chhānā-dē rāō, my father lives in that small house.

tārē pachhā hōs-rē baghēr āo, whose boy comes behind you?

khānē-dē jadā rōtī pēlā, they cook bread more than (sufficient for) eating.

A **ore d stanc ty Definite Present** is formed with the o ue nfu tiv and *ap-* or *lag-* as in *am tñc bora-de tñc scou karne lag* as I from many years am doing and have al along been doing) thy serve

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

apnā pēt bharnā chō-thiyā, hōr tēs-khē kōi kuehh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything

Or we may say : *au tñpñē lāgō rōū-thā*, I was striking

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

au apnē sathī-mē magī-sāi khāndī, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Ma c.	Form.	Ma c.	Form.
1. <i>tñpñē</i>	<i>tñpñē</i>	<i>tñpñē, tñpñē</i>	<i>tñpñē</i>
2. <i>tñpñē</i>	<i>tñpñē</i>	<i>tñpñē</i>	<i>tñpñē</i>
3. <i>tñpñē</i>	<i>tñpñē</i>	<i>tñpñē</i>	<i>tñpñē</i>

As examples, we may quote :—

ēs-rī nūlās ab karūē, I will now make a complaint of this.

mērī gālī-rī nūlās karā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tin dēyē parē rōū, (I) remained lying down in the house for three days.

au āc bahut-hī handā, I walked a long way to-day.

ohkhōlā boghēr dūjē mulkā-khē chālā-gōū, the younger son went to another country.

tēs mulkā-rē rannēwālē-mē-dē ēkī-rē thāē rannē lūgyā, he began to dwell with one of the inhabitants of that country.

jabhē sē pōchgyā, when he arrived.

jabhē hamē sab ādmī sūcā-pāde pōchē, when we all arrived at the boundary.

sab ādmī darē-gōē. apnē apnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bānā-khē tēs dīkhē-rō dayā āi, compassion came to the father on seeing him.

mērē pōirā-dē pñ lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōḥ pāp kiyā, I did sin.

mōḥ lās-rē baghērā-khē khūb tīpā, I beat his son well.

chhōtē āpuē bāwā-khē bōlyā, the younger said to his father.

sē tumḥē kōs-dē lōā, from whom did you buy that?

tūnnyē tinnā-khē āpuē ghurehī bōḥē diltī, he divided out his property to them.

gānē-nāchur-rī āy kūrī, (he) heard the sound of singing and dancing.

jhūthī jāl-sājī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindi. Thus, *mōḥ tīpā āssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindi. Thus, *mōḥ tīpā-thā* (or *thīgā*), I had struck. So :—

bahūt din nā ōē-thīgē, many days had not passed.

mūr-thā, he had died.

sīn lāndē bandār lē gōē-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindi. Thus :—

śuṇānā, to cause to hear; *mārnā*, to heat. Irregular is *khulāyā* or *khāyā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindi. Thus :—

dēē-dēnā, to give away

parē-jāyā, to fall, to happen

lēē-jānā, to take away.

chayē-ravayā, to be mounted.

Compleatives, as in *ḍubāē mukyā*, he had squandered completely.

Desideratives :—

āpuē pēt bharnā chāē-thīgē, he was wishing to fill his belly.

lā khustī ōyā chāyē-thā, it was proper for you.

Inceptives :—

ravāē lāgyā, he began to dwell.

manānāē lāgyā, he began to advise.

A more d **ly Definite Present** h of nd ~~or~~
~~or~~ *lag-rā* as in ~~as~~ *the barā-dē* k
 don't, an a n n d h ~~am~~

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in —

āpnā pē bharnē chō-thiyā, kō t's khē kō pēchē ac den-thiyā, he was wishing to fill his belly and no one was giving him anything.

Or we may say, *ā āpnā āpnē rā-tī*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi. Thus —

ā āpnā sathī-mē majē-sū khānde, I might be enjoying my happiness among my friends.

The **Future** is conjugated as follows:—

I shall strike, etc.

Singular		Plural	
Male	Female	Male	Female
1 <i>āpnā</i>	<i>āpnē</i>	<i>āpnā āpnē</i>	<i>āpnē</i>
2 <i>āpnā</i>	<i>āpnē</i>	<i>āpnē</i>	<i>āpnē</i>
3 <i>āpnā</i>	<i>āpnē</i>	<i>āpnē</i>	<i>āpnē</i>

As examples, we may quote:—

ēs-rī nālāc ab karāc, I will now make a complaint of this.

mēnī gāl-rī nālāc karāc, he will make a complaint of my cause.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Accusative case. Thus:—

A. Intransitive verbs:—

garē tīn dēpē papē rāt, (I) remained lying down in the house for three days.

ā āc bahut-hē handā, I walked a long way to-day.

ekhōfā baghēr dāpē malkā-khe chālā-gōc, the younger son went to another country.

tēs malkā-rē ramāwālē-mē-dē chē-rō flarē ramāc laggē, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchēgē, when he arrived.

jabbē hamē sab ādmi sāvā-pāde pōchē, when we all arrived at the boundary.

sab ādmi fārē-gōc, āpnē āpnē garē-khē chālē gōc, all the men became afraid, (and) went each to his own house.

bōwā-khē tēs dōkhē-rō dayā āc, compassion came to the father on seeing him.

mēcē pōirā-dē pīr lagē, a hurt happened to my foot.

B Transitive Verbs :—

naōē pāp kiya, I did sin.

māē tās-ī ē baghē-ā-khē khub tipā, I beat his son well.

chhōtē āpāē bīwā-khē bōlyā, the younger said to his father.

sē tumē kōs-dē lōā, from whom did you buy that?

tēnniē tūnā-khē āpnī gharchī bāḍē ditti, he divided out his property to them.

gāyē-nāchhē-ī uāj suyī, (he) heard the sound of singing and dancing.

ghāthī jōl-sāyī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindi. Thus, *mōē tipā ōssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindi. Thus, *mōē tipā-thā* (or *thiyō*), I had struck. So :—

bahut din nā ōē-thiyē, many days had not passed.

muā-thā, he had died.

sēw lāudē bayār lēē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindi. Thus :—

sunānā, to cause to hear; *mārnā*, to beat. Irregular is *khuḍāyā* or *khlānā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindi. Thus :—

dēē-dēnā, to give away.

porē-jānā, to fall, to happen.

lēē-jānā, to take away.

charē-raunā, to be mounted.

Completives, as in *ghūḥē mukyā*, he had squandered completely.

Desideratives :—

āpnē pēḥ bharnā chāō-thiyā he was wishing to fill his belly.

tā khēḥ ōnā chāyō-thā, it was proper for you.

Inceptives :—

raunē lāgyā, he began to dwell.

manānē lāgyā, he began to advise.

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (BAGHĀT)

SPECIMEN I.

एकौ आदमीरे दो बघेर धिये । तीना-में-दे छोटे आपणे बाबा-खे बोल्या बाबा आयणी घरची-में-दे जो मेरा हिंसा औ से मा-खे देइ दे । तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती । बहुत दिन वा ओए धिये के छोटा बघेर सब कुछ कटा करि-रो दूजे मुलका-खे चका गोआ । तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुवाइ दिती । जवे से सब कुछ डुवाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-ने बीगवाके-में-दे एकौ-ने ठाएँ रोखे लाय्या । तिन्ये से आपणे खेचा मे झूठ चारन भंज्या । से तीना-ने जूठे छिलका साई आपणा पेट भरना चाँची धिया होर तेस खे कोड़े कुछ ना देखो धिया । जवे तेस खे होश आई तबे तिन्ये बोल्या मेरे बाबा-ने कितने काकरो-ने भ्राणे-दे जादे रोटी पाखो हर औ भरण मर । मेरे जठि-रो आपणे बाबे काए-खे जाणा तेस-खे बोल्या बाबा भोएँ मुरगा-ने वरोध हर तेरे सामने पाप किया औ तेरा पुत बलने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकौ बराबर समभे । तबे से जठि-रो आपणे बाबे काए-खे गोआ । पर से दूर-हौ था कि तेस ने बाबा-खे तेस देखे-रो दया आई होर दौडि-रो तेस-ने गळा-दे लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बाबा भोएँ मुरगा-ने वरोध हर तेरे सामने पाप किया । औ तेरा पुत बलने जोगा नीहै । ती बाबे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-ने हाथा-दे कापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाज बेटि-रो चैन कर । औए के मेरा बेटा मुआ-आ नदये जीया राचि गोआ-आ तइये भिला । तबे से खुशी ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जवे से आउदे-वारे गरा नेरे पीच्या तबे बाजे-री गाने नाचणे-री वाज शुली । अर तिन्ये आपणे नोकरा-में-दे एक बल्याइ-री पक्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बाबे चजारा खाणे-खे पकाइ गखा कीएके से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बीहतरि जाणे-खे तेस-रा जीउ ना बोल्या । एतेरी-ताई तेस-रा
 बाब बाहरे आङ्क-रो तेस-खे मनाणे लाव्या । तिन्ही जबाब दिता औ इतने
 बरसा-दे तेरी सेवा करणे लग रोच्या कसो तेरे दुवाभा-दे बाहरे नौ गोष्ठा हर
 तोएँ मा-खे एक किलटू औ नी दिता जो औ आपण साधो-मे मजौ साई
 खांदा । तेरा एह कोझरा जिन्ये तेरी दौलत राँडा-दं खुळई जसो बखता
 आया तेबू तेस-खे चजारा खाणा क्रिया । बावे तेस-खे बोल्या बेग्या तु सदाई
 मा साई असी । जो कुक मेरा असो सब तेरा असो । ताँ खुशी ओष्ठा
 चायो-या कौएके तेरा बाया मुया या नइये कौचा राचि गोधा-या तइये
 भिला ॥

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen insofar as was possible, words have been given as in the Rev. T. Graham's edition of Baghātī, in his "Languages of the Northern Hindoos." In this edition, many common words are found to be doubled, which are written as single consonants in the version in the Ninth Chapter. It is not usual to indicate the doubling in writing in that chapter. Moreover, in that chapter, there is no means for representing the short ē or for representing the short i. The first ē is sometimes written as i, and sometimes as, by and the latter as u or ē in such cases, and ā have been written in the transliteration instead of a or ā, or a or ā, respectively.

Ēki-ēdū-rē	dū	baghāi	thiyā.	Pinnā-mē-dē	chhōtē
One-man-of	two	sons	were.	Then-in-from	In-the-younger
āpā-hāwā-khā	bōlyā,	'hāwā,	āpā-gharchi-mē-dē	jō	mērā
his-own-father-to	it-was-said,	'father,	your-own-property-in-from	what	my
hīsā	ē,	sē	mā-khā	dē-dē,	Tabhē
share may-be,	that	me-to	give-up,	Then	by-him
gharchi	bājē-dittā.	Bahā	din nā	ē-thiyā	kē
property was-divided-out.	Many	days	not	become-had	that
sab-kuchh	kajhā	kare-rō	āpā-mulkā-khē	chālā-gōā.	Tērā
everything	together	made-having	another-country-to	went-away.	There
huchpanē-mē	din	gajrā-dē-gajrā-dē	āpā	gharchi	dubā-dittā
debauchery-in	days	upassing-upassing	his-own	property	was-squandered.
sē	sab-kuchh	dubā-mukyā,	tabhē	tēs-mulkā-dē	hāyā
he	everything	squandered-completely,	then	that-country-in	a-great
parē-gōā,	hōr	sē	garib	ē-gōā.	Tērā-dē
fell-down,	and	he	poor	became.	There-from
raunē-wūlē-nā-dē	ēki-rē	thāē	raunē	lagyā.	Tānyō
inhabitants-in-from	one-of	near	to-dwell	he-began.	By-him
sūr	igārnē	hbējyā.	Sē	tinuā-rē	jūthē-chhilkā-sū
sine	to-feet	was-sent.	He	them-of	left-horns-with
chāū-thiyā,	hār	tēs-khē	kōi	kuchh	nā
wishing-was,	and	him-to	any-one	anything	not
lōē	āi,	tabhē	tēnyē	bōlyā,	'mērā-hāwā-rē
sense	came,	then	by-him	it-was-said,	'my-father-of
khāpē-dē	jāde	rōfi	pākō.	hōr	āi
food-from	superfluous	bread	they-could,	and	I
Mārō	ūthē-rō	āpā-hāwē-kāē-khē	jāyā,	tēs-khē	bōlā,
By-me	arisen-having	my-own-father-near-to	is-to-be-gone.	him-to	it-is-to-be-said,
"hāwā,	mōē	surgā-rē	harōdh	hōr	tārō
"father,	by-me	heaven-of	against	and	of-thee
					before
					sin
					was-done;
					I

terā put baṇṇē jōgā nīhai. Mā-khē bī āpnē-kulī-mē-dē
thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ēkī harābhar samīlā.¹ Tabbē sē āthē-rō āpnē-bāwē-kā-khē gōā.
one like consider." Then he arisen-having his-own-father-near-to went,
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dākhe-rō
But he distant-even was, that him-of the-father-to him seen-having
 dayā nī, hōr daupē-rō tēs-rē galā-dē lapēṭē-rō tēs-dā
compassion came, and ran-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bātē tēs-khē bōlyā, 'bāwā, mōē surgā-rē
kisses were-taken. By-the-son him-to it-was-said, 'father, by-me heaven-of
 lārūlī hōr tērē sāmō jāp kiyā. Añ tērā put baṇṇē jōgā
against and of-thee before sin was-done. I thy son to-be-made worthy
 nīhai' Tō bāwē āpnē-nōkrī-khē bōlyā, 'sabhi-dē tsazā-rē
not-am.' Then by-the-father his-own-servants-to it-was-said, 'all-than good
 tākhā tēs-khē paṇṇī; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā
garments him-to put-on, and him-of hand-on ring, feet-on pair-of-shoes
 paṇyūo Tabbē hamē khān, hūthē-rō chain karū. Kīē-kē mērā
put-on. Then we may-eat, sat-having ease may-make. Because my
 betā muā-thā, uaiyē jā; rūchē gōū-thā, taiyē milā.' Tabbē
son dead-was, now lived; having-been-lost gone-was, now was-got.' Then
 se khūṣī ō.
they happy became.

Tes-rā jēhā bēṭā khēchā-dē thā Jāhē sē āṇḍē-bārē
Him-of the-elder son the-field-in was. When he coming-at-time
 garā-uērē pūchhā, tabhē bājē-ri gānā-nāchpē-ri wāj sunī.
the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 O tēṇnyē āpnē-nōkrā-mē-dē ēk balyūṣ-rō pūchhīyā, 'ēh
And by-him his own-servants-in-from one called-having it-was-asked, 'this
 Lab ḍōṣ?' Tēṇnyē tēs-kāē bōlyā, 'tāhrē bāyā āē-rō,
what is?' By-him him-near it-was-said, 'your brother come-having,
 tarā-hāwē tsazā-rū khānē-lhē pakāē-rākhā, kīē-kē sē
by your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
 paṇḍā āē-gōā.' Par tēṇnyē hurā mānyā Bihtrē jānā-khē
hung arrived.' But by-him had it-was-thought. Within going-for
 tos-rū jīu nā bōlyā. Bītē-ri tāi tēs-rā bāw, bāhrē
him of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē mānāpē logyā. Tēṇnyē jāwāb dītā, 'aī
come-having, how-to to-advise began. By-him answer was-given. 'I
 āṇḍē-barsā-dē tērī sōwā karnē lagē-rū; kabhi tērē-hukmā-dē bāhrē
so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjabi.

nī gōā; hōr tōṣ mā-khē ak rāhikā bi nī dīta, jō aṇ
not I-went; and by-thee me-to a liv even not was-given, that I
 āpāṣ-sāthī-mē maji-sāi khānda. Tārū ab chhōkrā jēanyē
my-mon-friends-with pleasure-with night-to-acc-raten Thy this son by-whom
 tērī daulat rādā-dē khūlū, jēs-i-bakhtā āyā.
thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,
 tēbbū tēs-khē tsazā-rā khānū kīrā. Bāwē tēs-khē hōyā,
then-ereu him-for good food was-made By-the-father him-to it-was-said,
 'bātēā, tū sadā-ī mō-sū ḍsū. Jō-kachh mērā ḍsū, sab tērā
'son, thou always-even me-with art. If-achether mine is, all thine
 ḍsū. Tā khoṣi ḍgā chāyū-lhā, kiē-kē tērū bāyā mād-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jīā; rāchē gūā-thā, tairē milā.
lived; having-been-lost gone-was, now was-got'

[No 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PRAIRIE (BAGHATI).

SPECIMEN II.

मेरा नाँव साधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटी-रा जिला शिमला ।

सादृश मा पाए चाणक भगड़ा किया । सोएँ तेस-खे नी घाया ना
भागी कधे लड़ाई ओई । एको चेवा पाँदे लड़ाई ओई । तेस चेवा-री
साँव लाँदे दंडार खेए गोधा-या । जये हँस सब आदमी साँवा पाँदे पाँचे तवे
सादृश सभी-खे वाली दिती । मा-खे टोपणे आया । दौड़ि-गे सब आदमी
डरि गोए । आपण आपण गरा-खे चले गोए । औ बी डरि-रो नठि
गोधा । नठहे नठहे मेरे पैरा-हे पौड़ लगी । गरे तीन देडे पड़ि रोआ ।
सादृ-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाबे-री
ताँई भूटी जाल-साजी की । औए मा-खे गाली दिती एस-री नालश अब
कहए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Translation of Specimen I.]

Mērā nāw Mādū. Mērē-bāpū-rā nāw Sādū. Jātē-rū Kanēt.
My name Mādū. My-father-of name Sādū. Caste-of Kanēt.
 Gāw Kōṭi-rā, Jūā Śūlā.
Village Kōṭi-of, District Śūlā.

Sādūē uā-pāē chāyāk jhagū kīgā. Mōē
By-the-complainant me-on causeless quarrel was-made By-me
 tē-khē nī ghayā, nā mārī kuhē lapāī ā. Ēki-chēwā-pādō
him-us-for not it-was-beaten, not of-us ever fighting become. A-wall upon
 lapāī ā. Tēs-chēwā-rī sīw lūndē hapāīr lās
fighting become. That-wall-of boundary to-put the-neighbours having-taken
 gōā-tā. Jabhē banē sab āhmī sīwā-pādīr pūchē, labhē
(I)-gone-us. When we all men the-boundary-upon arrived, then
 sādūē sabhī-khē gāh dītī. Mā-khē pīpā āyā.
by-the-complainant all-to abuse was-given. He-to to-beat he-came.
 Daurē-rū sab āhmī dārē gōē Āpā-āpā-garū-khē
Run-having all men being-afraid went. Their-own-own-houses-to
 chālē-gōā. Aū hī dārē-rō nāhē-gōā, nāhē-nāhē
they-went-away. I also feared-having run-away, a-running-a-running
 mērē-pairā-dō pīr lagī. Garē tīn dēyā parē
my-foot-on pain happened. In-the-house three days having-fallen
 rōū. Sādū-khē ch sūch parī kē, 'mārī-gāh-rī
(I)-remained. The-complainant-to this thought fell that, 'my-abuse-of
 nāhē karā.' Mā-khē tān-rī tī jhūthī jāl-sājī
complaint he-will-make.' Me (acc.) stopping-of for a-false forgery
 kī. Kīē mā-khō gāh dītī, ēs-rī nāhē nō
was-made. Because me-to abuse was-given, this-of complaint now
 karāē.
I-will-make.

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Punjab, has an outlying tract extending into the heart of the Shivala hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirsaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrinagar, respectively. Pinjaur and Dharampur have Sirsaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrinagar, with Keonthal to its east, the language is Kīṣṭhālī. To the south of Pinjaur thānā the language is the Hindi of Ahalakā.

The State returned the language of all these thānās as simply "Pahāṭī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṭī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kīṣṭhālī speakers of Śrinagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave criticism is that, throughout, no distinction is made between the cerebral *n* and the dental *n*, or between the cerebral *l* and the dental *l*.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *lāṇā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *ki*) for 'of.' The frequent use of *kē* instead of *khe* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śipōkar*, a husk, which may be compared with the Sirmāurī *śaižkar*. Other reminders of Sirmāurī are *gihoḷē*, evidently the same as the Sirmāurī *gēḷi*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṇi rāṭē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ṣ*. The latter *ṣ* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shā* instead of *sā* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōṇā* for *ḍḥā* and *hā* for *āḥ*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the oblique postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khondāwā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *jēṇyē*, but we also meet *tāḥ*, *tēḥnē* and *nahē*. Similarly instead of *jēṇyē*, by whom, we have *jēhē*. *Ē*, the oblique form of *eh*, this, is regularly represented by *ē*.

In the verbs, *ḍssō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōḷā* for *bōḷā*. The suffix of the conjunctive participle is regularly *rē*, but sometimes we find *rā*, as in *āḥ-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jāwā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے دو ھے تھ نسرے چھوٹے نے باپو کے بولا کہ باپو
 مال کا ہنڈا جو مہرا ھے میکے دیدے تب نئے مال نڈانکھے ہنڈا دیا اور
 تھوڑے دن پاچھے چھوٹے ھے نے سب کچھ لے رو ایک دورارے ملکہا کے
 چلا گوا نئے اپنا مال بدجالی میں برہا کر دیا اور کہی نا رووا نس
 ملکہا میں بڑا کال بڑا نب سے بھوکا مرے لگا تب نس ملکہارے ایکے
 خاندانا رے جا رووا نئے نس کے اپنے باگلی میں سرور کے چارے بھجا
 نس کے جیوا میں تھی تینا شیوکڑا دے حنا کے سرور کھار ہوں پیٹ
 بھروں کوئی نس کے دیو نہ تھا تب عقل میں آئی رے بولا میرے
 بارو رے کٹنے مھنتی کے بھوتی روٹی ھے آسوں بھوکھوں مروں میرے
 اُٹھ رے اپنے بارو کے چلے جانا نس کے بولوں رے بابووا مروں اسمانا
 اور نیرے سامنے گناہ کیا اور اب ایدے جوگا لے کہ پھر تیرا بیٹا کہاؤں
 اپنے مھنتی میں دے ایکے جیسے بنا تب اوٹھ رو اپنے بارو کے کے چلا
 اور شی ابھ دور تھا نس کے دیکھ رو نسرے بارو کے دیا آئی اور دوڑے
 رو نس کے ملنے لگا اور بہت پاسے لئے ھے نس کے بولا رے باپو قوں

اسے نا ور سر سامنے کتاہ دنا بندے جوگا ے کہ سدس دیرا نہ
 کوھاڑیں باونے اپنے ہونرا ے ہولا کہ اچھے سے اچھے کیڑے گدے ہو اور بس
 ے بہراؤ اور نسرے ہاتھ میں موندھی اور بیڑا میں جرتی بہراؤ اور
 ہم نہاؤ اور موجا کروں کیونکہ میرا بیٹا صرا تھا اب جیوا ے راچ گورا
 تھا اب ملا ے تب سے راضی ہونے لگے *

اور بسرا بڑا بیٹا باگتھی میں نہیا جب گھڑارے نیڑے آیا گئے اور
 ناچنے سے راز سنی تب ایکے ہوکر ے ہلارے پوچھا کہ رے کا آسوں
 نکلیں بس ے ہولا کہ تیرا بھائی آ گورا اور تیرے بازے بڑی جگ تھے
 ایدے رے خاطر کہ شی شار بولا چٹلا دیکھا اونہیں کہہجے او نہ
 چاہا کہ بھینر جاوں بس بس ے باونے باہر آئے او مدایا نیٹے باوا ے
 جوڑا میں ہولا دیکھ انے برسائے مہروں بیرے کہنو میںے کروں اور
 کبھی تیرے بولنے دے باہر نے گورا نوے کبھی ایکے باہری را چھیلگو
 میکھے ندیا کہ اپنے سانھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا
 آیا جہن تیرا مال رائڈا ے لٹایا توں نسرے خاطر بڑی جگ کری تہنیں
 بس ے ہولا کہ اے بے تو سدا ملین گہچے رزا جو کچھہ میں نے آسنو
 سے تیرا پر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ تیرا بھائی صرا تھا
 اب جیوند! ہوا اور راچ گورا تھا اب ملا *

[No. 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ)

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bēṭe thē. Tēs-rē chhōṭe-nē bāpā-khē bolā ki, 'bāpū, mal-kā bandā jō mārā hai mai-kē dē-dē' Tēb tēnnyē māl timā-khē band-diyā. Aur thōṛē dīn pāchhē chhōṭe bēṭe-nē sab kuchh lē-rō ēk-darā-rē mulkhā-khē chālā-gōṭ, tēnnyē apnā māl bad-chālī-mē barbād kar-diyā. Aur kahē nā rōṭ, tēs-mulkhā-mē baqā kāl parā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-khāndānā-rē jā-rōā. Tēnnyē tēs-lhē apnē-bāgāi-mē sūrā-kō tsānē bhējā. Tēs-kō jiwā-mē thī 'tinnā-ēyōkrā-dē jina (*for* jinnā)-khē sūr khāṭ hī pēṭ bharū.' Kōi tēs-kē dēṭ-na-thē. Tēb 'aql-mē āṣ-rō bolā, 'mērō-bāwā-rē kitnē mēḥnatī-khē bhaūṭī rōṭī hai aṣ bhūkhṣ māṭ. Mērē uṭh-rō apnē-bāwā-kē chāl-jānā, tēs-kē bōlū, "rē bapūwā, mū āsmānā aur tērē sāmnē gumāh kiya, aur ēb ā-dē jōgā nē ki phir tērā bēṭa kuhāṭ: apnē-mēḥnatī-mē dō, ēkī jaisē bana." Tēb uṭh-rō apnē-bāwā-kē-kahā chālā. Aur shē (*for* sē) ēbhē dūr thā tēs-kē dēṭ hē-rō, tēs-rē bāwā-khē diā aī, aur daupē-rō tēs-kē milnē lagā, aur bahut pāpō laṭ. Bēṭe tēs-kē bolā, 'rō bāpū, mū āsmānā-rā aur tērē sāmnē gumāh kiya, ā-dē jōgā nē ki taī tērā bēṭa kuhāṭ.' Bāṭ-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprō gad-lō, aur tēs-kē pahra-dō; aur tēs-rē lāthā-mē roṭī, aur parā-mē jūṭī pahraṭ; aur ham khāṭ, aur mōṭā karū, kyōki mērā bēṭā mōā thā, ēb jiwā hai; rāch-sa thā, ēb milā-hai' Tēb sē rūzī hōnē lagē.

Aur tēs-rō barā bītā bāgāi-mē thiyā. Jēb gharā-rē nōṛō āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, ka āṣṭ?' Taī tēs-kē bolā ki, 'tērā bhāī ā-gōṭ, aur tērē-bāṭ-rē bapī jag ka, ā-dē-rō khāṭ ki shē (*for* sē) shār bhalā chagā dēkhā.' Unhē khijē o na chāhā ki 'bhāṭar jāṭ.' Tēb tēs-kē bāṭ-nē bāhir āṣ o mānāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsū-dē mīṭ tērō kahnō mai nō karū, aur kabhi tērē-bōlnē-dē bāhir nē gōṭ, tū-nē kabhi ēki-bakri-rā chhēli-ō mai-khē na diyā, ki apnē-sāthi-rō gailē rūzī hū; aur

jēh tērā-rā bēṭā āyā, jēhē tērā māl rādā-khē lutāyā, tu
 baṛī jag karī' Tēhnē lās-kē hōlā ki, 'ai bētē, tū s
 rā; jō kuchh maī-gē asō, sē tērā: pāt rāgi hōnā, au
 chāhiē-thā, kyōki tērā bhāī mōā-thā, ēh jūndī hōā;
 ēh milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہاتھارے کیلی آری دب رکھی ہے سواں ہاتھ
 دے جائی ہے سامنے ڈالی ہیٹھیں حجرے اور پانی را گھڑا رکھ رکھا
 ہے ایک چھوٹو بیٹھہ رہو زمیندار بیچارہ نہوڑے راسی دے اوٹھا تھا
 ہل اور بلدا کو لیو رہو بھلکے بھلکے ناٹھی میں جا رہو جب سورج
 مونڈ آؤ تو تیر روٹی لورز آئی یہ ہلا کے کھول دیو بلدا کے گھا با دیا
 آپے ہاتھ منہ دھو رہو سستا لیو روٹی کھاؤ حقہ پیو بلدا کے پانی
 پلا تھوڑی بارے بڑ رہو رام کر لیو پیر ساگ بات لیو رہو چلی جاو کام
 بہتا ہو تو بیچارہ سنی دھندے میں دن کاٹ دو بہیں تو اورو کام کرو
 جب سورج چھینے لگو تو ہلا کے اور بلدا کے لیو رہو گھرا کے آؤ مونڈا
 کے پٹنڈے گھارا لیو بلدارے آگے گھا یا دیو تیر دودھ دو رہو روٹی پکڑا
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے
 میں کھوٹی پسارے ست جاو کہ راجہ کے پھولادے بچھارے پندے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAILĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT

(PATIALA STATE).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bekhō,	dēre-hāthā-rē	kēli-āwī	dab-rakhā-jai,	sōrī-hāth-dē
<i>See,</i>	<i>the-left-hand-in</i>	<i>plough-handle</i>	<i>pressed-kept-is,</i>	<i>right-hand-in</i>
jāti hai,	sunē-dālī-hāthō	haqī (-jāī) aur	pāni-ka	abarā rakh-rakhā-hai.
<i>our-kyp is,</i>	<i>in-front-tree-under</i>	<i>the-buqqa and</i>	<i>water of</i>	<i>jar placed-is,</i>
Ek	ebbōtō baith-rakhō	Zimindār	bēbhāra	thōī-rūh-dē
<i>(There) a</i>	<i>boy seated-is,</i>	<i>The-cultivator</i>	<i>poor-fellow</i>	<i>in-a-little-of-the-night</i>
utbā-thā.	Hai	aur	balā-kō	layō-rabō
<i>risen-had.</i>	<i>Plough</i>	<i>and</i>	<i>bullocks</i>	<i>have-been-brought.</i>
bāgai-nē	jā-rakhō-ā.	Jēh	sūraj	mūd ān.
<i>the-field-in</i>	<i>he-has-gone</i>	<i>When</i>	<i>the-sun (over)-head</i>	<i>comes, then the-wife</i>
rōjī	kō-rō	ī	Yāh	balā-kō
<i>bread</i>	<i>take-having</i>	<i>comes</i>	<i>By-then</i>	<i>the-plough is-opened,</i>
pā-diya,	apō	baith	mūh	dhōyō-rakhō,
<i>is-caused-to-fall,</i>	<i>by-himself</i>	<i>hand</i>	<i>face</i>	<i>is-washed,</i>
kbō	haqqa	pō,	balā-kē	pūnī
<i>he-eats</i>	<i>haqqa</i>	<i>he-drinks,</i>	<i>the-bullocks-to</i>	<i>water</i>
bāri	paṇ-rakhō,	rām	kar-hyō.	Bayyar
<i>while</i>	<i>he-reclines,</i>	<i>rest</i>	<i>takes.</i>	<i>The-wife</i>
Kām	balutā	kō,	tō	bēbhāra
<i>Work</i>	<i>much</i>	<i>is,</i>	<i>therefore</i>	<i>the-poor-fellow</i>
nahī-ū	aurō	kam	karō.	Jēh
<i>or-else</i>	<i>another-also</i>	<i>work</i>	<i>he-does.</i>	<i>When</i>
tō	balā-kē	aur	balā-kē	layō-rabō,
<i>then</i>	<i>the-plough</i>	<i>and</i>	<i>the-bullocks</i>	<i>he-takes,</i>
bandō	gharā	layō,	balā-rē	āgō
<i>upon</i>	<i>a-bundle</i>	<i>he-takes</i>	<i>the-bullocks-of</i>	<i>before</i>
Bayyar	dādh	dō-rakhō,	rōjī	pakāō.
<i>The-wife</i>	<i>milk</i>	<i>milk,</i>	<i>bread</i>	<i>bakes</i>
chhōtō-mē	baith-rakhō	kbō.	Pūr	māsē-mazē-nē
<i>children-among</i>	<i>sits</i>	<i>eats.</i>	<i>Again</i>	<i>such-pleasure-in</i>
sut-jāō,	ki	rājā-kē	phulā-dē	bichhāōnē-pandē
<i>he-goes-to-sleep,</i>	<i>as</i>	<i>a-king-of</i>	<i>flowers-of</i>	<i>bed-on</i>

FREE TRANSLATION OF THE FOREGOING.

Sec. carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *hugqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *hugqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀTĪ.

The Dharampur dialect of Baghātī is practically the same as that of Pinjaur, except that the Hindi influence is not so strong. We have, however, one instance of *hō*, used instead of *khē*, and once or twice *nē* is added (without any need for *n*) to the case of the agent, as in *junigē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

baḍrā, great, old *r*.

bāhū, a son.

banānā, to clothe.

chhūṇā, a wife.

maḷanā, to be found.

māḥā, younger.

raḥnā, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens:—

As in Sirsauri, nouns, adjectives, and participles sometimes end in *o* instead of *ā*, as in *sanō*, heard, *ditō*, given. The word for both 'I' and 'by me' is *mhā*. For 'is' we have *asō*, instead of *āsō* which is merely a matter of spelling. In *sanō-ō*, it is heard, we have the Kithali word *ā* for 'is.' The past participle of *denā*, to give, is sometimes *dinā*, and sometimes *dittā*, and the past participle of *manā*, to die, is *mānwā*.

SPECIMEN I.

ایکے آدمی کے در باہٹو تھے ماٹھڑے باہٹو اپنے باوا کے بولا
 کہ رے بایو مالارا بانڈا جو میرا بیٹھو ماکہ دے تب نئے مال
 دینا کے بانٹ دینا تھڑے دناں میں ماٹھڑے باہٹو سب مال چوڑو ایک
 دورارے ملکہارا سفر کیا اور نئے اپنا مال بدچلنی میں کھو دینا جب
 سبہ کھو مکہ تب بس ملکہا مکھنا کال پڑا اور سے غریب ہونے لگا
 تب بس ملکہارے راجہ کے نوکر رھگو سے تسکے اپنی باگٹی میں سورا
 چگائے بھجا اور سے چاہو تھا کہ اونہ چھلکہ سانھی جو سور کھاؤ اپنا
 پیٹ بھرے کہ کوہن تسکے نہ دیو بھا تب عقلا میں آرو بولا کہ میرے
 باوا کے موکھنے نوکرا کو مکھتی روٹی اسو اور مہون بھوکھا مہون
 اوٹھہ رو اپنے باوا کے جاوے اور تسکے بولوئی کہ اے بار مہون برمیسرا
 اور تیرا گناہ اسو اب اے جوگا نہیں کہ تھپے تیرا باہٹو بنو اپنے نوکروں
 میں سے ایکی جیہڑا بنار تب اوٹھہ رو اپنے باوا کے گوا اور وہ ہیرو
 دور تھا کہ تسکے باوا کے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا
 اور بہت پیپی موٹی باہٹو تسکے بولا بایو مہون برمیسرا اور تیرا

گنائے سو ر ب کے حوگا پس کہ ہم سر باھٹو سو بار ے بولوا
 ے بولا کہ چجاری تابہی نکال لیاو اور نسکے ہماؤ اور تسری ہاتھادی
 چھاپ اور لاتادی پاہین لاو اور ہمین کھار اور خوشی منار کیوں میدرا
 باھٹو عواروا تھا انہو جیوندا ہوا رچ گوا تھا اب مثائے تب سے خوشی
 کرے لگے *

اور تسرا بڈرا باھٹو باگٹی میں تھا جب گھرارے نیڑے آیا گائے
 و ناچنے کو سادہ شنوا تب انکے نوکر بلارو پوچھا کہ اندھے کا اسو ننٹے تسکے
 بولا کہ تیرا بھائی آیا ہوندا اور نبرے بارے عوگا ے بڑی دھام
 دینی انرے تئیں کہ تسکے راضی باجی مثا سے روشا عین ہورو بہتر
 جانا نہ چاہو تھا تب تسکے بارے بانڈی آرو کسے منایا ننٹے رے بارو
 ے جواہا عین بولا کہ دیکھہ اتنے برسا دے عہون تیری ٹہول کرو اور
 کبھی تیرے بولا دے باھر نہیں گوا ہر تون کبھو ایک چھیلٹو مائہ
 دینا کہ اپنے عترا سانھی خوشی مناؤ اور جب تیرا بہہ باھٹو آیا جنٹے
 تیرا مال رنڈا ے دینا ہون تسری تئیں بڑی دھام دینی ننٹے تسکے بولا
 اے باھٹو تو سدا دے مانگی رہو اور جو کچھہ مانگی اسو تیرا اسو پر
 خوشی منانا اور خوشی ہونا جائے کیونکہ تیرا بھائی عواروا تھا سو
 جیوندا ہوا رچ گوا تھا سے اب مثائے *

[No. II]

INDO-ARYAN FAMILY:

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Eki-ādmī-rē dō bāhtū thē. Māthre bāhtū apnē-bawā-khē bōlā ki, 'rē bāpua, mālā-rā bāda jō mērā bāihō mā-kh dō.' Tēb tēnnyē māl tīrā-khē bāht-dīta (*for* dīttā). Thōrē-dīnā-mē māthre-bāhtū sab māl jōr-rō ēki-dūrg-rē mulkhā-rā safar kiyā, aur tēnnyē apnā māl bad-chalni-mē khō-dīta. Jēb sahh khō-mukā, tēb tēs-mulkhā mukhtā kāl parā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē apni-bāgai-mē sūrū chuganē bhējā, aur sē chabō thā ki unh chhilkā sāthī jō sūr khaō apnā pēt bharē, ki kōī tēs-kē na dēō-thā. Tēb 'aqlā-mē ā-rō bōlā ki, 'mērē-bawā-rē mukhtē naukarā-kō mukhtī rōī asō, aur mhū bhūkhā marū. Mhū ūth-rō apnē-bawā-khē jāwē, aur tēs-kē bōlūē ki, "ai bāō, mhū Parmēsrū aur tērā ganāī asū; ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū; apnē naukarā-mē-sē ēki jēhṛā banāō." Tēb ūth-rō apnē-bawā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bawā-khē dēkh-rō, tars ā-gōā, aur daupā wa tēs-kē gal lagā-līnā, aur bahut pampī-mū. Bāhtū tēs-kē bōlā, 'bāpua, mhū Parmēsrū aur tērā ganāī asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū.' Bāō apnē-naukarā-khē bōlā ki, 'chijārī tābhī nikāl hiyāō aur tēs-kē bamāō; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pahī lāō; aur hamē khān, aur khushi manān, kyō mērā bāhtū mōāwā-thā, ab-hū jīūnda hōō; ruh-gōā-thā, ēb maṭā-ē.' Tēb sē khushi karnē lagā.

Aur tēs-rā badrā bāhtū bāgai-mē thā. Jēb gharā-rē nēpē āyā, gānē wa nāchnē-kō sādī sunō-ā. Tēb ēki naukar bulā-rō pūchhā ki, 'andhī kē asū?' Tēnnyē tēs-kē bōlā ki, 'tērā bhāī āyā-hōdā, aur tērē-bawē mōkā-khē bapī dhām dīnī, at-rī taī ki tēs-kē rāzī bāpī maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bawē bādi ā-rō kasnē(?) manāyā. Tēnnyē-rē bawā-khē jāwābā-mē bōlā ki, 'dēkh, itnē-harsā-dō mhū tēri ṭahūl kurū, aur kēb-hī tērē-bōlā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhōh-ō mā-kh na dīnā, ki apnē-mitrā-sāthī khushi manān; aur jēb tērā ēh bāhtū āyā, jēnnyē-nē tērā māl ranḍā-khē dīnā, tōē tēs-rī taī bapī dhām dīnī.' Tēnnyē tēs-kē

bōlā, 'ē bhāṭū, tū sadā-dē mā-gē rahō, aur jō kuchh mā-gē asō, tērā
 asō; par khushī manānē, aur khushī hōnā chāhiyē, kyōki tērā bhāī
 mōāwā-thā, sō jīundā hō : rach-gōā-thā, sē ēh matā-e.'

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DISTRICT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہاتھو سانھی آڑی چک رکھی سوین ہاتھا دی
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیچے اک
 باہٹو بیٹھے روا زمیندار بیچارہ تڑے سے اڑٹھا ہے هل و بلدوا کیے لے رو
 بھلکے بھلکے باگٹی عین آگوا جب دو پھر ہو نو تسری چھوڑی روٹی
 لاؤ بہہ هل چھاٹ دیو و بلدوا کے گھاس سیٹو اپے ہاتھ و منہ دھو آو
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیر بلدوا کیے پانی پلاو بڑو نہوڑی گھڑی
 رام کرو تسری چوانس ساگ یات لے رو گھرا کیے جاو ٹکھنا کام ہو نو
 بیچارہ اسے کامن میں دن تھو دنو نہ نو اپکا کام کرو جب دن چھپو نو
 هل اور بلدوا کیے لے رو گھر آؤ گھارا گدا مونڈا باغن نو بلدوا کیے گدا دیو
 چوانس دودھ دھو روٹی بکاو بہہ خوشی سانھی اپے بگھیرا عین بیٹھے
 رو کھار تب اسے عزے سانھی کھونٹے پساو رو سو نو کہ بانساہان کیے
 پھولن ری سیجان میں اسے نصیب نہ ہوا *

[No 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ)

DHARAMPUR DISTRICT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION.

Dekhō, deṛe-bāthō-sāthī aī jēl-rakhi, soḥ-baḥī-dī jhāī nō. sāmne-djā-
 hōḥe huqqa aur pānī-rā ghapā rakhi-hindj. Tejī ek bāthā baith rō. Zīmīn-
 dār bechāra tēkē-dē upā-hai. Hai wa baidwā-khō le-rō, bhalke-bhalke bagā-
 mē ā-gō. Jē dō-pohar hō. tō tēs-rī chhyūṛī roḥī lāō. Eh hai chhād
 diyō, wī bēldā-khō ghās sītō. Apnē hāt wa mūh dhō-āō. thandī hō-jāō.
 Rōḥī khāō, huqqa piō, baidā-khō pānī piṭō, piṭ-rō thōp-gharī rām karō.
 Tēs-rī jawānas sāg pāt le-rō gharā-khō jō. Mukhō kāō hō, tō bechāra
 ē-ī kānā-mē ān khō-dittō, na-tō kē kām karō. Jēb dān chhipō, tō hai
 aur baidā-khō le-rō ghar āō. Gharā-gadī mūḡā-pāhan hō, baidā-khō gatō
 diyō. Jawānas dād dōhō, rōḥī palāō. Eh khushī-sāthī apnē-bagbēṛā-mē
 baith-rō khāō. Tēb isē-mazē-sāthī khittē pasār-rō sōtō, kī bēdshāhā-khō
 phāḥ-rī sējā-mē ē nasib na hō.

LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.

LIST OF STANDARD WORDS AND PHRASE

English.	Javanese.	Sinhalese (Dibhāsā)
1. One	Ek, eka	Ek
2 Two	Duī	Du
3. Three	Tin	Tin
4. Four	Chā	Char
5. Five	Pāch	Pāj
6. Six	Chhān	Chhān
7. Seven	Ṣat	Ṣa
8. Eight	Aṣṭ	Āṭh
9. Nine	Nā	Nā
10. Ten	Dāś	Das
11 Twenty	Bis	Bis
12. Fifty . . . .	.. ..	Pañc
13. Hundred	Śa	Śa
14. I	Māh	Ā
15. Of me ?	Mēv (dat. mēv mājhi)	Mēv, mēh-rā
16. Mine	Mēv	Mēv, mēh-rā
17. We	Am	Hām, hām
18. Of us	Amāv (dat. amā mājhi)	Māv
19. Our	Amāv	Māv
20. Thou	Tū	Tu
21. Of thee	Tēv (dat. tēv mājhi)	Tēv
22. Thine	Tēv	Tēv
23. You ?	Tum	Fum
24. Of you	Tamāv, tāmāv (dat. tamā mājhi).	Tamāv
25. Your	Tamāv, tāmāv	Tamāv

RAMAURI AND BAGHAT

Baghat.	English.
Ek	1. One.
Do	2. Two.
Teen	3. Three.
Chār	4. Four.
Pāñj	5. Five.
Chhe	6. Six.
Sat	7. Seven.
Āth	8. Eight.
Nau	9. Nine.
Das	10. Ten.
Biś	11. Twenty.
Pañ	12. Fifty.
Śau	13. Hundred.
Ek	14. 1.
Māñ	15. Of us.
Mai	16. Mine.
Hamē	17. We.
Māñ	18. Of us.
Māñ, māñ	19. Our.
Tū	20. Thine.
Tam	21. Of thee.
Tis	22. Thine.
Tumē	23. You.
Tam, tām	24. Of you.
Tam, tām	25. Your.

26. He	Ṣo, ṣḍjṣ	Ṣe
27. Of him	Tṣe-ko (ḍat, tṣ mñjḥf)	Tes-ra
28. His	Tṣe-ko	Tes-rā
29. They	Ṣḍjṣ	Ṣe
30. Of them	Tṣe-ko (ḍat, tṣ mñjḥf)	Tin-rā
31. Their	Tṣe-ko	Tin-rā
32. Hand	Hāth, āthā	Āth
33. Foot	Gāḍḍ, hāḡḡā, lāt	Lāt
34. Nose	Nak	Nak
35. Eye	Ākh	Ākh
36. Month	Māhā, khāh	Mā
37. Tooth	Ōād	Ōād
38. Ear	Kān	Kān
39. Hair	Baw, mñḡḡāḡ	Bāf
40. Head	Mōd	Mōd
41. Tongue	Jibh	Jib
42. Belly	Pavī	Ōpī
43. Back	Pich, pūchhāḡḡ	Pich, pīḡḡ
44. Iron	Lohḡ	Loḡ
45. Gold	Sannḡ	Sannḡ
46. Silver	Chādī, rāpā	Chādē
47. Father	Rāhā	Bāhā, bāw, hāp, būpā
48. Mother	Hjī	Āmē
49. Brother	Bhāḡ (general term), dādā (elder), bhāyā (younger)	Bāyā
50. Sister	Bhēn (general), dādī (elder), bhāp	Bobā
51. Man	Ādmī, morod, boikūrā	Mānāh, māḡḡ
52. Woman	Bāḡ-mānāh, Bēḡḡḡ	Jawānāḡ

Se

6 H

Tēs-rā, tēā-rā (f.) . . . 27. Of him.

Tēs-rā, tēā-rā (f) . . . 28. His.

Sē . . . 29. They.

Tinnā-rā . . . 30. Of them.

Tinnā-rā . . . 31. Their.

Hāth . . . 32. Hand.

Lāt . . . 33. Foot.

Nāk . . . 34. Nose.

Ākhi . . . 35. Eye.

Mūh . . . 36. Mouth.

Dēd . . . 37. Tooth.

Kān . . . 38. Ear.

Bā . . . 39. Hair.

Mēd . . . 40. Head.

Jibh . . . 41. Tongue.

Pē . . . 42. Belly.

Piḥ . . . 43. Back.

Lohā . . . 44. Iron.

Sunā . . . 45. Gold.

Chādi . . . 46. Silver.

Bāpī, bāz, bātā . . . 47. Father.

Amnā . . . 48. Mother.

Dādā, bāyyā, bā . . . 49. Brother.

Bābā (old), bābā (younger) . . . 50. Sister.

Ādmī, jānā . . . 51. Man.

Jānās, jānās . . . 52. Woman.

E g	J u h r	J
58. Wife	Lāṅkōṭṭō, chhōṭṭō	Chhōṭṭā, chhāirā
59. Son	Bēṭā	Bāy*ṭṭā bēṭā, chhōṭṭā
60. Daughter	Bēṭī, dhi	Bēṭā, bēṭī
61. Slave	Ṭhāṭī, kāṭṭā	Chhakar
62. Cultivator	Khēṭā	Jimidar
63. Shepherd	Bhādāwī	Barhālā
64. God	Bhōgwān	Narāyṇ
65. Devil	Sōṭṭān	Bhūt
66. Sun	Das	Sārāj
67. Moon	Ṭhāṭī, ṭhāṭī, ṭhāṭī	Chhād
68. Star	Tārā	Tārā
69. Fire	Āg	Āg
70. Water	Pāṇī	Chhā
71. House	Chhōṭ, kōṭ	Chhōṭ, ghōṭ, gaur
72. Horse	Chhōṭā	Gaurā
73. Cow	Gāw	Gāw
74. Dog	Kakur	Kutā
75. Cat	Dhāṭī, bhāl (male) ; bhālī, bhālī (female).	Bhāl
76. Cock	Kōṭṭā	Kōṭṭā
77. Duck	Bādōk	Bādōk
78. Ass	Gadhā, gadhā	Gadhā
79. Camel	Ūṭ	Ūṭ
80. Bud	Chhāṭī, chhāṭī	Chhāṭī
81. Go	Jā, jāṭ, jāṭ	Jā
82. Eat	Khā	Khā
83. Sit	Bās, bāṭ, bāṭ	Bāṭ

Chleo	53
Baetū . . .	54. Child.
Baghēr, bagēr . . .	55. Son.
Bēṭi, dī . . .	56. Daughter.
Nokar . . .	57. Slave.
Dhyāṭā . . .	58. Cultivator.
Guāl . . .	59. Shepherd.
Pannōsar . . .	60. God.
I chā . . .	61. Devil.
Sunāj . . .	62. Sun.
Chād, jūq . . .	63. Moon.
Larā . . .	64. Star.
Ag . . .	65. Fire.
P nī . . .	66. Water.
Gaur, ghar . . .	67. House.
Gohrā . . .	68. Horse.
Gro, gāḥ . . .	69. Cow.
Kutlā . . .	70. Dog.
Baryāl (m.), baryāl (f) . . .	71. Cat.
Kukrā, murgā . . .	72. Cock.
Batak . . .	73. Duck.
Gadā, gadhā . . .	74. Ass.
Ūt . . .	75. Camel.
Pañchhi . . .	76. Bird.
Ja . . .	77. Go.
Kha . . .	78. Bat.
Beth . . .	79. Sit.

80 Q me	A	A
81. Boat . . .	Jāl, mār, pī, jhāg	Tip . . .
82. Stand . . .	Ujhu, thāpō hō	Khar . . .
83. Doe . . .	Mōi, kbāp	Mer . . .
84. Give . . .	Dā	Dā . . .
85. Run . . .	Daur, dhaw	Daur . . .
86. Up . . .	Sīhasā, ḡohhāi, aprō	Gāi . . .
87. Near . . .	Nēr, dhayā	Nirō . . .
88. Down . . .	Tō, tōssō, nīgō	Tri . . .
89. Far . . .	Durē	Dār-ka . . .
90. Before . . .	Pālō, agāsō	Paulō āgā . . .
91. Behind . . .	Pāchhā, pāchhān, pūh- pachhā	Pichhā . . .
92. Who . . .	Kān	Kān . . .
93. What . . .	Kā, kāh	Kā . . .
94. Why . . .	Kāi, kāin, kākāh kōhō- v. 100	Kadī-khē . . .
95. And . . .	Ōr . . .	Toi, ā, hār . . .
96. But . . .	Pā	Pā . . .
97. If . . .	Ākayr	h . . .
98. Yes . . .	Ā, hā, hā, āhā . . .	Abā . . .
99. No . . .	Nā	Nā . . .
100. Alas . . .	Hōo-rō, chāhā-hā	Hoi . . .
101. A father . . .	Bāh	Rik bāp . . .
102. Of a father . . .	Bāh-kā . . .	Āi bāp-ā . . .
103. To a father . . .	Bāh-kā	Āi bāp-khē . . .
104. From a father . . .	Bāh-bhārī	Āi bāp-dā . . .
105. Two fathers . . .	Dūi bāh	Dū bāp . . .
106. Fathers . . .	Bāh	Bāh . . .

S O m

Māi, tip	81. Beat.
Khapa-s	82. Stand
Mir	83. Die.
Dō	84. Give.
Dunp	85. Run.
Ūpax, hubbā	86. Up
Nōpe	87. Near.
tol, munda	88. Down.
Idū	89. For
Ago, wōl ā	90. Before.
Pichhē, pachhē	91. Behind.
Kha	92. Who.
Kih	93. What.
Kaant-khā	94. Why.
Hē, ō, tē	95. And
Pauri	96. But
Par	97. If.
A	98. Yes.
Nā	99. No.
Dukh	100. Alas.
Bāo	101. A father
Bao-rā	102. Of a father.
Bao-khē	103. To a father.
Bao-dē	104. From a father
Dō bāo	105. Two fathers.
B o	106. Fathers.

100. Mothers	mo-mo-en	Mo-mo-shir
104. From fathers	sho-shi-hen	Dak-shi
109. A daughter	ber	Pi-ber
111. Of a daughter	hi-ya-sha	Shi-hi-ya
112. To a daughter	hi-ya-shi	Shi-hi-ya-shi
113. From a daughter	hi-ya-shen	Shi-hi-ya
114. Two daughters	Da-hi-shi	Da-hi-shi
115. Daughters	hi-ya	Bi
116. Of daughters	hi-ya-sha	Bi-ya
117. To daughters	hi-ya-shi	Bi-shi
118. From daughters	hi-ya-shen	Bi-shi
119. A good man	hi-shi-shi-shi	Hi-shi-shi
120. Of good men	hi-shi-shi-shi	Hi-shi-shi-shi
121. To a good man	hi-shi-shi-shi-shi	Hi-shi-shi-shi-shi
122. From a good man	hi-shi-shi-shi-shi	Hi-shi-shi-shi-shi
123. Two good men	hi-shi-shi-shi	Hi-shi-shi-shi
124. Good men	hi-shi-shi	Hi-shi-shi-shi
125. Of good men	hi-shi-shi-shi	Hi-shi-shi-shi-shi
126. To good men	hi-shi-shi-shi-shi	Hi-shi-shi-shi-shi
127. From good men	hi-shi-shi-shi-shi	Hi-shi-shi-shi-shi
128. A good woman	hi-shi-shi-shi-shi	Hi-shi-shi-shi
129. A bad boy	hi-shi-shi-shi-shi	hi-shi-shi-shi-shi
130. Good women	hi-shi-shi-shi-shi	hi-shi-shi-shi
131. A bad girl	hi-shi-shi-shi-shi	hi-shi-shi-shi
132. Good	hi-shi-shi-shi	P-shi
133. Better	hi-shi-shi-shi	hi-shi

Baŋ-khā	108. To father.
Baŋ-nē	109. From fathers.
D	110. A daughter.
Dhā-rā	111. Of a daughter.
Lāŋ-khē	112. To a daughter.
Dā-dō	113. From a daughter.
Dō dhā	114. Two daughters.
Dhā	115. Daughters.
Dhā-rā	116. Of daughters.
Dhā-khē	117. To daughters.
Lā-jā	118. From daughters.
Changā jūnā	119. A good man.
Changā jūnā-rā	120. Of a good man.
Changā jūnā-khā	121. To a good man.
Changā jūnā-dō	122. From a good man.
Dō changā jūnā	123. Two good men.
Changā jūnā	124. Good men.
Changā jūnā-rā	125. Of good men.
Changā jūnā-khā	126. To good men.
Changā jūnā-dō	127. From good men.
Sō nī-jūnā	128. A good woman.
Chandā (or burn) hāghā	129. A bad boy.
Sōhī jūnā	130. Good women.
Chandā bhān	131. A bad girl.
Changā, sōhā, bhān	132. Good.
Oī aī gī (than this, ōs-lā)	133. Better.

13 B	h	hh
135. High	Uglō	Črbā
136. Higher	Bōgī uglō	Črbā
137. Highest	Sabhi-ŋi uglō	Sabhi-dā-črbā
138. A horse	Črbā	Čl gaurā
139. A mare	Črbā	Čl gaurā
140. Horses	Črbā	Črbā
141. Mares	Črbā	Črbā
142. A bull	Črbā	Čl gaurā
143. A cow	Črbā	Čl gaurā
144. Bulls	Črbā	Črbā
145. Cows	Črbā	Črbā
146. A dog	Kukur	Čl kukur
147. A bitch	Kukur	Čl kukur
148. Dogs	Kukur	Kukur
149. Bitches	Kukur	Kukur
150. A goat	Bikrā	Čl bikrā
151. A female goat	Bikrā	Čl bikrā
152. Goats	Bikrā	Bikrā
153. A male deer	Hērā	Čl hērā, Čl hērā
154. A female deer	Hērā	Čl hērā
155. Deer	Hērā	Hērā
156. I am	Hāi ŋ, č	Hāi ŋ (196)
157. Thou art	Tā č	Tā č
158. He is	Sā an, č, hē	Sā an
159. We are	Am ā, č	Am ā
160. You are	Tam au, č	Tam au

S h e h g

34 B

Uchohā .

135. High

(Es-dē) uchela .

136. Higher.

Sobbi-dē'uchela .

137. Highest.

Gōhā .

138. A horse

Gōhā .

139. A mare.

Gōhā .

140. Horses.

Gōhā .

141. Mares.

Bōd .

142. A bull.

Gāō, gāō .

143. A cow.

Bōd .

144. Bulls.

Gōi .

145. Cows.

Kutā .

146. A dog.

Kutā .

147. A bitch.

Kutā .

148. Dogs.

Kutā .

149. Bitches.

Bākrā .

150. A he goat.

Bākrā .

151. A female goat.

Bākrā .

152. Goats.

Harā .

153. A male deer

Harā .

154. A female deer.

Harā .

155. Deer.

Aū ōssā .

156. I am.

Tū ōssā .

157. Thou art.

Sē ōssā .

158. He is.

Hamā ōssā .

159. We are

Thamā ōssā .

160. You are.

160. They are .	Sôjê an, o	Sô aca
162. I was .	Huũ thũ	Ā thỹũ
163. Thou wast .	Tũ thũ	Tũ thỹũ
164. He was .	Sỹ thũ	Sỹ thỹũ
165. We were .	Ām thũ	Hām thỹũ
166. You were .	Tum thũ	Tum thỹũ
167. They were .	Sôjê thũ	Sô thỹũ
168. Be .	Hũ	O
169. To be .	Hũnũ	Oũ
170. Being .	...	Oũũ
171. Having been .	...	Oũũũ
172. I may be .	...	Ā nũ
173. I shall be .	Hũũ hũmũ	Ā ỹũũ
174. I should be .	.....	...
175. Beat .	Mũr	Tĩp
176. To beat .	Mũrũ	Tĩpũ
177. Beating .	Mũrũũ	Tĩpũũ
178. Having beaten .	Mũrĩ kũrĩ	Tĩpũũũ
179. I beat .	Hũũ mũrũ	Ā tĩpũ
180. Thou beatest .	Tũ mũrũ	Tũ tĩpũ
181. He beats .	Sỹ mũrũ	Sỹ tĩp, tĩpũ
182. We beat .	Ām mũrũ	Hām tĩpũ
183. You beat .	Tum mũrũ	Tum tĩp, tĩpũ
184. They beat .	Sôjê mũrũ	Sô tĩp, tĩpũ
185. I beat (<i>Past Tense</i>) .	Mũ mũrũ	Nũ tĩpũ
186. Thou beatest (<i>Past Tense</i>) .	Tũ mũrũ	Tũ tĩpũ
187. He beats (<i>Past Tense</i>) .	Tũũ mũrũ	Tũũũ tĩpũ

Añ thā	162. I was.
Thā thā	163. Then was.
Sā thā	164. He was.
Hamā thā	165. We were.
Tamā thā	166. You were.
Sa thā	167. They were.
Ō	168. Be.
Onā, āhā	169. To be.
Ōndā	170. Being.
Ōñ, āñ-rā	171. Having been.
añ rā	172. I may be.
Añ rās	173. I shall be.
Añ randa	174. I should be.
Mā	175. Beat.
Tipmā	176. To beat.
Tipdā	177. Beating.
Tip-rā	178. Having beaten.
Añ tipā	179. I beat.
Tā upā	180. Thou beatest.
Sā pā	181. He beats.
Hamā pā	182. We beat.
Tamā pā	183. You beat.
Sā tipā	184. They beat.
Māñ tipā (or tipyā)	185. I beat (<i>Past Tense</i>).
Te tipā (tipyā)	186. Thou beatest (<i>Past Tense</i>).
Teñ tipā (tipyā)	187. He beat (<i>Past Tense</i>).

88 W	Amē mārē	Hāmē tīpā
189. You beat (<i>Fast Tense</i>)	Tōō mārē	Tunē tīpē
190. They beat (<i>Fast Tense</i>)	Tiwē mārē	Tunē tīpē
191. I am beating	Hau mārē	Ā tīpā-lāp-rōn
192. I was beating	Hau mārē thā	Ā tīpā-lāp-rōn-thā
193. I had beaten	Mē mārē thā	Mē tīpā-lāp-rōn-thā
194. I may beat	"	Ā tīpē
195. I shall beat	Hāō mārē	Ā tīpē
196. Thou wilt beat	Tā mārē	Tā tīpē
197. He will beat	Sō mārē	Sō tīpē
198. We shall beat	Ām mārē	Hām tīpē
199. You will beat	Tum mārē	Tum tīpē
200. They will beat	Sōpē mārē	Sō tīpē
201. I should beat	"	Ā tīpē
202. I am beaten	Hau mārē jōdā	Ā tīpē
203. I was beaten	Hau mārē gōu	Ā tīpē-thā
204. I shall be beaten	Hāō mārē jōdā	Mi tīpē
205. I go	Hāō jāō, or nōthā	Ā jāō
206. Thou goest	Tā jāō, nōthā	Tā jāō
207. He goes	Sō jāō, nōthā	Sō jāō
208. We go	Ām jāō, nōthā	Hām jāō
209. You go	Tum jāō, nōthā	Tum jāō
210. They go	Sōpē jāō, nōthā	Sō jāō
211. I want	Hau gōō, nōthā	Ā gāuō gōō, gāuō
212. Thou wantest	Tā gōō, nōthā	Tā gāuō
213. He want	Sō gōō, nōthā	Sō gāuō
214. We want	Ām gōō, nōthā	Hām gāuō

H m l a t p)

86

Pas Tense.

Tumē tipā (tipyā) . . . 189. You beat (*Fast Tense*)Tumē tipā (tipyā) . . . 190. They beat (*Fast Tense*).

Añ tipā lagē rōg . . . 191. I am beating.

Añ tipā lagē rōg-thā . . . 192. I was beating.

Mōē tipā-thā . . . 193. I had beaten.

Añ tipā . . . 194. I may beat.

Añ tipā . . . 195. I shall beat.

Tū tipā . . . 196. Thou wilt beat.

Sē tipā . . . 197. He will beat.

Hamē tipā, Mōmē . . . 198. We shall beat.

Tumē tipā . . . 199. You will beat.

Sē tipā . . . 200. They will beat.

Añ tipā . . . 201. I should beat.

Añ tipā . . . 202. I am beaten.

Añ tipā gōā . . . 203. I was beaten.

Añ tipā jādō . . . 204. I shall be beaten.

Añ jū . . . 205. I go.

Tā jū . . . 206. Thou goest.

Sē jū . . . 207. He goes.

Hamē jū . . . 208. We go.

Tumē jū . . . 209. You go.

Sē chāl-vyē, sē jū . . . 210. They go.

Añ gōā . . . 211. I went.

Tū gōā . . . 212. Thou wentest.

Sē gōā . . . 213. He went.

Hamē gōā . . . 214. We went.

2 Y	m h	T g
6 Th	h	ê
217. Go	Jā, nōth	Ja
218. Going	Jamr, nō'hāo	Jāda
219. Gone	Gāo, gwā. nōchā	Gura, gōā
220. What is your name ?	Tūhārō nāw ki hō ?	Tērā nāw lā ?
221. How old is this horse ?	Ī, ghār-ki kē umar ā ?	Īs gaurā-ī umar lā, (or) M gaurā kitar dīn-ā ?
222. How far is it from here to Kashmir ?	Kō'mir ūki kōchha dīrā ?	Kasmīr jā-dī kaitnī dār ?
223. How many sons are there in your father's house ?	Tūhārō bālā-kō kōi bājā ?	Tērā bān-rō ghār-dē kaitnō bājā ?
224. I have walked a long way to-day.	Hāi cū durā lāg nōthā-thā way to-day.	Ā āj bahar chālē
225. The son of my uncle is married to his sister	Mērē kākā-kō bētē tēs-kō bōhī-kō āmā hā kiyā.	Merē chāhā-yō bājā-rō bāyār tēs-ī bōhī-kō bōhī
226. In the house is the saddle of the white horse	Bhūwāī sākō ghār-ki jīn phī ā	Sapēd gaur-ī jīn ghār- mō ā
227. Put the saddle upon his back	Jīn pōnāw	Tes-ī pād-pādī jīn pū
228. I have beaten his son with many stripes.	Mē tēs-kō bētē-kh chābuko- lāi pītā	Māi tēs-rō chhotē-dē bōhī chhīā lā
229. He is grazing cattle on the top of the hill	Sō āpni gaur dādē-kō mūhār-cha lē chārē	Sō ghā-pādē dāgar chār
230. He is sitting on a horse under that tree.	Sō ghārē chh rōhā bēhī atā lāpō tā	Sō gaur-pādē tēs paig- hēhē ā
231. His brother is taller than his sister.	Tēs-kā bhī āpni bōhī-tō lōgē lābā ā	Tēs rā bhī tēs-ī bōhī-dā bār ā
232. The price of that is two rupees and a half.	Tētār-kē jāzā dhāī rupayō ō	Tētār māl dhāī rupayō
233. My father lives in that small house	Mērā lābā tōhā nāndō kāre pūqā lōhō	Mērā bāp tō chhāpē-sō ghār-dā nān-ā
234. Give this rupee to him	Īyā rupayā tēs-kh dē	Ā rupayā tes dē
235. Take those rupees from him.	Tēs bhārī sōjō rupayō sambhāl	Sō rupayē tēs dē lā
236. Beat him well and bind him with ropes.	Tēs-kh khōb mār ōr pāgōt lē bādh	Tēs khōb tip hōr pāgūt-dē bād
237. Draw water from the well.	Kāē-dī pāgi khāēch	Bāē-dā chīs khāch
238. Walk before me	Mōē sāmri ādā-pādā hēd	M-dē āgē chāl
239. Whose boy comes be- hind you ?	Kēs-kā lāpōttā ā tūā pōchh ?	Tūā pōchhē kā-rō chhōttā āw ?
240. From whom did you buy that ?	Tund sō kōē-bhārī mōlē gādā ?	Sō kas-dā hā ?
241. From a shopkeeper of the village	Īko gāwō-kē bāniyē-bhārī	Gāw-rō bāniyā-dā

	T m	Y
Se dawa	Se gōē	216. They went
Dew	Jā	217. Go.
Dewdā	Jānda	218. Come.
Dewā	Gā	219. Come.
T mē lā nāw sa ?	Thā kāl nāw ?	220. What is your name ?
Es ghōpō-rō kī nāw sa ?	Sē gōhō kī hāfā-xā ?	221. How old is this horse ?
Ū dē Kāsmā kēū dūr sa ?	Kāsmā sī-dē kēū dūr ōssā ?	222. How far is it from here to Kashmir ?
Teārē hāwē-rō ghār-ōē lētē chhōē sī ?	Teār hāwē-rō gārē khrāē hōghē ?	223. How many cows are there in your father's house ?
Moi ēj Uharī bāt hādē	Ā ōz bātut-lū hēndā	224. I have walked a long way to-day
Mō ē khē-rā chhōjā tē-sī bonō chhōī gādār nā	Mō ē khē-rā bāghār tē-sī kāmā-sū hīn ā	225. The son of my uncle is married to his sister.
Chāē ghōr-ā-jīn ghār bhūmē sī	Dhūmā ghōr-ā-jīn ghār-ōssā	226. In the house is the saddle of the white horse.
Teārī pīhō-gān jīn pāō	Jīn pīhō-pāō mākō	227. Put the saddle upon his back.
Mai tē-sī chhōē chhōē pō pīō	Mōē tē-sī lāghārī-khā khōī tīpā	228. I have beaten his son with many stripes
ē ar gāī bālā chār sa	Sē ghōē-pādē ghūgū grāō	229. He is grazing cattle on the top of the hill.
Sa tē bīkh nīthā ghōē gōē bīthā sa	Sa tē dālā hēthā ghōr-pāō chōē nā	230. He is sitting on a horse under that tree
lō-sī dūlā tē-sī dādī-dū lōhā sa	Tō-rā hāyā tēs sī bāhmā-dū lōhā-ōssā	231. His brother is taller than his sister
T sī mōī dūī rūpayā sa	Tēs-sī mōī dūī rūpayē ōssā	232. The price of them is two rupees and a half
Māī bīhā tēs chhōē ghārī dū rāō sī	Māī bānā tē chhōī chhōī dē rāō	233. My father lives in that small house.
ē rūpayā es-lhā dē	Ū rūpayā tēs-khā dē	234. Give this rupee to him.
Se rūpayā tēs-dū ōū kar	Sē rūpayā ēs-ōē lō	235. Take those rupees from him
Tēs ākhā pāt zyō pāgōtē lān	Tēs khāb mār hōr rāsā-sāī lān	236. Beat him well and bind him with ropes.
Kūs-dū chīs gārō	Kūs-dē pānī ān	237. Draw water from the well
Mā-dā āgē chāl	Mā-dē ākā bāgē	238. Walk before me.
Tāmū-dē pāchhō kās-rā chhōē sī ?	Tārō pāchhā tēs-rā bāghōr-ās ?	239. Whose boy comes behind you ?
Tāō sē lās-dū gāō ?	Sē tāmō kās-dē lōā ?	240. From whom did you buy that ?
Gāwō-rō bāniyē-dū	Gāwō-rō bāniyē-dē	241. From a shopkeeper of the village.

THE KIÜTHALI GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrinagar thanā of Patiala. Here the language is Kiüthali, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiüthali tract, other Western Pahāri dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiüthali group. On the west, in the State of Nalagarh is Handūri, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirāji, Barāji, Kirnā, and Śōrachōli. Finally belonging to the same group is the Kōchi, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barāji and Śōrachōli. The number of speakers reported for each of these dialects is as follows:—

Kiüthali	43,577
Handūri	53,211
Simla Sirāji	28,833
Barāji	7,801
Śōrachōli	2,126
Kirnā	5,998
Kōchi	51,852
Total for Kiüthali Group	185,786

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kotgura (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmauri these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiüthali Group in *j* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

K UTHALI

K uthal is properly the language of the State of Keonthal (K ūṭhāl) and the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kūṭhālī is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghātī, ante p. 513 ff.) and in the States of Dharm and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows.—

Keonthal	21,745
Simla	2,741
Patiala (Śrinagar)	3,000
Bhami	3,024
Bheja	12,167
Total	42,577

To its east Kūṭhālī has Sirmaurī, Simla, Sirājī, Barāṇī, Kirmī, and Śādhochī, to its south Baghātī, to its west Mandūrī, and to its north Suketī, all of which are closely allied to Kūṭhālī.

The most striking peculiarities of Kūṭhālī are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghātī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of Kūṭhālī is given in the Rev. T. Graham Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kūṭhālī poetry on pp. 267 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary and Mr. U. A. Rose, I C.S., has published two Kūṭhālī ballads (both Text and Translation), entitled, respectively *Sahāi ki Nāth, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxvii (1909), p. 328], and *Mohiye ki Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kūṭhālī, there is here given a Kūṭhālī vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khasi language once spoken in these hills—

A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainī, ānī,</i>	a fight
<i>abhiṭ, ākhiṭ,</i>	the eye.
<i>ākhiṭā,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē ānālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.

<i>ālō,</i>	a brass pot, <i>lōfā</i>
<i>āmā,</i>	a mother.
<i>andlō,</i>	on this side.
<i>ānū,</i>	to bring, to draw (water).
<i>antā,</i>	this much
<i>asjō,</i>	eighty.
<i>avh,</i>	a plough, <i>avh! bāhū,</i> to plough.
<i>avū,</i>	to come.

B

<i>bād,</i>	a complaint in a law-court.
<i>bādā,</i>	all, the whole.
<i>bādā,</i>	a share.
<i>bādāto,</i>	a shepherd.
<i>bādārō,</i>	brotherhood, caste-fellows.
<i>bādō dēnū,</i>	to divide out into shares.
<i>bādān,</i>	to obey.
<i>bādār,</i>	a bag.
<i>bādā,</i>	the complainant in a law-case.
<i>bādēdā, bāpākh,</i>	outside.
<i>bāgēhi,</i>	son, boy.
<i>bāgar,</i>	wind.
<i>bāhrō,</i>	a load
<i>bār, bāiā,</i>	a brother.
<i>bāinākh, bāiēdā,</i>	outside.
<i>bāt,</i>	hair.
<i>bādānū,</i>	to get made.
<i>bānū,</i>	to become, be made
<i>bāpū,</i>	to make.
<i>bāltō,</i>	a bracelet.
<i>bāmānū,</i>	to put clothes on some one else.
<i>bāmū,</i>	clothes
<i>bāmā,</i>	clothing, appearance.
<i>bāhū,</i>	to begin.
<i>bāō, bāpū,</i>	a father.
<i>bāraktsār,</i>	a least.
<i>bās,</i>	ruin.
<i>bastārū,</i>	a cultivator, a peasant.
<i>bāfānū,</i>	to knead.
<i>bāhū,</i>	jungle
<i>bāhūnū,</i>	to flow.
<i>bēbā,</i>	a sister.
<i>bēdāō,</i>	penetrated.
<i>bēghē, bēgē,</i>	very, much, very much.
<i>bēhē,</i>	sheep.
<i>bēō, bīō, bōō,</i>	poetical for <i>ōō</i> , was. Cf. <i>bēūō</i> .

D

<i>dagāsū,</i>	a small knife for cutting grass, on the principle of an axe.
<i>daggā,</i>	flesh (not eaten, as of a cow, horse). Cf. <i>ḍaḷki</i> .
<i>ḍāhē,</i>	two and a half.
<i>ḍāhrō,</i>	a hill.
<i>ḍāṛ,</i>	a daughter.
<i>ḍāṛyū,</i>	a day.
<i>ḍāl,</i>	a tree.
<i>ḍālāchā,</i>	a mat (<i>gaḷichā</i>).
<i>ḍālādrī,</i>	lazy.
<i>ḍaḷki,</i>	meat (for eating). Cf. <i>daggā</i> .
<i>ḍānd,</i>	a front-tooth.
<i>ḍāpki,</i>	a room.
<i>ḍar,</i>	a back-tooth.
<i>ḍāū,</i>	sunshine.
<i>ḍā,</i>	the sun.
<i>ḍēunū,</i>	to go; <i>ḍēū-ḍāṇū</i> , to go away.
<i>ḍhāchū,</i>	to feed.
<i>ḍhāṛ (1),</i>	help' (<i>ḍōhāṛ</i>).
<i>ḍhāṛ (2), ḍhāḷ, ḍhāl,</i>	on high.
<i>ḍhāṛat,</i>	at midnight (<i>ḍhāṛat</i>).
<i>ḍhāṛō, ḍhāṛō,</i>	visible.
<i>ḍāngā,</i>	a club.
<i>ḍāngū,</i>	to take out.
<i>ḍākhur,</i>	a field.
<i>ḍōtē,</i>	to-morrow.
<i>ḍūlkē,</i>	sunrise.
<i>ḍurāḡi,</i>	a kind of loud drum.

E

<i>ēhō,</i>	thus.
<i>ēḍi,</i>	now.
<i>ētē, ēthi,</i>	here, cf. <i>ēṭā</i> .
<i>ēthi,</i>	from here.
<i>evū,</i>	here.

G

<i>gā,</i>	a village.
<i>gāḍkū,</i>	before.
<i>gāt,</i>	upon.
<i>ghāl-mathhōl.</i>	fighting, mutual assault.
<i>ghavā,</i>	a wall.
<i>ghip,</i>	compassion.

gī ra
g ɹ da
g h
gōḍḍu,
gōhr or gaurh,
gōhrchī,
gōhrī-bārī,
gōlī,
gudlā,
gudlhi,

hōdī, hāḍrī,
hālī or ālī,
hāḍḍu, hāḍḍu,
hijī,
hīrū,
hīṣu, iṣū,

ī, ījī,
īmī, uīnī,
iṣū, hīṣū,
itīā,

jagrō,
jēlīā,
jhiḥhūtā,
jhāḥ,
jīṣū,
jōḍḍē,
jōḍḍā,
jūbar,
jūhn,
jwānas,

kāchh,
kālī,
kāḍrē,
kāḥhā,
kāḥg,
kārā,
kāḍgō,

an earthen pot (*gna a*)
tom
a place (*angtḥa*)
o q arrel
a house.
property, substance.
property.
the neck.
sweet.
a finger.

H

a word, thing (= *bāt*).
a slave, a servant.
to go, walk
yesterday.
to look at, stare
like this, of this kind.

I

mother.
a fight.
like this.
here, cf. *īhīā*.

J

the walls of a house
where (rel.).
a garment.
a person.
like what (rel.).
when (rel.).
a place.
a plain, a maiden.
the moon.
a woman, a wife.

K

a bank, high ground.
a famine.
in (a certain) direction (= *turaf*).
young, small.
a row, noise.
revenue.
a corpse.

kartā,
kaṭṭā, kaṭṭēlā,
kētū,
khāṭi,
khēlā,
khayānā,
kīlō,
kīsū,
kōbbē,

kōddē,
kōc,
kūlī,
kūkū,
kutōzzō,
kyūth,

lāt,
lauā,
lōwā,
lōkhā-ohōkhā,
lōdā,
lītō,
lōn,
lōṭ-pōṭ,

māchh,
mācōhō,
mājṣat,
mānjā,
manrā,
mhāṭhō, mhāṭhō,
mīṭ,
mīṭyā,
mōj,
mōl,
mukhā,
mukhī,
mūlē,

nā,
nā,
nāhārnā,

great anxiety.
to beat.
where?
revenue.
a field.
to give to eat.
in the morning.
like what?
ever, sometimes; *kōbbē-nā*, never; *kōbbē kōbbē*,
sometimes
when?
why?
a verandah.
a cuckoo
bad, ugly, ignorant.
clouds.

L

a foot.
to take
to supply, fix, determine (*lagānā*)
computation.
crop-tailed.
a cry.
iron.
goods and chattels.

M

a man
parents.
an army.
a bed.
a betrothal.
small.
a roof.
to be got, to be met.
merriment, rejoicing.
price.
to complete.
much, very much.
below.

N

no, not.
a name.
to pierce.

<i>nādrī</i>	s h (* z r)
<i>nā a</i>	gut l a her string
<i>uau</i>	to bring
<i>narēlō, narēlīfū,</i>	a vessel, dish.
<i>natsōazō,</i>	bad, ugly, ignorant.
<i>nauz, nauzō,</i>	bread, food.
<i>nāvī,</i>	subject, ruled.
<i>nacīrō, nēōrī,</i>	likeness.
<i>nēyū,</i>	to take.
<i>nēōrī, nacīrō,</i>	likeness.
<i>nēūyē,</i>	near.
<i>nāōthū,</i>	to run.
<i>nāh,</i>	no, not.
<i>nīkīfū,</i>	small.
<i>nōkhī,</i>	an unfair injury (<i>anōkhī</i>).

O

<i>ōlō,</i>	up, above.
<i>ōhū,</i>	to be.
<i>ōrē,</i>	causelessly.
<i>ōtū,</i>	to turn, return.

P

<i>pachīā, pichīā,</i>	a paternal uncle.
<i>pogī,</i>	a vestibule, verandah.
<i>pagrī (1),</i>	visible.
<i>pagrā (2),</i>	a follower.
<i>pāhī,</i>	a hull.
<i>pajāhr,</i>	a load of grass or firewood.
<i>pākhārō,</i>	opposition, enemy.
<i>pandālē,</i>	a verandah
<i>pāndē,</i>	upon.
<i>pandīkū,</i>	beyond.
<i>pandānū,</i>	to clothe
<i>pauī,</i>	a shoe.
<i>pārū,</i>	to throw, place.
<i>pānz,</i>	five.
<i>parchī,</i>	a lance (<i>barchī</i>).
<i>pauēnō,</i>	sharp.
<i>patēr,</i>	remonstrance, appeasing.
<i>pā(rī,</i>	a field (East Kīñthah).
<i>pēhōpī-hhō,</i>	(adv.) next.
<i>pābū,</i>	to meet.
<i>pārād,</i>	a complaint in a law-court.
<i>pāyā,</i>	a kiss.

<i>pī'vēcō,</i>	on the day before yesterday.
<i>piōhkaūka,</i>	behind.
<i>piōhā, packhā,</i>	a paternal uncle.
<i>piōnōl,</i>	yellow ink
<i>pī'ī,</i>	a generation (<i>pī'hi</i>)
<i>pi'nā or tipnā,</i>	to beat.
<i>pōnā,</i>	an ear of corn.
<i>pōriā,</i>	there.
<i>pō'ī nā,</i>	to fall; to be proper.
<i>pō'sāō,</i>	on the day after to-morrow.
<i>pājuā,</i>	to arrive.
<i>purā, purē, parō,</i>	back, beyond.
<i>pi'ū'ī, pi'ū'ūal,</i>	a door.

R

<i>rahālī,</i>	a caress.
<i>rāchunū,</i>	to lose.
<i>rā'ī,</i>	a harlot.
<i>raghēs,</i>	meaning, signification.
<i>rahā, rēhā,</i>	another, other.
<i>rahā,</i>	alas!
<i>rāmā,</i>	an instrument for uprooting grass, etc.
<i>rauhānū, rauhānū,</i>	to remain.
<i>runnā,</i>	a verandah, platform.
<i>rēgarū,</i>	see <i>rīgarū</i>
<i>rēhā, rakhā,</i>	other, another
<i>rēkhā,</i>	a rival (fem.)
<i>rīgarū,</i>	people, population.
<i>rīgarū, rēgarū,</i>	a member of the royal family.
<i>rī'pū,</i>	to fall.
<i>rōhānū,</i>	to stop, prevent.
<i>rō'sānū,</i>	to be angry.
<i>rō'sō,</i>	a rope.
<i>rābhan.</i>	before, in front (<i>rū-ba-ra</i>).

S

<i>sād,</i>	a sound.
<i>sādānū,</i>	to call, summon.
<i>sāh,</i>	life, breath.
<i>sāi,</i>	made, completed.
<i>sairī,</i>	see <i>sēri</i> .
<i>samān,</i>	a reward.
<i>sāngī,</i>	with.
<i>sānō,</i>	treatment, conduct.
<i>-surī,</i>	opposed (<i>sarī</i>).

<i>śa da</i>	plen y
<i>śar</i>	lo id
<i>śat</i> (1)	a fr nd com l n n
<i>śa</i> (2)	w th
<i>śaukī,</i>	debauchery, lechery.
<i>śēkaṣṭā,</i>	a husk.
<i>śālā, śōllā,</i>	cold (East Kiñṭhālī)
<i>śāyī, śairī, śētī,</i>	a plain, flat place.
<i>śiburē,</i>	always.
<i>śigā,</i>	swift.
<i>śīgi, śīgī,</i>	quickly.
<i>śijlā,</i>	altogether.
<i>śikhṇū,</i>	to learn.
<i>śilī,</i>	hemp.
<i>śitī,</i>	a jackal.
<i>śirasī,</i>	mustard.
<i>śīr,</i>	a boundary.
<i>śōṭī,</i>	straight in front
<i>śōḥ, śōḥḥ,</i>	all
<i>śōḥṇā,</i>	gold
<i>śōḥṇā,</i>	dry.
<i>śōllā, śālā,</i>	cold
<i>śud,</i>	memory.
<i>śuṇṇā.</i>	to hear.
<i>śūran,</i>	astonishment.
<i>śuttū,</i>	to lie down, to sleep.

T

<i>tātā,</i>	hot.
<i>tāunū,</i>	to warm up.
<i>tētī,</i>	there
<i>thēṭṭ,</i>	a thing.
<i>thēṇṇ,</i>	man.
<i>thēṭṭ,</i>	a scoundrel, cheat.
<i>thēṭṭ,</i>	a handcuff.
<i>thēṭṭ,</i>	to bent.
<i>thēṭṭ,</i>	like that
<i>thēṭṭ,</i>	service (<i>thēṭṭ</i>).
<i>thēṭṭ,</i>	to go, walk.
<i>thēṭṭ,</i>	to prepare, arrange.
<i>thēṭṭ,</i>	four.
<i>thēṭṭ,</i>	to graze (transitive).
<i>thēṭṭ,</i>	to cause to rise, to put up (<i>thēṭṭ</i>).
<i>thēṭṭ,</i>	an uncle (<i>thēṭṭ</i>).
<i>thēṭṭ,</i>	on two days after to-morrow, on the fourth day.

<i>tshē,</i>	six.
<i>tgōzzarō,</i>	good, beautiful, clean.
<i>tgugauuū,</i>	to graze (transitive).
<i>tgūhgnū,</i>	to graze (intransitive)
<i>tnāih,</i>	stormy wind
<i>tūktukū,</i>	bread, food.

U

<i>ūbhā,</i>	up; <i>ūbhā ōkṣṣ,</i> to stand up.
<i>uchtā,</i>	high,
<i>unmōr,</i>	age, time of life.
<i>ūndhā,</i>	down (adv.).
<i>urē ōṭṭū,</i>	to return, come back.
<i>urē lavṣṣū,</i>	to take away.

W

<i>wilthkū,</i>	inside.
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Z

<i>zāgaṭ,</i>	to guard, watch, tend (cattle).
<i>zāṇṇū,</i>	to think, consider, know.
<i>zāṭṭū, zāṭṭṣū,</i>	to speak.
<i>zōgū,</i>	fit, suitable.
<i>zōṣṇū,</i>	to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭā, -ṭō,* or *-tō*; fem. *-ṭi*. In the specimens, this termination occurs in the word *chhēllū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kīṭṭhālī Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kīṭṭhālī words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tiṇṇē, tiṇṇyē, tiṇṇē, tiṇṇē,* and *tiṇṇē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling; when possible, following that adopted by him.

Pronunciation.—Kīṭṭhālī strongly resembles Sirmāurī in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ū*. Both these are prominent features of Kīṭṭhālī. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both *तवे* and *तोवे*, then, will be transliterated as *tōṭē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *ch hā* and *hoh* *ro* *loh* *loho* and *n* *ur* *ohhēra* and *ohrēra*, a *hā*, *hōa* and *kōa*, make *Shāhāra* was *ohhēra* is pronounced to *an*, so that we have *gohr* or *ganhr*, a house.

An initial *o* or *ā* is sometimes elided, as in *dhorātī* (Hindi *dādhātī*), midnight; *gīthī* (Hindi *āgīthī*), a fireplace, *nōkha*, for *anōkhā*, curious.

In *Kūñhālī* we note for the first time a peculiar sound, resembling a much prolonged German *v*. It has no fixed representative in the Nagari character, perhaps it most commonly appears as *ega*. In transliteration I represent it by *v*. Thus, *vayā*, a sister, transliterated *būha* (see the remarks on aspiration below). It may be noted that this sound also occurs in *kāshmirī*.

The letter *h* is dropped as frequently as in the other Sindh Hill dialects. We have *kor* or *ōr*, and; *bāle* or *ālī*, a servant; and *tāl* for *tahāl*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bū*, for *bhū*, a brother; *bilē*, for *bhālē*, music. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both *ṛṇ* and *ṛṇh*, meaning 'to be', the first is pronounced *ṛhāṇ*, and will be so transliterated. Similarly we shall find words such as *ṛṇṇ*, a horse, transliterated *gōḷṇ*; *ṛṇṇ*, a boy, transliterated *bagṇ*; *ṛṇ*, a house, transliterated *gohr*; and *ṛṇṇ*, a son, transliterated *chōḷṇ*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Pīśāchī languages of the North-West Frontier.

Another Pīśāchī peculiarity is the development of a *ḡ* and a *ḡ* (often pronounced *ḡ*) from *ch* and *ḡ*. The specimens will show frequent examples of this, a good one is the word *ḡōḡḡḡḡ*, good, often written *chajārā*. In the vernacular character *ḡ* is indicated by the character for *ch* with a dot under it,—thus *ḡ*,—and similarly *ḡ* or *ḡ* by *ḡ*. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindi *sunā*); *das*, ten (Hindi *das*), and so on. This is really a case of retaining an original *ś*, which Hindi has changed to *s*.

In the specimens, the cerebral letters *r*, *n* and *l* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *r*, which is a derivative of *ṛ*, never commences a word. When initial the sound is always a pure *ṛ*; but in the second specimen, we have a remarkable instance of *r* being used instead of *ṛ* at the commencement of a word, as in the word *rōkṇ* (Hindi *rōkṇ*). So also in the preceding vocabulary, we have *pāmbī*, a wedding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōt*, a ladle, for the Indian *ḡōt*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Pīśāchī languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chann*, three; *chāmṇā*, copper; *channā* (Hindi *thōṛā*), a little; *chijā* (Hindi *tijā*), urine; *pihā* (Hindi *pīṇā*), a paternal uncle. The same change occurs in Sirmāri Bīssan. A further change of the *ch* so developed into

ts occurs in *khēts* (Hindī *khēt*), a field. In Kāshmirī the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Pisācha languages, a soft consonant is hardened, as in *parchi* (Hindī *parchī*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā jōkhā*), computation.

A change of *g* to *d* occurs in *dātīrhā* (Hindī *gālichā* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सबी will be transliterated *sōbbī*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhrē*, a house, has *gōhrē*, *bōpū*, a father, has *bōpūē*; *bētī*, a daughter, has *bētīē*; and *būhā*, a sister, has *bauhāē*. It must be remembered however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique cases.

Masculine *Tadbhava* nouns which, in Hindī, and in *ā*, also end in *ā* in Kiññhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ē*. Thus *gōhrā* or *gōhrō*, a horse; *chhēlā* or *chhēlō*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ēā* and the vocative plural, by changing it to *eo*. Thus *gōhrēā*, O horse; *gōhrōē*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses, *gōhrē* by or in a house or houses, *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiññhalī. Baghātī has here *a*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bōpū*, a father or fathers; *bōpūē*, by or in a father or fathers; *bōpūā*, O father! *bōpūō*, O fathers! obl. sing. and plur. *bōpū*.

Feminine nouns in *ī* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bētī*, a daughter, or daughters; *bētīē*, by or in a daughter or daughters; *bētīā*, O daughter! *bētīō*, O daughters! obl. sing. and plur. *bētī*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *e* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*, nom. plur. *pharād*; all other cases, *pharādē*. *Būhā*, a sister, changes the *ā* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhāē*.

It will be observed that except in the nominative and vocative case, all Kiññhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrō*.

T a g h y e s a o n u n y x h b t d n t h o l n a e

X		IV		Oblique Singular and Plural
Singular.	Plural.	Singular.	Plural.	
gēh, a (v) & horse	gēhā	gēh, a	gēhā	gēhā
gēh, a house	gēhā	gēh, a	gēhā	gēhā
bāp, a father	bāpā	bāp, a	bāpā	bāpā
bēti, a daughter	bēti	bēti	bēti	bēti
phānā, a complainant	phānā	phānā	phānā	phānā

The commonest postpositions are :—

Accusative—*khē, hāgē, ge*.

Instrumental—same as the Ablative. Sometimes the same as the Ag

Dative—*khē, hāgē, ge, rā tē, rā khālar*, to or for.

Ablative—*hē (dō), hāgē, phā*, from; *sākhā*, with.

Genitive—*rā*.

Locative—*dē (dō), māpē, in; pūnā, upon*

Of the above *hāgē* and *hāgē* are sometimes used in a sense equivalent to *chez*, as in :—

āpā āpā hāgē-khē dēh, they went away, each to his own home.

āpā hāgē tē dāhā-tē bēnā pōrā rōhā, I remained for three down in my own house.

Both these examples occur in the second specimen. In the latter of the the use of *tē* to mean 'during', equivalent to the Hindi *kā*.

The oblique form itself can be used without a postposition for any ob Several examples of this will be found in the specimens, principally in pamous. Here we may note :—

itnē dōrō mōē tē tē hē, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural:—*khā ādā-rē dō bagāh tē*, of a certain man the sons.

mōrē bāhē-hāgē kitnē hē āssā, how many servants are there in a house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive Hindi. Thus :—

laṅkhē bagēhē āpā bēh-hāgē bōlō, the younger son said to his father that *bōlā* is transitive.

bāpā āpā hāhē-khē bōlō, the father said to his servants.

bāpā sōhā-rā gāl dētē, the complainant gave abuse of (i.e. to) all.

As occasionally happens in Hindi dialects the Agent case is sometimes the subject of the past tense of an intransitive verb, used as an impersonal passive *laṅkhē bagēhē dār pōrēhō-khē dēhā*, by the younger son it was gone country, i.e. the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindi, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

sūr zāgūc-rī khātar bhējā, he sent him to guard swine.

sūrō-rē jūkhē sēkharē khāc-rō, having eaten the waste husks of the sorghum.

achhē achhē jhānūlē lēō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

mōlē tēs-rā chōhtā chīcē-sāthi tipā, I have beaten his son with blows.

rōssē-sāthi bōah, bind with ropes.

Dative—

kanchhē bagēhrē dār pōrdēśō-khē dēūā, the younger son went away to a far country.

bāpō āpnē hōjī-khē bōlō, the father said to the servants.

kanchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

jō-khē mō-gē gōhrī-bāri ā, whatever properly is to me, i.e. whatever I have.

gauhērō-rī tēi rāji khūstē ōtē-rō, having returned happy and well to the house.

bītrē zāgūc-rī (lēi) bhājā, he refused for entering (to enter).

mērī pharāc-rē pōkne-rī tēi, for stopping (in order to stop) my complaint.

tinlē sūr zāgūc-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūc-dā chīs ān, fetch water from the well.

sē rūpōyē lēs-hāgō urē lō, take those rupees from him.

sē tussē kōs-phā lōd-thā ? gā-rē bānīyē-phā, from whom did you buy that ?

From a shopkeeper of the village.

The postposition *sāthi* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

tū dāihērē-rā mē-sāthi rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindi, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

jō gōhrchī-rā mērā bāddā āsā, (that) which is my share of the property.

sūrō-rē jūkhē sēkharē khāc-rō, having eaten the waste husks of the sorghum.

mērē kākē-rā chōhtā tēs-rī bauhne-sāthi bīā āsā, the son of my uncle is married to his sister.

tērē bāō-rē gauhērē kīlāc bagēhr āsē, how many sons are there in thy father's house ?

ēs gōhērē-rē kāk ummōr ōssō, what is the age of this horse ?

āo baḍārō ghaṇē-rī sīto lāvndō lōē-gōā-lhā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhi-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rī*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dā*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus:—

tērē hāū-rē gauhrē kīlāē bagēhr āsā, how many sons are there in thy father's house?

mērā bāō tēs mihōjhrē gauhrō-dā i anhā, my father lives in that small house

jēkhā hāī khēlgō-jā thīā, the elder brother was in the field

āo bī tēi-dō parā-nhōhā, thereon, I also ran away.

tēs mukō-dē ēkī ādmī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpūi tōfi-pōfi saukē-dē khōi, he lost his goods and chattels (fem.) in debauchery.

mē-hhē āpnē hāti-māi-rē rākh, keep me amongst thy servants.

sē lōbē-pāndē pāēā tētrō, he is grazing cattle upon the hill-top.

hamē sobbi jhōnē sārē pānē pājē, we all arrived upon (at) the boundary.

ekī ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the Vocative:—

hē bā pāā, O father! (I have sinned).

bagēhr ā, O Son! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *i*. Other adjectives are undeclinable, thus:—

tēs-rā jēkhā hāī, his elder brother (was in the field).

kanekkhē bagēhrē bōlō, by the younger son it was said.

sīrō-rē jūthē sēkayē, the waste husks of the swine.

āpūi gōhrchī kaffhī kūrē-rō, having made his property put together.

sē kaṅgāḷ dē-gōā, he became poor.

dār pōrdēsō-lhē dēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *lēōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus:—

is-dā bēh, better than this

sōbbi-dā lēōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhnē-dā lāhā āsā his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in:—

ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī ādmī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

I.		Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tū.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
Obl.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plu.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl.	<i>hamū, hāmū.</i>	<i>tussē.</i>
Gen.	<i>māhrā (ō), mārā (ō).</i>	<i>tumāhā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē, tussē*, etc. This is generally done in the case of the forms *tussē* and *tussū*, the most common forms of which are *tussa* and *tusso*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamē* below.

The following are examples of the use of these pronouns :—

ē ētī hūkhā mōrne lāgū-mā. I am dying here of hunger.

junē ā āpnē sālhi-sangē khvē kōrhē, with which I might have made merry with my friends.

ēu ēlātō bōpū-hūgē qēhā, I will go from here to my father.

mā-pāndē tērē gāhē dāpō-rī pharād, a complaint upon me of giving his abuse (of abusing him).

jū mōrū bādā āsū, (that) which is my share.

mā ē hūlē-hūgē kiltū ātī ōsād, how many servants are there in my father's house.

mēvī pharādē-rī rōhū-rī tē, in order to stop my complaint.

ekī phanē-pāndē hamē gōgē, we quarrelled about a wall.

jōhē hāmē sālhi jōhū sūwē-pāndē pujē, when we all arrived at the boundary.

āw tērā khōhā dōlqā cūgā nū rōā, I am not worthy to be called thy son.

mōē pūp kē, I did sin.

mōē tērē tōt hī, I did thy service.

mōē bōdō nū tīpū, I did not beat the complainant.

mā-khē āpnē hālī-mājē rakh, keep me among thy servants.

sē mā-khē dē-dē, give that to me.

jō-khē mā-gē gōhri-bārī ā, whatever property is (belongs) to me.

āj ēh mā-tē mū, to-day this (brother) was found for (got by) me.

hamū khvū kōrnē pōrā, it is proper for us to be merry.

nū māhrā ghāt-makhēl ō, we had not a fight.

mōhrē tē qālē diltē, abuse was given to us.

tē dāhī-rā mā-sāthē rō, thou art ever with me.

tōē mā-khē chhēlū bī nū diltō, thou didst not even give to me a kid.

tinē sār sāgare-rī khātār khēlē-jā bhējā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā fīp, heat him well.

tēs ghay lāgī, compassion came to him.

tēs-khē bōlūā. I will say to him.

iōē lēs-khē jān tsānū, thou preparedst a feast for him.

tēs-rā jēphā bū, his elder brother (was in the field).

tēs-rē yōlē-dā lāgī, he fell on his neck.

tētthī-rī tē tē ē bōpāē bāraklē-rē tsānī, on account of that thy father prepared a feast.

tētthī-rē pharū ēbi kōrū ō, a complaint of that must now be made

sē rupōyē lēs-hāgō urē tō, take those rupees from him.

tinē khukī mayāwī, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpūā*, equivalent in meaning and use to the Hindi *apnā*, is of frequent occurrence. Thus :—

sē sūō-rē jāthē sākayē khār-rō āpū pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

āu bī tē-dō āpūā dōrē parā-nhōthā, thereupon, I also ran away in my fear.

bōpāē āpūē hātī-khē bōlā, the father said to his servants.

tinē āpū gōhrchī bādī-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	jō	jō	jō	jō	jō	jō
Ag.	jūnā	jōnā	jūnā	jūnā	jūnā	jūnā
Obl.	jēs	jōssān, jōssō	jōtthē	jūnā	jūnā	jūnā

Examples are :—

jō gōhrchī-rā mōrī bādā āsā, *sē mā-khē dē-dē*, that give to me, which is my share of the property.

tōē mō-khē ohlētū bī nī dīto, *jūnē ā khūē kōrdā*, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōhtā, *jūnē āpū gōhrchī-borē rōdī-dī khugānī*, thy son, who wasted his property on harlots.

mērē bābē-hāgē kītē āfī āssō, *jūnō-hāgē muktī rōfī āsā*, how many servants are there in my father's house, to whom there is much bread.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh nā ōssō, what is thy name ?
ēs gāhrē-rī bāh uannōr āssō, what is the ago of this horse ?
jā gāhrchī-rō mārā bāḍā āssī, (that) which is my share of the property.
juano-hāgē muktī rōlī āssī, to whom there is much bread.
jō-kīē mār-gē gōhī-rī-bārī ā, sē sōbbī tērī ā, whatever property is mine that all is yours.
mārē bābē-hāgē kīnē ālī ōssō, how many servants there are to my father !
tērē bāb-rē gāhrē kīnē bagēh āssī, how many sons are there in thy father's house ?
tes-rā jēthā bāt khēlō-dā thā, his elder brother was in the field
sē ēhī dūr thā, he was still distant (when his father saw him).
ēhī ālmī-rē dō bagēh thē, of a certain man there were two sons.
nā māhrā ghāl-mothōl bā, no fight took place between us.
sōhī jhōnē kūrān āē, all the people became astonished
āw tērā chōhīā bōlū sōgī nā rōā, I am not worthy to be called thy son
tū dāhrē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The Infinitive or Verbal Noun is formed by adding *nū* (or *nu*) to the root. Thus, *tīpā* or *tīpu*, to strike. After *l, r, v, n*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *nē* (*nē*); thus, *tīpnē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr sāgnē-rī khōtar, for feeding swine
muktī rōlī khānē-dēnē-khē āssī, there is much bread for eating, and giving away.
bītrē sāgē-rī-tōi bhājī, he refused to go inside.
khēḍī kōrnē pōvō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhīā bōlū sōgī nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *tīpdā*, striking, masculine oblique *tīpdē*, feminine *tīpdī*. Examples are :—

mārē kārārē tīpdā dāurā, he ran beating in my direction.
nāhōhē nāhōhē, while running, i.e. as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw bādārō sīro lāundē lōē gōh-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *nā* (*nā*) instead of *dā* (*dō*). So :—

gēunū, to go, has *gēundā* ;
raunū or *rauhū*, to remain, has *raundā* or *rauhndā* ;
sānū, to go, has *sāndā* ;
anū, to come, has *anndā*.

The verb *ōhnū*, to become, is irregular, making its present participle *hunda*.

Like the Future Passive Participle to be precisely described this participle is often constructed with the oblique unit and then has a potential passive meaning. Mr. Bailey gives the following examples:

māhrē nāh dēnālo, (as for) our (case), there is no giving, i.e. we cannot give.
tērē nāh dēndō dāhī, (as for) thy (case), there is no going, i.e. thou canst not go.
mērī bāuhac-rē kītāh nāh pōrhdi, (as for) my sister's (case), the book cannot be read, i.e. my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *tīpā* (*tāpō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

	Past Participle
<i>ōhū</i> , to become,	<i>ōā</i> .
<i>zāhū</i> , to go,	<i>gōā</i> .
<i>lauhū</i> , to take,	<i>lōā</i> .
<i>ronhū</i> or <i>ronhūhū</i> , to remain,	<i>rōā</i> or <i>rōhō</i> .
<i>kōrnū</i> , to do,	<i>kēn</i> or <i>kīū</i> (fem. <i>ki</i>), or <i>kittā</i> .
<i>dēnū</i> , to give,	<i>dittā</i> .
<i>aunū</i> , to come,	<i>āyā</i> .
<i>khāhū</i> , to eat,	<i>khūyā</i> .
<i>pīhū</i> , to drink,	<i>pīyā</i> .
<i>dēunū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *tīpō hūndā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nā*). Thus, *tēthī-rī phurād kōrnī ō*, of that a complaint is to be made, i.e. (I) shall make a complaint.

Like the present participle, this participle is often constructed with the oblique genitive case. Mr. Bailey gives the following examples:—

mērō tāt-rē nāh dēnū, (as for) my brother's (case), it is not to be given, i.e. my brother has not to give.

tēs-rē chīs pīhī, (as for) his (case), water is to be drunk, i.e. he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.e.* The usual conjunctive participle adds *rō* to this, as in *tīpē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *tīpē-aw*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are:—

āpī gōhrchī kahhī kōrē-rō, having made his property together.

tētī zāc-rō, having gone there (he wasted his substance).

sūrō-rē jūhō sēhū ē khāc-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus, *tīpāwālā*, a striker. As an example, we can quote:—

yā Kōhī-rā bāpēwālā, (I am) an inhabitant of village Kōhī

¹ This is probably *tīpē-aw* (i.e. *rē*), with the *r* elided. The elision of *r* is a marked peculiarity of the Pistoche languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *tip*, strike thou; *tipō* (or *tipā*), strike ye. Irregular are :—

	2nd Sing.	Imperative.	2nd Plur.
<i>anpū</i> , to come,	<i>ā</i> ,		<i>āō</i> or <i>ā</i> .
<i>dēnū</i> , to give,	<i>dē</i> ,		<i>dēō</i> or <i>dō</i> (<i>dā</i>)
<i>lanpū</i> , to take,	<i>lau</i> or <i>lē</i> ,		<i>lēō</i> or <i>lo</i> .
<i>dēupū</i> , to go,	<i>dau</i> or <i>dē</i> ,		<i>dēō</i> or <i>dō</i> .

The following are examples of the Imperative :—

2nd Sing.—

sē mā-khē dēō-dē, give thou to me.
mā-khē āpū hālī-mājē rākh, keep me amongst thy servants.
tēs-pāndē zīn tsār, put the saddle upon him.
rōssī sālhi bānh, bind him with ropes.
kuē-nū chīs āy, bring water from the well.
mā-dā gāō-kā dē, walk before me

2nd Plural.—

āchhē āchhē jhukhūtē lōō, ē-dō panāō. Hāthō-rī gunthi-khā chhāp, ōr lātō-khē
pāpī dēō, bring ye very good garments, (and) put ye (them) on him.
 Give a ring for the finger of his hand and shoes for his feet.
ēh rupōyā tēs-khē dā, give ye this rupee to him.
sē rupōyā tēs-hōgō arē lo, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

Singular	Plural
1. <i>tipō</i> ,	<i>tipō</i> .
2. <i>tipē</i> ,	<i>tipō</i> , <i>tipā</i>
3. <i>tipō</i> , <i>tipā</i> ,	<i>tipō</i> , <i>tipā</i> .

The **Present Subjunctive**. "I may strike", "(if) I strike", etc. is similarly conjugated, except that the 3rd person singular is *tipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *anpū*, to come, has its 1st person singular *ān*; *dēupū*, to go, has *dēū*; and *lanpū*, to take, *lau*, and so on respectively for the other persons.

Examples of the present Indicative are :—

sē tībē pāndē pāsū tsārō, he is grazing cattle on the hill-top.
mērā bāō tēs mātthirē gunhrō-dā roukhā, my father dwells in that small house.
tussō-phā pichhāū-kā kōs-rā chōhlō āō, whose boy comes behind you?

For the Present Subjunctive, we have :—

khāū, pēū, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *tipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōē* either to the present participle or to the oblique form of the infinitive.

Th w n or n d k u not to se
of an intransitive verb. Thus *ā tīpā hāp rōā* or *ā tīpā tīpā rōā*, I am striking. The only example in the specimens is —
ā ātī āhāhā mōrō tīpā rōā, I have an dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (to), he was kept, with the shortest form of the conjunctive participle *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē tīpē rākhā*, by me, having beaten, he was kept, i.e. I am beating him. So in the parable, the elder son asks his servant *āe kēā tōr rākhā*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus *ā tīpā thā*, I was beating. Similarly, in the parable we have:—

sē ātīrāpē jātīrā kēā-rā khar-rā pāt bāh-rāhā, he was filling his belly with the waste husks of the swine.

tōr kōi khānē-kh nā dāt-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender —

	Singular			Plural
	Male.	Female.	Neut.	Common.
1	<i>tīpāō, tīpā ā</i>	<i>tīpā ā</i>	<i>tīpā ā</i>	<i>tīpāō</i>
2	<i>tīpā'ā t-tā</i>	<i>tīpā'ā</i>	<i>tīpā'ā</i>	<i>tīpā'ā</i>
3	<i>tīpāhā (chā)</i>	<i>tīpāhā</i>	<i>tīpāhā</i>	<i>tīpāhā</i>

As examples we have:—

āō āhāō tīpā-hāpā dēpā kōr tōr-khā hāpāō, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindi, by using the present participle without any auxiliary. Thus, *tīpāō*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have,—

khāhā, jūnā ā āpā āthē-sāgī thāō kōrā, a lad with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindi. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi.

Thus, *mōē tīpā*, he was struck by me, *mōē tīpā*, she was struck by me, and so on. It will be remembered that according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kōā*, done, it ends in *ō*). Thus, *tīpā* or *tīpō*. The masculine plural ends in *ā*, as in *tīpā*, and the feminine singular and plural in *ī* as in *tīpī*.

The following are examples of the past tense of intransitive verbs :—

bēśudā paṇā rōhā, I remained fallen senseless.

ā āj bahutā haṇḍā, I have walked a long way to-day.

dūr pōrdēśō-khē qēūā, he went to a far country.

tētī bōṇā kāl pōrā, there a great famine fell (cf. *pōrō*, below).

sā kaṅgāl ḍē-gōā, he became poor.

sē vṇhā, he arose.

jōbē sē gōubrō-rē nēupē āyā, when he came near the house.

haṇḍ khusi kōrnē pōpō, it fell to us to do rejoicing, i.e. it is proper for us to do rejoicing.

ēki ghaṇḍ-pāndē hamē godē, we quarrelled about a wall.

jōbē haṇḍē sōbīr jhōnē sīrō-pāndē pūjē, when we all arrived at the boundary.

āpūē āpūē hāgō-khē qēūē, they went each to his own house.

jōbē tīs śud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōḍē tes-rā chōhḷā ṭipā, I have beaten his son.

mōḍē pāp kōū, I have done sin (cf. *kittā*, below).

tōḍē mā-khē olhēḷḷā bī nī dittō, thou didst not give me even a kid.

tōḍē tēs-khē gūn tēānō, thou preparedst a feast for him.

kaṇchhē bagāhrē āpūē bāḍ-hāgē bōlē, the younger son said to his father.

tinē sūi zāgṇē-rē khōtar khēṭō-dā bhējā, he sent him into the fields to feed swine.

bādḷē mā-pāndē bād kuttō, the complainant made a complaint upon me.

mōḍē tērī ṭōl kī, tērī uyayā nī tōṛī, I did thy service, I did not break thy commands.

tanē āpūi gōhrchē bāḷḷ-dittī, he divided out his property and gave it.

tinē khuśī manīnē, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindi, by adding the present tense of the verb substantive to the past participle, as in *mōḍē ṭipā ḍssō* I have struck him, or by a circumlocution, as in :—

tērā bāt ēkhā āḥ-rōḍ, thy brother having come here remained, i.e. thy brother is come (Hindi *ā rahā*).

The **Pluperfect** is made as in Hindi, with the past tense of the verb substantive, as in *mōḍē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērō chohḷā mōrē gōā-thā, my son had died, i.e. died long ago.

rāchā-thā, he was lost (a long time ago).

sē lussē kōs-phā tōā-thā, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*cide post*), as in —

jōbē sōb khōḍ-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindi, with *cāyā*, to go, as in *ā ṭipā cāyā*, I am being beaten, but it is seldom used.

Causal Verbs are as a rule formed by d the root u t p u u with the ho ten d to cause to strike ts j e us az

T Pa of su h erbs ods ja, u. u. papu.

Irregular is *khigānā*, to cause to eat, Past *khigāno*, as in *janie ōpā gōhrī-hārī rāḍē-dī khigānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindi.

Thus, to quote a few from the specimens, we have —

dē-dēnī, to give away

bāḍē bēnī, to share out.

ōḍ sūṇī, to take place.

mōrē sūṇī, to die.

lōḍ sūṇī, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīrē lārē*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīrdā rōhā wgi hmidā*, he continues to fall, he keeps on falling.

Completives are formed with *muknī*, to complete, with the full conjunctive participle in -rē, as in:—

jōḍ sōb khōḍ-rō mukī, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIÜTHALI).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कणछे बघेरे आपणे बाओ-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे दए दे । तबे तिनीए दूई-खे आपणी घरची बाँडे दित्ती । थोड़े-जए देहड़े-दा फिरे कणछे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजया होर तेती ज़ाए-रो आपणी लट्टी-पट्टी शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कांमाळ ओए गोआ । तबे तेम मुसको-दे एकी आदमी-हागे रोआ । तबे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूरि-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-या । रका तेस कोई खाणे-खे ना देओ-या । जबे तेस शुद आई तबे बोलो मेरे बाबे हागे कितने आळी असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर आँ एती भूखा मरने लागे गोआ । आँ एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमे-श्वरो-रा बड़ा पाप केज । आँ तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाळी माँजें राख । मे उठा अर बापू-हागे डेजया । से एकी दूर या बापूए देखा । तेम घिग लागी अर दूरे-री तेम-ने गळे-दा लागे अर फाँया दित्ता । तेम-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आँ तेरा छोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाळी-खे बोलो जे आछे आछे भिखुते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे काप अर लातो-खे पाणी देओ । खाज पीज मोज करू जे मेरा छोटा मेरे गोआ-या जीए गोआ । राचा-या फावे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाई खेचो-दा थीआ । जबे से घोरि-रे नेजड़े आया तिनीए नाचणे गाणे-रा शब्द गुणा । तिनीए तबे आपणा हाळी शब्द अर मुका जे ईने काह करे राखी । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

चाए रोआ वीरो-री तेई राओ खुओ अट रो चाए रोआ तथी री तेई ते
 बापूए बारकचारी चाणी । से तवे वड़े रोओ ओओ बीतर ज़ाणे-री तेई
 भाजा । तेस-रा बापू तवे बाएँडा चाया अर तेस पतेगे-खे लेए-गोआ । तवे
 तिनीए आपणे बापू-हामे बोली जे इतने दशो मोएँ तेरी टऊ की तेरी अगया
 नी तोड़ी अर तोएँ आजी तेई माँ-खे छेलटू बी नी दिहो जुनीए आँ आपणे
 साथी संगी खुश करहा । जवे तेरा छोटा आया जुनीए आपणी घरी-बारी
 राँडे-है खियानी तोएँ तेस-खे जून चाणे । तिनीए तेस-खे बोली जे बघेरा
 तू देइडे-रा माँ-साथी रोआ । जो-कोएँ माँ-गे घरी-बारी आ से सबी तेरी आ ।
 आज एइ माँ-तेई सीटा हामों खुशी करने पड़ो । कोए जे तेरा बाई मरे
 गोआ-था एवो जीए गोआ । राचे गोआ-धा एवी सीटे गोआ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KRONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēki-ādmi-rē dō lagēhr thē. Kapchhē-lagēhr āppē-bāō-hāgē
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bolā jē, 'jō gōhrehī-rā mērū bāqā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 dēē-dē.' Tōbē tūnē dū-khē āpnī gōhrehī bāqē-dittī.
give-away. Then by-him the-two-to his-own property was-divided-out.
 Thōp-jāē dahrō-dā phirē kapchhē-lagēhrē āppī gōhrehī kaṭṭhī
A-few-indeed days-from after by-the-younger-son his-own property together
 kōrē-rō dūr-pōrdēō-khē dēuā, hōr tēti zāē-rū āpnī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭi-pūṭi śauki-dī khōj. Jōbē sōb khōē-rō mukā,
goods-chattels debauchery-in was-lost When all been-lost-having was-finished,
 tōbē tēti bōṛā kāl pōṛā, hōr sē kangāl oē-gūā. Tōbē
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ēki-ādmi-hāgē rōā. Tōbē tūnē sūr
that-country-in a-certain-man-to he-remained. Then by-him a-wine
 zāgnē-rī khātar khēṭō-dā bhōjā. Hor sē sūrō-rē
watching-of for-the-sake the-fields-in he-was-sent. And he the-wine-of
 jāthō ēckurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōi khānē-khē nū dēō-thā. Jōbē tēs śud āi, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bolō, 'mērē-bābē-hāgē kitnē āṭi oēsō, junnō-hāgē mukī
it-was-said. 'my-father-to how-many servants are, whom-to much
 rōṭi khāpō-dēnē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.
 Āw ēthiō bāpū-hāgē dēuā. hōr tēs-khē bolā, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mōṣṣ tū-hundē Pārmāśwarō-rā bōrā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōḥṭā bōlā zōgā nā rōā. Mā-khē āpnē-hālī-mājē
son to-say fit not remained. Me (acc.) thine-own-servants-among
 rākh.” Sē uḥō, ōr bāpū-hāgē dēnā. Sē cōī dūr
keep.” He arose, and the-father-to went. He still distant
 thē, bāpūā dēkhā. Tēs ghin lāgi, ōr daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tē-rē gōlē-dā lāgē, ōr phāya dūtō. Tēs-rē chōhtē
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jū, ‘hē bāpūā, tēro-dēkhā Pārmāśwarō-rē mōṣṣ pāp
it-was-said that, ‘O father, in-thy-seeing God-of by-me sin
 kēū, ōr āw tērā chōhtā bōlō zōgā nā rōā.
was-done, and I thy son to-say worthy not I-remained.’
 Tōhē bāpūē āpnē-hālī-khē bōlō jē. ‘āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, ‘good good
 jhikhatē lō, ēs-dē pāmō. Hāchō-rī gunḥī-khē chhāp,
clothes bring, this one-one put-on. The-hand-of finger-for a-ring,
 ōr lātō-khē pāpī dēū. Khāū, pītū, mōj
and the-feet-to shoes give. Let-us-ent, let-us-drink, merriment
 kōrō, jē mōrā chōhḥā mōrē-gōā-thā, jē-gōā;
let-us-make, that my son having-died-gone-was, having-lived-went;
 rāchā-thā, phubē-gōā. Tōhē tinē khusī
lost-was, having-been-found-went. Then by-them rejoicing
 manāwī.
was-celebrated.

Tōhā tēs-rī jēthā bāī khētō-dā thā. Jōhē sē ganhrō-rē
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēṣṣrē āyā, tinē nāchhā-gānē-rā śad śunā. Tinē tōlē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hālī śādā, ōr puchhā jē, ‘inē kāh
his-own servant was-called, and it-was-asked that, ‘by-these what
 kōrē-rākhō?’ Tinē tēs-khō bōlō jē, ‘tērā bāī āthā
is-being-done?’ By-him him-to it-was-said that, ‘thy brother here
 āē-rōā. Ganhrō-rī-tēī rāji khusī dē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tētthī-rī-tēī tērē-bāpūē bārakṣārī tēānī. Sō
he-come-has, that-of-for by-thy-father feasting was-prepared.’ He
 tōhē bōpā rōlē-āō, lātrē zāpō-rī-tēī bhājā. Tēs-rī
then much angered, withāa going-of-for it-was-refused. Him-of

bapū tōbē hāēdā āyā, ōr tēs paterō-khē lēē-gōā.
the father then outside come, and him appeasing-for took-away.
 Tōbē tinīē āpnē-bāpū-hāgē bōlō jē, 'itnē-bōsō mōēē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 erī tōl ki, tērī agayā nī tōrī, ōr tōē
'thy service was-done, thy command not was-broken, and by-thee
 ajō-tēī mē-khē chhēlū bī nī dittō, junīē ā
today-up-to me-to a-kid even not was-given, by-which I
 āpnē-sāthī sangī khūś kōrdā. Jōhē tōrā chohtā
my own-companions with rejoicing might-have-made. When thy son
 āyā, junīē āpnī gōrhi-bārī rāqē-di khyānī, tōē
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee
 ēs khē jūn tsāpō ' Tmīē tēs-khē bōlō jē,
him for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihīcē-tā mē-sāthī rōā. Jō-kīē mē-gē gōhūi-bārī
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbbī tērī ā. Āj ēh mē-tēī mīṭā hānō
is, that all thine is Today this-one me-to was-got for-us
 khūśī kōrnō pōrō : kōē jē tērā bāī mōrē-gōā-thā,
rejoicing to-do is-proper ; why that thy brother having-died-gone-was,
 ēhī jīē-gōā ; rāchē-gōā-tā, ēhī mīṭē-gōā.
now having-lived-went ; having-been-lost-gone-was, now having-been-got-went'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT

STATE KEONTHAL.

SPECIMEN II.

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कीटौ-ग
बसनेवाळा ॥

बादूए माँ-पांदि चानचख भूठिए बाद कित्ता । मोएँ बादू नी टीपा ।
ना भारा बाल-मथोल ओआ । एकी घने पांदि हमें गडे । तेतीए आव
बडारे घने-री सौंख लाडंदे लोए गोआ था । जवे हामें सबी भग्ने सौंवि-पांदि
पूजे तवे बादूए सबी-री गाली दिनी । जवे मेरे कनारे टीपदा दौड़ा सबी
भग्ने शूरण ओए । आपणे आपणे हागो-खे डेऊए । आव नी तेई-दे आपणे
डरे परा-म्होठा । न्होठदं न्होठदं मेरा जात फोड़ूआ । आपणे हागे तीऊं
देहडे-तेई वेभुदा पड़ा रोड़ा । बादूए जागो जे माँ-पांदि तेम-री गाली देगे-री
फराद करनी ओ । एथी-री तेई मेरी फरादे-र डोकणे-री तेई बादूए ओहें
फराद की । जो न्हारी तेई गाली दिनी तेथी-री फराद एवी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIÜTHALĪ).

STANDARD SUB-DIALECT.

STATE KROUTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhū.	Mērā-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhū.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanēt.</i>
Gā	Kōṭī-rā	baṣpēwālā.					
<i>Village</i>	<i>Kōṭī-of</i>	<i>inhabitant.</i>					
Bādūē	mā-pāndē	chānchakh	jhūthiē	bād	kittā.		
<i>By-the-complainant</i>	<i>mē-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Mōē	bādū	nī	ṭipā.	Nā	mābrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēki-ghaṇṇ-pāndē	hamē	gōḍē.	Tētē	āw	baḍārō	ghaṇṇ-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōpē	
<i>boundary</i>	<i>for-flying</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjō,	tōhē	bādūē	sōbbī-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrival,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given</i>	
Jōhē	mōrō-kauārē	ṭipdā	daṇṇā,	sōbbī	jhōpē	sūran	ōā.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-run,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnō-āpnō-bāgō-khā	ḍēnā	āw	bī	tēi-dō	āpnō-āpnō		
<i>Their-own-their-own-houses-to</i>	<i>they-went.</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>		
parā-nhōthā.	Nhōthā-nhōthā	mērā	lāt	phōrū	Āpnō-bāgō		
<i>away-run.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
lāi-lāihē-tēi	bēsudā	pōpā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
ṇē,	'mā-pāndē	tēs-rī	gālī	dūpē-rī	pharād	kōrnī	ō.
<i>that,</i>	<i>'me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>us.'</i>
tēi	mōrī-pharād-rē	rōkṇē-rī	tēi	bādūē	ōrē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>carelessly</i>	<i>complaint</i>	
kī.	Jō	māhri-tēi	gālī	dittī,	lētthi-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō						
<i>to-be-made</i>	<i>is.</i>						

PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiŭṭhali is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiŭṭhali, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiŭṭhali or Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dī*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand; *khēṭso-dē*, (the elder son was) in the field; *tuqṭ-dē*, (wasted thy substance) among heretics.

Near the end of the Parable we have *hūṅē* instead of *hāṅē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what, is dropped, and the word for anything is *kōṣ*, not *kōṣ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āṣ-rō*, having come, and *āṭhō-rō*, having arisen.

In *bōlamā*, I will say, the long *ā* has been shortened. Borrowings from Hindī are *kāṣṣ*, let us eat, *kōṣṣ*, let us become.

No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHĀRĪ (KĪŪTHALĪ).

JALINAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھے مہنوں مانجے دے چھوڑے نے بابو
 ھاگے بولا ہیں بابو جو مانو را بانڈا مائے پہانبا تھا مائے دے دے
 تنئے تینوں بے سے مال بانڈے دنا ار نہواڑے دنو باجے چھوڑے
 بگہیرے سبے ٹھپوں کٹھا کرے رو ایکے دورو رے ملکہرے ڈیوا اریستی
 آپنا سب ٹھپوں کپوتی مانجے کھوڑا ارجے سبہ ٹھپوں کھوڑے بابا ار
 رے ملکہرے دا بڑا کال پڑا نبی سے کنگال اوھنے لاگے دے سے بیس ملکہر
 رے ایکے رے ھاگے ڈیوا تنئے سے آپے کھینچو دے سور جاگنے بھجا ار تنئے
 سونچا کہ جے شیوکر سور کھاڑے تینو بے کھاڑے کہ کوئی بیس بے کوئیں
 نہ دبو تھا نیے تنئے ہوشی دے آر رو بولا میرے باڑے کا ماھیرے والے
 بے لیکہاجی روٹی کھاو اوسو آر اھوں بھوکھا مرو مہرے اوٹھو رو آپے
 بار ھاگے بے ڈبونا آر تیس بے بولیاں بابو اھوں گین را و تیرا گنائی
 اوسو ایسے اھوں نینہی جوا گے جو لوگ مائے تیرا بیٹا بولو ایسے عاں
 نو آینا ہالی جانیرو راکھ تے اوٹھیرو آپے بارا ھاگے چالا آر سے ایبر دورہا
 تیس دیکھ رو تیسرے باڑے ترش آیا آر دوڑے رو اونگٹی دتی ار
 بہت بہاٹیاں لوآ ھئے تیس بے بولا بابو عوھیں تیرا ار گین را ہرا کدا

ار ايسے اسی جوگا سے جو لوگ مائے ميرا بيٺا بيٺو مائے ايسے
 نوکرو ۽ ٻولا چنگي ۽ چنگي جيونڙي ليڙ ار تيس ۽ ٻه ماو ار
 تيسرے هانجو ۽ چهاب ار لافو ۽ باهني ديوار هم ڪهائين ار
 ڪهش هوئين هوئين جانا نها ۽ ميرا بيٺا مائے گوا پر ايسے جيو
 گوا راجے گوا نها پر ايسے ميا ۽ گوا تيس ۽ ڪهش مائے لڳے *

ار تيسرا پڙا بيٺا ڪهيجو ۽ نها جب گهو رت پيوڙي آيا ڪائے ار
 ناچڻے را شاه هوا تيسے ايک نوکر شاه ۽ رو پوچها ڪه ايسے ۽ سو تنڙي
 تيس ۽ ٻولا تيسرا بهائي آيا ار تيسرے مائے بڙي دهام ٻڙي تيس ۽
 تئين ڪي ڪه راجي باجي آيا تنڙي روڙي هوڙو نه سونجا ڪه بهيڙا چار
 تيسرے مائے باهر آوے رو تنڙي مندوا تنڙي ماو ۽ جواب دتا
 ديكهه آوڻ ايندے برشون ۽ تيري ٿهول ڪندو ار ڪيھ تيسرے مائے باهر
 نه ٿيو پر توئين ڪيھ بکري را جهيلڻو مائے نه دتا جو آوڻ آي ساڻه
 آيسے ساڻهي ڪهش هو او ار جيے تيسرا ايسے بيٺا آيا جيئے تيسرا لڳا يٺا
 لڳائي ۽ ڪهوا توئين تيسري ڪهاتر بڙي دهام ڪين تنڙي تيس ۽
 ٻولا ايسے پوتا نو سدا ماھڻي روڙي جو ڪئين ماھڻي ايسر سب تيسرا ايسر
 ڪهش هونا ار ڪهشي مڏانا پڙو نها ڪوئے ڪه تيسرا بهائي مڙا نها ايسے
 جيو گوا ار راجے گوا نها ۽ ايسے ميا ۽ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thā. Tilunū-māje-dē chhōtrē-rē bāpū-hāgē bolā, 'baī bāpūā, jō mālo-rā bādā mā-khē phābā-thā, mā-khē dē.' Tēhē tinie tinē-khē sē māī lāḍē-dittā. Ōi thwārē-dinō-pāchhē chhōtrē bagēhrē sōbbi-ṭhiyī katṭhā korē-rō ēki-dinō-rē mulkhō-khē dēnā, ōr tēfi āpnā sōb-ṭhiyī kapūti-māje khuā. Ōr jōbā sōbb-ṭhiyī khōḥ-jāyā, ōr tēs-mulkhō-dā bōrā kāl porā. Tēhē sē kuḡḡl dūnā lōgā. Tōbē sē tēs-mulkhō-rē ēki-rūpō-hāgē dōdū Tinie sō āpnō-khētō-dē sūr zāgnē hēḷjā, ōr tinie sōchā ki jō ṣvōkur sūr khāō, sē tinan bī khāō, ki kōi tēs-khē kōī na dōō-thā. Tōhē tinie hōī-dē āi-(for āē-)rō bolā, 'mērō bāō-rē kānā bānēwālē-khē lēkhāji rōḷi khāō-ōssō, ōr ahī bhākhā mōrā. Mērē-ūthē (for ūthē)-rō āpnō-bāō-hāgē-khē dōuā, ōr tēs-khē bōlumā, "bāpūā, ahī Ōī-rā wā tērā guḡāl ōssō; ēhī ahī tēthi zōgā nī, jō lōg mā-khē tērā bētā bolō. Ehi ruḷ tū āpnā hālī zānē-rō rakṭ." Tōbē āṭhā-rā āpnē-bāwī-hāgē tsālā. Ōr sē ēbī dār thā, tēs dōkhē-rō, tēs-rē bāō-khē tarā āyā, ōr dāup-rō ūgai diti, ōr bulat phaiyā lōā. Bētē tēs-khē bolā, 'bāpūā, mōhē tērā ōr Ōī-rā burā kiā, ōr ēhī ēbī zōgā nī jō lōg mā-khē tērā bētā bolō.' Bāpnē āpnē-naukrō-khē bolā, 'tsāngi-dē tsāngi jīṭkhatē lōō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-dī hāthūi dōō; ōr nam khāḷ ōr khūs hōḷ; mōḷ zāgnā-thā jē mērā bētā mōrē-gōō, par ēhī jō gōā; rāchē-gōā-thā, par ēhī mīthē-gōā.' Tōbē sē khūs ōpnē lōgō.

Ōr tēs-rā bōrā bētā khētō-dē thā. Jōb ghārō-rē nēārō āyā, gāwē ōr pāchhō-rā sād hōā. Tōbē ōk naukrō sādē-rō pūchhā ki, 'ē kā ṣsō.' Tinie tēs-khē bolā, 'tērā bhāī āyā, ōr tērē bāwē bōrī dhām diti, tēthi-rō-tēī ki ki rāji-bāji āyā.' Tinie rōsē hōō-rō na sēchā ki 'bīhārā jūn.' Tōbē tēs-rē bāwē bāhar āwē-rō tinie māpōwā. Tinie bāō-khē jawāb diti, 'dēkh, āw itnā-bōrō-dē tērī ṭahāl kōrdō, ōr kōbbhi tērī bōlī bāhar na dēnā, pōr tōḷ kōbbhi bukrī-rā chhēḷṭā mā-khē na diti, jō āw āpnē-sāth-āē sāthi khūs hō-ān. Ōr jōbē tērā ē bētā āyā, junie tērā lōṭā-pōṭā lūṇḍi-dē khōā, tōḷ tēs-rī khātīr bōrī dhām kī.' Tinie tēs-khē bolā, 'ē pōṭā, tū sōdā mā-hāngē rō-bai; jō-kiē mā-hāngē ṣsō, sōb tērā ṣsō. Khūs ōpnā ōr khūsī māpnā pōrō-thā, kōḷ-ki tērā bhāī mōā-thā, ēhī jō-gōā; ōr rāchē-gōā-thā, sē ēhī mīthē bāi.'

HANDŪRĪ

The word 'Handūri' means literally, the language of the State of Hinder (properly Handūr) or Nalagarh, lying immediately to the south-west of the rest of the Simala Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Handūri, spoken by an estimated number of 17,562 people. Handūri is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Rija and Kunhar where Baghālī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhar, the language is called Baghālī. Baghālī, although it has a name of its own, is, however, only Handūri, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Handūri merging into the Kahlūrī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Handūri at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Handūri. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Handūri spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Handūri in the following statement.—

Handūri—			
East Nalagarh	17,562		
Mailog	6,117		
		<hr/>	23,679
Baghālī—			
Baghal	24,224		
Kunhar	1,948		
		<hr/>	26,172
Total Handūri of both kinds			
		<hr/>	50,851
		<hr/>	

Handūri itself is a transitional form of speech. It is a mixture of Kiūthālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūthālī and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiūthālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hānigā-āhē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūthali termination *ē* as well, as in *pulē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūthali *ē*, or may be formed as in Pañjābī. Thus, we have *qōruyē*, (the elder son was) in the field, and *qōruā-bichē*, (sent him) into the fields (to feed swine), in which *bichē* represents the Pañjābī *biech*.

The postposition of the Dative-Accusative is the Kiūthali *klē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūā-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūthali *nē*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *nē* is *nā* with *riyā* for its oblique form. Thus, *ghōyē-rī jīn*, the saddle of the horse; *tēs-riyā bāhan-sāthē*, with his sister, *tēs-riyā kyāri-tē*, on his neck.

The First two personal Pronouns are *hāñ*, I; ag. *mē*, obl. *mū*, *mā*, or *mē*; gen. *mērō* plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāqā* or *asārā*. So *tū* or *tā*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērō* plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāqā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have.—

ē, this; ag. *inī* or *inīyē*; obl. *ēs*, *ētē*, or *ē*; plur. *ē*; ag. *inē*; obl. *inā*
sē or *ō*, that; ag. *tinī* or *tinīyē*; obl. *tēs*, *tētē* or *tē*; plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

Kāñ, who? obl. sing. *kās*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards Verbs, the Verb Substantive is the same as in Pañjābī, but *hē* or *hā* may also be used for any person of either number. *Āñhē* is 'I am not.'

The principal parts of the verb *mārṇā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *mārēyo* or *māryā*, (*lagyā*, to begin, has *lāgā*); conj. part. *māri-kā*.

Imperative, 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārāñ*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahāñ-hā*, thou remainest (always) with me; *bharāñ-thā*, he was filling (his belly); and *dāñ-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārāñgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

dītā, given.

kitā, done.

lēyā, taken.

payā, fallen.

gēyā (plur. *gayē*), or *gā*, gone.

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KURTHALI).

HARDPURI DIALECT.

NALAGARH STATE

एकौ-माण्डाँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है
 मे माँ-जो दुई-दुई । तीनीयें आपणे-घरी-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-
 पुते-ने जब आपणा बाँडा लेई-लेया बड़ी दूरी-रे मुन्खो-खे चाली गया । तंती
 रई-के आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तब से
 सब लटा-फटा खोई चुक्या तो तंत मुन्खो भारी काड़ पया । से बड़ा
 कांगाड़ दुई गया । तब से तंत मुन्खो-रे एकौ माण्ड साथे रहने लागेया ।
 जे-सगे मे रहा तीनौ आपने डोमथाँ बीचे भूँ चारणे भेज-दीता । मे मूँरी-
 रे बचुरे-सलेवकड़ा-त आपणा पेट भुँ-या तेस-खे होर माण्ड किछ ना देखो-
 थे । तब तीनौयें मूँच्या के मेरे-बावे-गे इतने हाड़ी है । तीना-गे इतना
 रौजक है खाणे होर बाँडणे-खे बतेरा है । हाँजें भूँगा भरूँ हा । हाँजें जठो-के
 आपणे-बाओ-गे जाऊँगा होर तम-खे बोलूँगा है बाओ मे पणमेसरो-खे नी
 जाणी-के ताँ हुँदिये पाप कीता । हाँजें तेरा पुत बोलणे जीगा नोई ।
 जेई तेर होर हाड़ी है मूँ-जो बी राखी जे । होर जठो-के आपणे-बाओ-गे
 चाया । से अजा दूर-हो या तेस-रे बावे तब से देखेया । तब ते-जो तरस
 आई-गा । होर दोड़ी-के तेस-रीया क्याड़ी-ते जाफी दीती होर तेस-रे मूँ-हाँ-
 ते पूका लिया । पुत बोलणे लागेया है बाओ मे पणमेसरो-खे नी जाणी-के
 ताँ हुँदिये पाप कीता होर हाँजें एके तेरा पुत बोलणे जीगा नी रेहा ।
 फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोवटे सोवटे टाले ल्याओ होर तेस-
 खे पन्हाओ । तेस-रे हायो-थे मूँदी होर पाओ-ते जूती पन्हाओ । आसा-खे
 खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-या ऐबे
 जीऊँदा दुई-गा । हाची गा-या एके मीटी-गा । तब सेओ राजी होणे
 लागे ॥

तेस-रा बड़ा पुत डोमथे था । तब से घरा-ने निडे पूच्या तीनौ गीत
 नाचणा सुणेया । तब एक हाड़ी बसवाई-के पुछेया के एती क्या हाई राहा ।

तीनी तेस-खे बोल्या जे तेरा भाई आया हे । तेरे-बाओ-ने तेस-रे-राज्जी-बाजी आवणे-रा जग कीता । तेवे से जड़ी गा होर भीतरे जाणे-खे भूकरी-गा । तेवे तेस-रा बाओ बार आया । तेस-खे पल्याने लागा । पुते-ने बोल्या भई इतनी बसां मने तुसा-री टेक कीती । कदी तुसारा बोस नी मोड़ा । होर तें मा-खे बाकरीया-रा केखू बी नी दीता । तेते-साथे जे हाँऊँ आपणे-मिचा-जो खवाई-के राज्जी हुंदा । तेते बगवतो जो ए तेरा पुच आया जीनीये जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर कीती । तेस-रे बाओ-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा । जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राज्जी होणा चाँइदा था । तेवे-जे तेरा भाई मरी गा-था तेवे से फेर जीवी गा हाजी गा-था मोटी गा ॥

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PIAHARI (KUTTHALI).

HAMPURI DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION

ĕki-maṇṇā-rē dō put thē. Chhōtō-putō-nō bōlyā, 'jō
One-man-of two sons were. The-younger-son-by it-was-said. 'what
 mērā bādā hai, sē māt-jō dēi-dē. Tōiyē āpnō-chhōtō-rū latā-phatā
my share is, that me-to gave. By-him his-house-of property
 dū-jō bādā dātā. Chhōtō-putō-nō jōhē āpnā bādā
both-to having-decided was-given. The-younger-son-by when his-own share
 lei-lōyā harī-dūrō-rē mulkhō-khē chādī-gōyū. Tēhē mī-kē
was-taken a-very-far-of country-to it-was-gone. There having-remained
 āpnā latā-phatā sārā ūtō-pāt-bichē khō-dūh. Tēhē sō sah
his-own property whole debauchery-in was-lost When he whole
 latā-phatā khoi-chhūyā, tō tāt-mulkhō bhācī kār payā.
property wasted-completely, then that-count-in a-great famine fell.
 Sō harā kungār hūi-gōyū. Tēhē sō tāt-mulkhō-rē ōkī māṇṇ-sāthē
He very poor became. Then he that-country-of one man-with
 rēhnō-lāgōyā; jō-agē sō māt, tūi āpnō dōruā-bichē sūr
to-dwell-began; whom-with he dwell, by-him his-own field-in sowing
 chārjō bhōj-dīā. Sē sūrō-rē bāchūrō-salēōkīyā-tō āpnā pēt
to-graze he-was-sent-away. He sowed-of remaining-husks-with his-own belly
 bharū-thā; tēs-khō hōr mānē kichī nā dēō-thō. Tēhē tōiyē
filling-was; him-to other men anything not giving-were. Then by-him
 sūchyā kē, 'mērō-bābō-gē itnē hārī bē, tūā-gē itnā
it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rījk hē khāgē, hōr bādā-khē batērā hē, hāñ bhukhā marū-hā.
food is to-eat, and distributing-for sufficient is; I 'hungry dying-am.
 Hāñ ūthī-kō āpnō-bāō-gē jāñgā, hōr tēs-khē bōlūgā, "hē
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Parnēsrō-khē nī jānī-kē tē hūndiyē pāp kitā;
father, by-me God-to not known-having thee in-being sin was-done;
 hāñ tērā put bōlpē jōgā nīhñ. jēō tērē hōr hārī hē,
I thy son to-be-called worthy was-not; such-as thy other servants are,

mū-jō bi rākhi-lē." ' Hōr ūṭhū-kē āpnē-bāo-gē āyā. Sē
me-to even keep." And arisen-having his-own-father-to he-came. He
 aja dūr-hi thā, tēs-rē-bābē tēbē sē dekhēā. Tēbē tē-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
 āi-gā, hōr dōṛi-kē tēs-riyā kyāṛi-tē jāphī dītī, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkō lēyō. Put bōlpē lāgēyā, 'hē bāo, mē
mouth-of kiss was-taken. The-son to-say began, 'O father, by-me
 Paṁmēsrō-khē nī jānī-kē tū hundiyō pāp kitā, hōr hāñ
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōlnē jōgā nī rēhā.' Phērī tēs-rē-bāo-nō
now thy son to-be-called worthy not remained.' Again his-father-by
 hāṛiyā-khē bōlēyā, 'sōbtē sōbtē tālē lyāo, hōr tēs-khē panhāo;
the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thē mūdi hōr pāñ-tē jūti panhāo; āsā-khē khānē pīpē
his hand-on ring and feet-on shoe put-on; us-to eat (and) drink
 dēo, hōr rāji hōnā dēo; mērā put mari-gā-thā, ēbē jīñdā
allow, and glad to-be allow; my son having-died-gone-had, now living
 huī-gā; hrāchī-gā-thā, ēbē mīlī-gā.' Tēbē sō rāji hōnā
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
 lūgē
began.

Tēs-rē barā pul dōruyō thā. Tēbō sē gharā-rē nōre pājyā,
His elder son field-in was. When he the-house-of near arrived,
 tinī gīt nāchāo sunēyā. Tēhā ēk hāri halwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, 'ētī kyā hāi-rāhā?' Tinī tēs-khē bōlyā
it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said
 jē, 'tērā bhāi āyā-hē; tērē-bāo-nē tēs-rē iāji-bāji āwnē-rā
that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēhā sē jāṛi-gā, hōr bhitrō jāṇē-khē mūkrī-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
 Tēbē tēs-rā bāo bār āyā, tēs-khē patyānē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, 'bhūi, itnī barsā manē tusāri tēl kitī, kadī
it-was-said, 'lo, so-many years by-me thy service was-done, ever
 tusārā bōl nī mōṛā, hōr tē mā-khē bākriyā-rā chhālī
thy saying not was-disobeyed, and by-thee me-to goot-of young-one
 hī nī dītī, tētē-sāthē jē hāñ āpnō-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētō-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr dy j niye je tern gh b l j kharwaya te
 son came by whom I at th popr h ot o - - - given-to-eat, thou
 tēs re auno kharar k.t. Tēs-rē būa-nō bolyā jē. 'bā
 his coming-of feast was-made.' His father-by it-was-said that. 'O
 put, tū sadā mērē-sāthē rahū-hā, jō-kichh mērē-gē hō, sē tārā
 son, thou always me-with dwelling-art; whatever me-with is, that thine
 hī hē; āsā rājī hōpā chāudā-thā; tēhō-jē tārā bhāl
 alone is; to-us happy to-be proper-was; then-that thy brother
 marī-gā-thā, tōhē sē phēr jīwī-gā; hrādhī-gā-thā,
 having-died-gone-had, then he again came-to-life, having-been-lost-gone-had,
 mitī-gā.
 was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as *Sirāj*, i.e. Śiva's Kingdom. The *Sirāj par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Paur, part of the State of Kumarsain, the States of Darkoti and Babsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a *Sirāj*, and, to distinguish the dialect here spoken from the *Sirāj* of Kulu, we may call it *Simla Sirājī*.

This *Simla Sirājī* includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhālī and Kōṭhālī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhālī spoken to the west of the *Simla Sirājī*, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of *Simla Sirājī* is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Paur:—

Keonthal	2,116
Erudarsan	4,275
Darkoti	596
Babsan	5,457
Bashahr	2,511
Kotkhai	6,882
Total	28,833

Simla Sirājī closely resembles Standard Kiūṭhālī. Immediately to its south lies the Bīśau dialect of Sirmauri spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhālī.

As in Sirmauri, a final *i* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *budhāē* and *badhāē*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *kēchē*, for *kēchī* (Hindī *khetī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The Declension of nouns is nearly the same as in Kiūṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēē*, a country, is either *dēō* or *dēō*.

The postpositions of the dative are *kā* or *kō* instead of *kā*, and *agē* instead of *kāgē*. Similarly, in the ablative we have *agō* instead of *kāgō*, but *dō* (*dā*) is more common. If the sentence *kā-rē sūchō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns** *v h v*

	I	Thou
Sing.		
Nom.	ā	tā
Agent	mā, mō	tā, tō
Obl.	mā, mō	tā, tō
Plur.		
Nom.	ā, āimā, ā	tā
Agent	ā	tā
Obl.	ā	tā

The genitives are as in Kīṇḥāṇi, except that according to Mr. Bailey the genitive plural 'your' is *tuamā* or *tuamō*.

The **Demonstrative Pronouns** are thus declined :—

	This, ha			That, lo		
	Male.	Fem.	Neut.	Male.	Fem.	Neut.
Sing.						
Nom.	ā	ih	ih	ā	ih	ih
Ag.	ā, ā, ā	ih	ih, ih	ā, ā, ā	ih	ih, ih
Obl.	ā	ih	ih	ā	ih	ih
Plur.						
Nom.	ā	ih	ih	ā	ih	ih
Ag.	ā	ih	ih	ā	ih	ih
Obl.	ā	ih	ih	ā	ih	ih

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	ā	ā
2.	ā	ā
3.	ā, ā, ā	ā, ā, ā

or *sā*, *sā* or *sā* may be used for any person of any number as in the Bissau dialect of Sirmauri.

The past is *kā* or *kā*, 1st, *ā* or *thā*, etc.

In the **Active Verb**, the principal peculiarity is the conjunctive participle. This may end in *i*, as in Sirmauri, of which *ā* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *hāṇi-gōā*, he refused, and *rāṇi-gōā*, he became angry. More commonly, however, *jō* is used instead of *i*, as in *rāṇi-jō*, having remained; *kāṇi-jō*, having spent, and many others. Compare Giripāri Sirmauri.

The conjugation of the Present differs slightly from the standard. It is:—

‘I beat,’ etc.

	Sing	Plur
1.	<i>pīṭā</i>	<i>pītī</i>
2.	<i>pīṭā</i>	<i>pītō</i>
3.	<i>pīṭā</i>	<i>pītō</i>

Similarly, the Future masculine is:—

‘I shall beat,’ etc.

	Sing	Plur
1.	<i>pīṭā</i>	<i>pīṭmē, pīmē</i>
2.	<i>pīṭā</i>	<i>pīṭō, pītō</i>
3.	<i>pīṭā, pītā</i>	<i>pīṭō, pītō</i>

The Imperfect is formed by adding *tā* or *thā* to the present. Thus *ā pīṭā tā*, I was striking. Or a periphrasis is used, as in *ā pīṭ rōhā tā*.

The only other point to notice is the use of the verb *āyā*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHARI (KUTPALI).

SINLA SIRANI DIALECT.

एकौ माकर दो छोटू थे । छोटड़े छोटूण आपणे बाबके बोलो जे जो घरचे या खेच मेरे बाँडरे आजो से मुँके ट । तेने सब खेच दाने छोटूक बाँडो । छोटो छोटूण आपणा बाँडा लेय एक दूरो देशमे हाटक डेवा । तेथे रहय आपणे खेच जाँदपणे-दे खोए । जेबे सब खेच खरचय मुका तबे तेस देशदा भारी काळ पड़ा । तबे से कांकाळ हुआ । तबे तेस देशमे एकौ बसन्त आगे रहंदा लाग़ा । तेने बसन्त से सुंगर आगदा खेचदा छाड़ा । तबे से सुंगरमे बचेदे भलेखड़े संगे आपणे पोछड़ भरो था । तेमके रेका माछ किक ना देखो था । तबे तेसरे मुँचवो जे मेरे बाबे आगे परे रीगड़ असी बोनरे गेटोरा छोटा नई आँ भूखा भोई रथा । आँ जठय आपणे बाबे आगे डेऊ तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एबे आँ तेरा छोटा बोलने जोगा नई रथा । जेरे तेरे रीगड़ असी एरा मुँके बी रख । तबे से जठय आपणे बाबे आगे आज़ा । जेबे से दूर आज़ा तो तेसरे बाबे देखा । घीण करय तेसरे गळदे हूँडी देय घवाळ दी मुँहदे खोवे दिती । छोटूण बोलो जे बाबा मों भगवानोरा पाप ताँ भामने कीया । एबे आँ तेरा छोटा बोलने जोगा नई रथा । बाबे आपणे रीगड़ोके बोलो जे एसके समीदो आके झूड़के बमाओ । हाथोदे काँगणी खातोदे पाणी लाओ । आँओके खाणे पीणे बधाए होणे देखो । कंईरी तेई जे मेरा छोटा मरय जौवा । खोआ था एबे मिली गोआ । तबे बधाई करंदे लाग़े ॥

तेसरा बड़ा छोटा खेचदा था । जेबे से घरो नैड़ा पूजा तबे तेने नाचणी गाणी शूणी । एकौ रीगड़ बोदय पूछो जे ए का हो रहो अ । तेने तेमके बोलो जे तेरा भाई आज़ा अ । तेरे बाबे तेसरी राजी खूशीरे बधावीरे पावणचारि की अ । तबे से रुखे गोआ भीतरे डेवदा भाजी गोआ । तेसरा वावा बाहर आज़ा । तेस पतेजँदा लाग़ा । छोटूण बोलो जे मों तो तेरी

चाकरी एतनी बरसो करे । ना कभी तेरो हकस चोड़ो । तूएँ मूँके एक
 छेलटू जौ ना दित्तो जौ आँ आपणे मिचो संगे मिलय खुशी करदा । जबे ए
 तेरा छोटा आज्ञा जेने बादे घरचे छेवड़ीदो खेबे तूएँ एसके एतबे पायणचारे
 दी अ । बाबे उत्तर दित्ता जे छोटाया तू तो धेड़ी मूँ साथे रहि । जो
 काह मूँ आगे असो से सबे तेरा असो । आबोँ खुशी होणा पड़ो था ।
 कौँ जे तेरा भाई मुइय जीवा खोए गोआ था एबे मिले गोआ ॥

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

SIMLA SIRAJI DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtā thā. Chhōṭā-chōhtā āpnē-bābē-kē bolō jē, 'jō ghōrchē (vā khēchē) mērō bhāṭ-rō ājō, sē mū-kō dē.' Tānō sab khēchē donē-chōhtā-kō bhāṭi. Chhōṭē-chōhtā āpnā bhāṭā lēyō ēk-dūrō-dēṣ-rō hātō-kō dēwā. Tethē rōhyō āpnē khēchē jādpanē-dē khōṣē. Jōbē sōh khēchē khōrchō-mukā, tōbē tēs-dēṣ-dā bhārī kāl pōrā. Tōbē sē kaṅgāl huā. Tōhē tēs-dēṣ-rō ēki-bōsnī-āgē rōhūdā lēgā. Tānē-bōsnī sē sūgōr chārūdā khōchō-dā chhārā. Tōbē sē sūgōr-rō bhōchō-dā sōlēkhrō-sāngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkī (other) māchh kichh nā dōṣ-thā. Tōbē tēs-rē sūchwō jē, 'mārē-bābē-āgē ērō rīgōr ṁsē, jōnō-rē rōṭī-rā chōṭā (scarcely) naī: ē bhākhā mōi-rā. Ā ūṭhyō āpnē-bābē-āgē dēṣ, tēs-kē bolō jē, "bābē, rōṭī Bhōgwanō-rō pāp tā-hundē kiyā. Bābē ā tērā chōhtā bolnē jōgā naī rō. Jērē tērē rīgōr asō, arā mū-kō bi rōkh." Tōbē sē ūṭhyō āpnē-bābē-āgē ūjā. Jōbē sē dūr ūjā, tō tēs-rō bābē dēkhā glāp kōryō, tēs-rē gōṭ-dē bhūṭī-dēyō (having run) gōhwāl dī (embraced) mūṭh-dē khōṣē diti. Chōhtā bolō jē, 'bābē, mō Bhōgwanō-rō pāp tā-sāmne kiyā. Bābē ā tērā chōhtā bolnē jōgā naī rō.' Bābē āpnē-rīgōr kē bolō jē, 'ēs-kē sabhī-dō āchhē jhōrkē bōmāṣ Pāthō-dē kāgnī, lātō-dē pāṇī lāō. Āṭ-kō khāṇē pāṇē-rō badhār hōnē dēṣ. Kēī-rī-tēī jē mārā chōhtā mōryō, jiwū; khōṣ-thā, ēhē mīlī-gōṭ.' Tōbē badhār kōrdē lēgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nāṭsnō gōṇō sūṇō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tānō tēs-kē bolō jē, 'tērā bhāī ājā-ō. Tērō-bābē tēs-rī rāji khōṭī-rē badhārī-rē pāwanchārē kī-ō.' Tōbē sē rūṣē-gōṭ, bhūtrō dēwā bhāji-gōṭ. Tēs-rā bābē bhāṭr ājā. Tēs patēṭdā lēgā. Chōhtā bolō jē, 'mō tō tērī chākrī ētnī-bōrō kōrē, nā kōhī tērō-hukōm tsōrō. Tōṣē mū-kē ēk chōhtā hī nā diti jō ā āpnē-mitrō sōngē mūyō khōṭī kōrdā. Jōbē ā tērā chōhtā ājā, jōnō bādē (all) ghōrchē chhōṭī-dō khōwō, tōṣē ēs-kē ētāṇē pāwanchārē dī-ō.' Bābē ūṭōr diti jē, 'chōhtā, tū tō dhērī mū sāthē rōhē. Jō-kāh mū-āgē ṁsō, sē sōbē tērā ṁsō. Āṭ khōṭī hōṇā jōrō-thā, kēī jē tērā bhāī mūyō jiwō; khōṣē gōṭ-thā ēbē mīlī-gōṭ.'

BARĀRĪ.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows :—

Jubbal (Barār)	3,898
Keonthal (Punur)	434
Bashahr	2,624
Kotkhai	688
Total number of speakers of Barārī	7,644

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirāji, somewhat mixed with the Biskau form of Giripāri Sirmauri spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōatā* as in Biśsau. This is evidently an attempt to represent the sound of *chōhṭā*, the true pronunciation of the word spelt *chhōṭā* in the vernacular character. We may also note the word *tēchhē*, there, for *tēthē*, another instance of the common change of *t* to *ch*.

The interchange of *i* and *ē*, and the oblique form in *ō* are as common as in Simla Sirāji; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āṛ* instead of *ā*, I; *mōṛ* instead of *mōṛ*, by me; and *tāṛ* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tāṛ*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthūṛ* instead of *tēthāi*. Here again, compare the Kāshmiri *tah*, that (neut.), dative *tath*.

Another word for 'that' is *sājē* as in Giripāri. In the neighbouring Jamsāri *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhī*.

In Sirmauri the present participle is commonly employed as an infinitive of purpose, and here we have *chūrdā* used with the same force. *Handē* in *khayē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PARIJĀ (KIŪTHALI)

BARĀRĪ DIALECT.

STATE JUBBAL.

एकी माणख रे दुई छोअटे थे । काणके आपणे बावे खे लिगो जे ऐ
 वावू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरू दे । तेणे आपणे घरची
 बरोवर दुई छोअटे खे बाँडी । काणके छोअटे ज बादी लग्ने हेड़ी तजे एकौ
 दूर देश दा डेवा । तेके रई जू आपणे घरचे थे बादे खाई खंगाले । ज
 किछी ने रओ सेजे देश दा काळ पड़ा । मे हुआ दाऊजी । तजे रआ
 तेधए देश रे वसण सायी । तेणे वसणे छाड़ा आपणे डोगरे दा सुंगर
 चारद । जू सुंगरे खाये हदे जेकले वच तेअ खाई आपणे घेट भरा । रेका
 ने देश किछी ने कीदए । तेणे सूँचो जे मेरे बावे काए जेतौ रीगड़ स
 तेस खे आपू खे ओ बाँडणे खे सुक्ती रोटी स । आँअँ मरि लाग़ा भूखा ।
 आँअँ आपणे बावे काए डेजला ओ बोलूला जे मँएँ पणेसर री खुशी खू बार
 ताँअँ आगू पात्र किया स । एवे तेरा छोअटा बोलणे योगा न रआ । मूँ
 भी आपणे वाकर नोरा जाण ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

BARĀŪT DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Ēki-māṇchha-rē dūi chhōṇṭṭṭhā thā. Kānchhē āppē-bābē-khē
One-man-of two sons were By-the-younger his-own-father-to
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-di ā-ō, tēō
it-was-written that, 'O Father, what property my-share-in comes, that
 mē ōrū dē.' Tēpē āpnē ghōrchē hōrōvōr dūi-chhōṇṭṭhā-khē
to-me here give' By-him his-own property equally two-sons-to
 hāḍi. Kānchhē-chhōṇṭṭṭhā jō bādō layē-hērō, tōbē āki-dūr-dēsō-dā
was-decided. By-the-younger-son when all was-taken, then as-for-country-in
 dēwā. Tēchhē rōi, jū āppē ghōrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely
 khāi khōṅgālē. Jō kichhī nē rōi, sējē-dēsō-dā
having-eaten it-was-wasted. When anything not remained. that-country-in
 kāl pōrū. Sē huā dālji. Tōbē rōi tēthūē-dēsō-rē
a-famine fell. He became poor Then he-remained that-country-of
 lō-ōṇ sāthi. Tēnē-bōsnē chhārā āppē-dōkhrē-dā suṅgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.
 Jū sungrō khāyē-handē sōklē bōchō, tēō khāi
What by-the-swine being-eaten husks remained-over, those having-eaten
 āpnē pēt bhōrā. Rōkā nē dēsō kichhī nē kīē
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēpē sūchō jē, 'mērē-bābē-kāē jōtī rigōr sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bñḍnē-khē muktī rōi sō. ãō mōri-jāgū bhukhā.
themselves-for and distributing-for much bread is. I dying-am hungry
 ãō āppē-bābē-kāē dēulā, ō bōlālā jē, "mōē Pōṇēsōrō-rī
I my-own-father-near will-go, and I-will-say that, "by-me God-of
 khushi-khū hār tēō āgū pāp kiya-sō. Aibē tērā chhōṇṭṭṭhā bōṇē
desire-to outside thee before sin done-is. Now thy son for-calling
 yūgā nē rōā. Mū bhī āpnē-chākōr nhōtā jān."
fit not I-remained. Me also thine-own-servants like consider."

SÖRĀCHOL

Sōrachol is the rānarī dialect on the Thakurāt of Bāwan, - a portion of the Kōnthal State. The Thakurāt is situated immediately to the east of the Barār Pargana of Jubbāl. The number of speakers is estimated to be 2,128.

Sōrāchōlī is closely connected with Sīrājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kīūṭhālī. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words.—

āhā, a hand.

āṇā, to bring.

āsā, to come.

bādā, all, the whole.

bānā, to put clothes on a person.

chāṅṅtū, a son.

chāṅṅlī, a daughter.

chāṅṅlī, in *chāṅṅlī chāṅṅlī*, to eat completely, to finish eating.

dālī, poor, poverty-stricken.

dāḷḷā, a field.

gāḷ or *gōḷ*, a house.

jūṭṭā, a garment.

kāṅṅ, a rug.

kāḷ, the mouth.

kāṅṅṅṅ, to waste.

kāḷā, a kiss.

māṭ, a girl, a daughter.

māṅṅ, a boy, a son.

ō-dēnā, to give away.

paunchārī, a feast.

rekā, other, another.

sāḷ, a sound.

sāḷḷā, a husk.

tādō, property, goods and chattels.

tāḷā, angry.

ujṇṇ, to rise, to arise.

uṭṭā, an embrace.

The interchange of *i* and *ē* is extremely common. Thus we have *paunchārē dīṇē*, a feast was given, where we should expect *paunchārī dīṇi*, etc.; for 'by him' we have *tīṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhāḷḷāṭ*, by hunger, we have *ē* used instead of *i*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rū*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our' These are: *āmārō*, *āmārō*, *āmārō*, *āmārō*, *āmārō*, *āmārō* or *āmārō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōmē* (or *ōmō*, or *ōmā*), to be, *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahāri change of *l* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kūthālī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gaur*, a house, obl. *gaurō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śōrāchālī. Thus, in the first few lines of the parable, we have *mānchhō-rē*, *bāyō-kē*, and *dēō-khē*. The same termination is even added to a noun ending in a vowel, in *māō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *ra* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khi*), we have also *khū*, *kū*, *kūē*, and the Sirājī *kē*. For *hāyē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōri* (*kōrē*), as in *rōstē kōri bānh*, bird (hina) with ropes; *śēkhē-kōrē*, (filled his belly) with husks

For the Ablative, besides *dā* (*dō*, *dū*), there are *khā* and *kūē*.

For the Locative there is the usual *dā* (*dō*). 'On' is *gās* or *gāsī* (*gāsē*).

For the Personal Pronouns there are several forms. We may note:—

I.		Thou.
Sing.—		
Nom.	<i>ō</i> , <i>āū</i>	<i>tū</i>
Agent	<i>mūī</i>	<i>tūī</i> , <i>tāī</i>
Obl.	<i>mū</i>	<i>tō</i>
Gen.	<i>mērā</i> (<i>ō</i>)	<i>tōrā</i> (<i>ō</i>)
Plur.—		
Nom.	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Agent	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Obl.	<i>āmū</i>	<i>tumū</i>
Gen.	<i>āmārā</i> (<i>ō</i>), <i>āmōrā</i> (<i>ō</i>), <i>āmārū</i> (<i>ō</i>)	<i>tumārā</i> (<i>ō</i>), <i>tumōrā</i> (<i>ō</i>), <i>tumōrū</i> (<i>ō</i>)

The Demonstratives are:—

This.		That
Sing.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īrī</i> , <i>ēpē</i> , <i>īpē</i> , neut. <i>ēthūē</i>	<i>tīrī</i> , <i>tēpē</i> , <i>tīpē</i> , neut. <i>tēthūē</i>
Obl.	<i>ēō</i> , neut. <i>ēthū</i>	<i>tēō</i> , neut. <i>tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īrē</i>	<i>tīrē</i>
Obl.	<i>īū</i>	<i>tīū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jup* or *jō*, declined like *sē*. Thus, Agent sing. *jīrī*. *Jim-jō* is 'whatever.'

Kū is 'what?' and *kichhē*, 'anything.'

1h Ve b t at eia many n fo t l n The ow n have been
no d

I n etc

sing. and Plur.

1. osū, āsū, sū.

2. } ōsū, sū, ōsū, sū, āsū (ō), sū, ō, ō.
3 }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thīgō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *ān(ō)*, given; *gō* or *gū*, gone; *rō(ō)*, remained; and *nā(ī)*, become.

The conjunctive participle ends in *ī* (ē) as in *phēī*, having run; *ōī*, having come; but the Sīrājī form in *gō* is more common as in *ōīgō*, having become; *pāīgō*, having struck; *lōīgō*, having taken; *rōīgō*, having remained; *nūīgō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārō* *chhārō*, sent him to feed (swine).

The Present is thus conjugated:—

I strike, etc.

sing.

1. *pūlō*.

2. *pīlō*.

3. *pūlō*, *pīlō*, *pūlō*

Plur.

pūlō, *pīlō*.

pūlō, *pīlō*.

pūlō, *pīlō*

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhārō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thīgō*, I might have remained.

The following forms have been noted for the Future Masculine:—

'I shall strike,' etc.

sing.

1. *pūlō*

2. *pīlō*

3. *pūlō*

Plur.

pūlō.

pīlō

pūlō.

The Past is quite regular, and need not detain us.

So is the Perfect. Thus: *ōsō-ō*, he has come. Forms like *kōrā-ō*, (sit) has been done, are for *kōrō-ō*, under the rule about the interchange of *ā* and *ō*.

For the Pluperfect, we have *nūō-thīgō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have,—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō*; *ōō* (for *hōī*) *gō*.

A completive is *lūē khāyō chhākō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō līgō*, he began to remain.

A Permissive compound is *khānō pūē dōū*, allow (me) to eat (and) drink.

No 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIURTHALI).

GORACHELI DIALECT.

एकरी माणखरे दुई छाँगटू थे । आपणे बायकी तेषे काणके छाँगटूए बोली मेरे ओ बाया जूणजो ठाँडो मेरे बाँडेदो आश तेषू मूँ वी ओर-दे । तीणी आपणो ठाँडो दुई बिल बाँडो । जवे काणके छाँगटूए बादो लय एडो तेवा सेओ छाँगटू दूर देशखे डेवो तेके तेषे नय आपणो ठाँडो खाओ खंगाली । जवे तीणे बादो खाय छेकी तेवा तेस देशदो बड़ी काळ पड़ी । तेवा सेओ दाळजी उओ । तेवा सेओ तेस देशदो एकरी माणख माँजी रंदो लागो । तेवा तीणी माणके सेओ डोखरेदो सूंगर चारदो छाड़ो । सेओ मूंगरने खाए हुंदे श्रमके करे आपणो पेट भर थो । औरी माणके तेस किछी ने दीणो । तमरे सूँचोथो जे जंतणे रीगड़ मेरे बाय काए असो तीज रीगड़ आगे आगे बाँडनेखी मुकती असो आँ मूँचा भूखाई । आँ उज्जुय आपणे बाय बिल डेज ज मूँई तेरे मूँच आगू पणसरदो बढकी आगली करू ओ । आज तेरो छाँगटू बोलणे जोगो ना रआ । मूँ वी रीगड़ भाषे चाण । उज्जुय आपणे बाय आओ आशो । एवी सेओ दूर आगे लागो थो तीणी बाय आशदो वर देवो घोण कौये फेटो आशिय गळा उठे दीणे तेसरी आवदे खोवे दीणे । तेसरे छाँगटूए तेसखे बोली ए बाया मूँई तेरे मूँच आगू पणसरदो बढकी आगली करू ओ । एवा आज तेरो छाँग टू बोलणे जोगो ना रआ । वावे आपणे रीगड़खे बोली बादेखू आछडे भुड़के आणो तेसखे वामो । तेसरे हाथदे रेको काँगणे लाओ नई पाणी लाओ । मूँ खाने पीणे देखो आछे रीणे देखो । मूँई जाणो ज मेरो छाँगटू मेरे गो थो तवे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एवै तेसरो बड़ी छाँगटू डोखरेदो थो । तेवा सेओ घोर नंडा पूजा तवे नाचणे गाणेरा शाद शुणा । तीणी एकरी रीगड़टू बोदिय शादो की तेसरो का मतलब अस । तेषे तेसखे बोली ज तेरो भाई आशो अ । तेरे बाये

પૌણ્યના દીણ સચો જોડદો મિલો સ ઠાકા ડાકા મોતર ડડદા ભાજો ।
 તથા તસરો વાચ વારે આશી તથા તમ સસખાડદો લાગો । મેઓ ભાજો
 જ ઇટી વરણ તેરો કાલકાસ કિયો કૈવી તેરો બોલલો ન અટાચો ધિયો ।
 મૂંકી વી તાઈ લોકડો પેઠટૂ ના દીણો જ્યે આજે આપણે મલમાળકેદો આજો
 રંદો ધિયો । જ્યે તેરો સે છાંગટૂ આશી જીણો વાદ ધરચે કૈવડીટૂ સ્વે તૈ
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 મૂં આગૂ અસો વાદો તેરો । ધામૂં સુણી ઓળા ધિયો જ તેરો મારે મરે મો
 ધિયો એ તૈ જીડંદા ઓળ મીઆ । સોળ મો યો રજે મિલે મો ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚURĀCHOLĪ DIRECT

TRANSLITERATION AND TRANSLATION.

Bki-mānchhō-rē	dnī	chhāgtū	ihē.	Āpē-bāyō-kē
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>
tēpē-kānchhō-chhāgtū	holō.	'mērē-ō-bāyā,	jūn-jō	tādo
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>'my-O-father,</i>	<i>whatever</i>	<i>property</i>
mērē-bāqō-dū āsū, tēthū mī hī cī-ācē.			Tiñi āpō tāqō	
<i>my-son-in comes, that to-me also give-away.'</i>			<i>By-him his-own property</i>	
du-hil bāqō.	Jōbō kānchhō-chhāgtū	bādō	lōyō-ērō,	tēbā sēō
<i>two-near was-divided.</i>	<i>When by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up, then that</i>	
chhāgtū dār-dēsō-khē dōwō.	Lechhē	tēpē	rōyō	āpō
<i>son a-for-country-to went.</i>	<i>There</i>	<i>by-him</i>	<i>having-remained</i>	<i>his-own</i>
gāqō khāō khangālō.	Jōbē	tīnē	bādō	khāyō-chhākō,
<i>property was-eaten was-wasted.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-eaten-completely,</i>
tēbā tēs-dēsō-dō bōpō kāl pōpō.	Tēbā sēō	dāji	nō.	'tēbā
<i>then that-country-in a-great famine fell.</i>	<i>Then</i>	<i>he</i>	<i>poor</i>	<i>became.</i>
sēō tēs-dēsō-dō ōki-mānchhō-wāji	rōndō	lāgō.	Tēbā tīpī-mānchhē	
<i>he that-country-in a-man-among remaining began.</i>			<i>Then by-that-man</i>	
sēn dōkhōrē-dū sūgō chārō	chhārō.	Sēō	sūgōrā-rē	
<i>he the-field-in sowing feeding was-deputed.</i>			<i>He the-each-of</i>	
khāē-hundē-śekhē-kōrē āpō pēp	bhōrō-thō.	Aurī-mānchhē	tēs	
<i>eaten-being-kusks-with his-own belly filling-was.</i>	<i>By-another-man</i>	<i>to-him</i>		
kiehī nē dīpō.	Tēs-rē	sūchōyo	jē,	'jēnē-rīgōr
<i>anything not was-given.</i>	<i>His-of</i>	<i>it-was-thought</i>	<i>that,</i>	<i>'as-many-servants</i>
mērē-bāyō-kāē ōsō, tīñ-rīgōr-āgē	khānē	bādnē-khī	muktī ōsō,	'ā mānā
<i>my-father-to are, those-servants-to eating dividing-for much is, I die</i>				
bhākhāi.	Ā	ujūyō	āpō-bāyō-bil	dēn jō,
<i>by-hunger.</i>	<i>I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will)-go that,</i>
tērē-māñō-āgā Pōpēsōr-dū	bōdkō	āgō	kōrā-ō.	Āñ tērō
<i>thy-func-before God-in sin formerly done-is.</i>				<i>I thy son</i>
hōlō jōrō nā rōā.	Mī	hī	rīgōr	bhāqō chān."
<i>to-be-called worthy not remained.</i>	<i>Me</i>	<i>also</i>	<i>a-servant</i>	<i>like consider."</i>
Ujūyō āpē-bāyō-kāchhō	āsū	Elī	sēō	dur āsē
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he distant having-come</i>

la₂ th tūn haye asō d e kh gh n
ached was by th fa hen co ng f n e wa e co ja son
 k ye let aś y o e n te r k ho₂de
was-made, naming-ran having .o... .. h b u g is n o
 khōbē dīpē Tēs-rē chhāg₂tū tēs-klā hōlō, 'ē bāyā,
kisses were-given By-him-of the-son him-to it-was-seul, 'O father,
 mū¹ tērō-mūō-āgū Pōpēsōr-lō bōdkō āglō kōrū-ō. Tēbā ā¹ tērō
by-me thy-face-before God-m sin formerly done-is. Now I thy
 chhāg₂tū hōlā jōgō nā rōā.' Bābē āp₂pē-
son to-be-called worthy not I-remained.' By-the-father his-own
 rīgōrō-khē hōlō, 'hōdē-khū āch₂tāpē jhū₂kē āpō, tēs-klā bāmō.
se-cants-to it-was-said, 'all-than good garments bring, him-to clothe.
 Tēs-rē āhthō-dā rākō kāg₂pē lāō, nāi pā₂lī lāō. M¹ī khānē pī₂pē
Him-of hand-on another ring put, new shoes put Me to-eat to-drink
 dōō. āch₂lā rōpē dōō. Mū¹ī jānō jō mōrō chhāg₂tū
allow, well to-remain allow. By-me it-is-'hough! that my son
 mōrē-gū-thō, tōbē jūndō cō-gō.' Sōō khū₂ī undō lā₂pē
died-gone-was, then lieing he-became.' Sōō khū₂ī undō lā₂pē
died-gone-was, then lieing he-became.' They rejoicing being began

Ebai tēs-rō bōrō chhāg₂tū dōkhōrō-dō thō. Tēhā sōō gaudhō-rōpā
Now him-of the-elder son the-field-in was. Then he the-house-ador
 pūjō, tōbē nāch₂pē-gāpē-rā sūd sunā. Tīpī cki-rīgōrō-dū
arrived, then dancing-singing-of sound was-heard. By-him a-sonant-on
 hōdiyō sādō kī, 'tēs-rō kā mō₂lōh cōō?' Tēnē
having-called it-was-asked that, 'that-of what meaning is?' By-him
 tēs-khē hōlō jō 'tērō bhāī āsō-ō. Tērē-bāyō paupchārē
him-to it-was-said that 'thy brother come-is By-thy-father, fear!
 dīnē, sōō jūndō mū¹ō. Sē tīka vō, bhū₂rō gēuālō bhājō.
was-given, he living was-got.' He angry became, within going refused.
 Tēthū-lbū tēs-rō bāy hārē āsō. Tēhō tēs sōm₂jhāundō
That-for him-of the-father outside came. Then to-him explaining
 lāgō Sōō bhājō jō, 'etī hōrōs tērō kāj-kām kiyō;
he-began. He refused that, 'so-many years thy business was-done;
 kailī tērō bōlō nā atāō-thiyō. Mū¹-kē hī tē¹ī lōkrō chōltū
ever thy saying not put-uside-was. Me-to also by-thee a-noil goat
 nā dīpō, jēthē ā¹ū āpūā-bhōl-māgchhē-dā āch₂hō rōp₂dō-bhāyō
not was-given, by-which I my-own-friends-among well might-have-remained.
 Jōbē tērō sē chhāg₂tū āsō, jūnī bādē ghōrchī chhāwri-dū
When thy that son came, by-whom the-whole possession harlots-on
 khāwē, tū¹ī tēā-khī paupchārē dīnē.' Tīpī nō¹
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyé, 'tū dūs-kūrī mū hārē rōē. Jā
was-done, 'thon days-a-sore (i.e. always) me with remainedst What
 mū-āgā ōsō, hādō tērō. Āmū khusī ōpā thiyō, jō tērō bhāi
me-to is, al' thine. For-us rejoicing to-be was, as thy brother
 mōrē-gō-thiyō, ēbē nai jūundā ōē-gōā; khōē-gō-thō, ēbē mīlē-gō.
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KIRNĪ

Immediately to the south of the Bawar Pargana of Jubbah and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbah, of which the language is the Bissau dialect or Simmuri, and to its east the Jamsār-Bāwar Pargana of Dehra Dun, of which the language is Jamsāri. The language spoken in Taroch and the adjacent parts of Jubbah is called Kirnī, from Kurn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jamsāri, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ṛ* and *ṝ*, as in the dative postposition *lī* corresponding to the Sinla *Sirāṇi* *lē*; and *kielkē*, anything, corresponding to the Śōrācholi *kichhī*.

On the other hand, the postposition of the genitive is the Jamsāri *lē*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *nakūṭō*, I will go, and *hōlūṭō*, I will say, which are Eastern Kiūṭhālī. The Jamsāri forms would be *nakamī* and *hōlmī*. In the Conjunctive Participle *kharī-bēr*, being troubled, we are reminded of the Kumsunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *rō* added, as in Rājasthānī, to the Past Participle, as in *māgīṭ-rō* and *bēchīṭ-rō*. The word *āṭ* for 'was' is interesting as a survival of the old Prakrit form *āṣ*, from which is derived the Panjābī *az*. Forms similar to *āṣ* also occur in several of the Pīśācha dialects of the North-West Frontier. We may also note the use of *hōdē* as a sort of expletive with the genitive in *wērō hōdē-kō lōṭō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōdē* to form a genitive, an idiom which is firmly established in Kōshmirī, where *hōdē* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwārī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ)

(KIRNĪ DIALECT)

(STATES JUBBAL AND TABOCH.)

एकी आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो की बोली
 जो मेरे घीन्दे को बाँटो ओरो दे । तेने घरेज्जची दीनो को बाँटे दिनो ।
 जब तिने आपणो बाँटो ओरो माँगीएड़ी तबे सेचो दूरी देसो नगो । तयो
 तिने बादो खाचो बेचो । जवे तिने आपणो बाँटो खाई बेचोएड़ी तब
 पड़ो तेस देसो काळ । तब तेस खरी बेरु आगौ । तब तेस-के जिऊ दी एसी
 आणी हँ किसिके धान साँडो । तेन से आपणे खिचो दा सुँको चारदी
 छाड़ा । तेस सुँगे कीं जो तूस ऊवराओ थो से खायो आफु चोर तिस कीई
 किछे न देखे । तब तिने आपणे जीओ दो सुँचो मेरे बापू के ठाँई तो
 बोको चाको को घाटो नी जिऊ खे खाणे के बाँटणे के बावले चापड़े हँ
 एईके मरू भोकी । हँ आपणे वा कीं न नशूलो तेस कीं दोलूलो वा मूँ
 भगवानो की कचली को ताऊ आगे हँ न तेरो बेटो भटैज्जो । जसने तेरे
 नोकर एणो मूँ भी जान ॥

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KIRINĠ DIALLOE.

(STATES JUBBAL AND TAROOH.)

TRANSLITERATION AND TRANSLATION.

Eki-kāml-kē dū bēṭā luā-thē. Kānōhō-bāṭē āpā-bāpā-kī
One-man-of two sons were. By-the-garager-son his-own-father-to
 bōlō jō, 'mērē-bōndr-kō hāṭ, ōru-de.' Tēnē ghārēñchi dōnō-kē
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 hāṭ-dinē. Jāb tinē āpō hēṭō ōru-māṭērō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken. then he-also
 dūṛ-dēsā vāsō. Tēhō tinē hādō khāō hēchō. Jābē
to-a-far-country went-away There by-him all was-eaten was-sold. When
 tinē āpō hāṭ khāṭ-hēñṭērō, tab jārō tēs-dēsō kōl.
by-him his-own share was-eaten-was-sold. then fell in-that-country a-famine.
 Tab tes khārī-bērū āṣi Tab tes-kē jū-dī ēṣi āṣi. 'hē
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēsī-kō dūān sādō.' Tēnē sō āpō khēñṭō-dā sīkrō chārō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chārā. Tēs-sūgrō-kī jō tās ābrāñ thō, sē khāyō
was-sent That-pig-for what huks remained-over were, that was-eaten
 āpō, ōr tās kō kichhē na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpā-jū-dō sūhōṛ, 'mērē-bāpā-kē thāṭ tū nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghāṭō nī, jūñ-khō khāyē-kē hāṭ-kē bāwālē chāpṛē, hā eikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhākō. Hā āpā-bō-kī-na nāṣūlō, tēs-kī bōlūlō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "bā, mā Bhagawānō-kī kachhī ki tāṭ āgē. Hā na tērō
'father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhātēñṭō. Jasnē tērō-nōkar-ēṣō māṭ lhi jān."'
son to-be-called. As thy-servant-like me also consider."

KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śūdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barār tract of Juhhal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw'rī or Kanaurī and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūthālī, closely allied to Simla Sirājī and Śrāchāli. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūthālī.¹

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *gho* and *gha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *dha*, *bha*, and *bha*) :—

¹ There is a slight error in regard to the area shown for Kōchī in the map facing p. 578. Mr. Grubbes Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ī* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

a	उ	da	र
ā	ली, ड, रु:	dha	उ
i, ī	६	na	र
u, ū	७	pa	प
ē	ऐ	pha	ढ
ai	८	ba	व
ō	९	bha	ब
au	ॱ	ma	भ
ka	ॲ	mha	म
kha	ॳ	ya	य
ga	ग	ra	र
gha	घ	la	ल
cha	च	va	व, उ
chha	छ	śa, sha, sa	श
ja	ज	ha	ह
jha	झ	lā	ॱ, ॲ:
ṣa	ॴ	kī, kī	की
ṣha	ॵ	ku, kū	कु
ḍa	ॶ	kē	ॱ, ॲ
ḍha	ॷ	kai	ॱ, ॲ
va	ॸ	kō	ॱ, ॲ
ṭa	ॹ	kau	ॱ, ॲ
tha	ॺ		

The Kōchī alphabet is as careless as the Tākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpāṣ* is written अषवे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter *ṣ* is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this *ṣ* is used instead of *y* when this precedes *ō*. Thus *tāthiyō* is written तथेवो and *khayō* is written खवे. Instances of the use of initial vowels instead of non-initials are ल्वाच्चाटे for *lvāṣṣāṭe* and गच्चाणी for *gāṣṣāṇī*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ā*, we have अः or even सख (for सखे) for *sā*; and तेणवे for *tēṇvā*. In the latter we have an example of *yō* used for initial *ē*. For non-initial *ō* we have cases like परदेसखी for *pardēsō*, while still more extreme cases are दाख for *dō*, and even खख for *khōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकड़ेवे for *pākṛiyō*, and similarly *ō* is used instead of *u*, as in जवे for *jū*.

The letters *ē* and *ai* are continually confused, as in तेहे for *tēhē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Tākri) merely an indication of length.

As regards consonants, it may be noted that *ṣ* is always written with *anunāsika* (or, rather, *anusvara* instead of *anunāsika*) over the preceding vowel. Thus, *tēṇvā* is written तेणे.

As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ā* and *i*, as in *ghōrehī* or *ghōrchā*, property; *dīṇī* or *dēṇē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulhā-dō* instead of *mulhō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *ihā* and once *ichhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūthālī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṣṣ* is pronounced, and in this work transliterated, *chōḥṣū*. This pronunciation affects the Kōchī spelling of the word *chhōṣṣ*, which is here spelt *chhōṣṣu* (छोष्ट). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chōṣ*. As usual this word is here represented in the Roman character by *chōḥṣū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāā*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sanskrit change of *a* to *o*, as in *mānō-rē*, of a man, but *sāgārō-rē*, for *sāgārā-rē*, of the swine. In other respects the oblique form is made as in Kāñbhāl.

In addition to the usual Kāñbhālī postpositions, we may note *lē* (borrowed from Kulu Sirājī), to; *uīlē* (or, once, *uīlō*), near, equivalent to the Hindostānī *pās*; *māji*, with, together with; and *kārē* (or *kārē*), with, by means of. The Kāñbhālī *hagē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kāñbhālī. Thus we have *hāñ* or *hā*, I; agent *mōñ* or *mō*; oh!, *mē*, *hāñ*, us, *māhārō*, our *tā*, thou; agent *tāñ* or *tē*, oh!, *tāñ*.

ē or *yah*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ōs*. *Sē*, he, that, has its agent *tēñ* (*tēñ*), and its oblique *tās*, *tē*, or *tēh*. The relative pronoun *jē* has its agent *jēñ*, referring to a god, and *jēñō* (*jēñ*), referring to a human being. *Kā* is what? *Kōē* (*kōē*), anyone; *kēkh*, anything; *jē-kēñ*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsōñ*, and a conjunctive participle *āsōyō*, with which forms we may compare the Kāñbhālī *ōsmā*, to be, which is conjugated throughout.

The imperfect is *tāñ*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kāñbhālī. The present participle of *kāñ* (*kāñō* or *kāñōñ*), to be, is *kāñōñ*, not *kāñō*.

The past participle of *dēñ* (*-ñ*, *-ñō*), to give, is *dēñō* (*dēñōñ*, etc.) or *dēñōñ* (*dēñōñ*). In the phrase *dēñōñ-dōñ*, (the elder son) had gone to the field, *dōñ* is added to the past participle, a suffix which is common in the Dugrī dialect of Panjābī, spoken far to the west.

The conjunctive participle is formed by adding *ñ* (*ñ*) or *ñyō*, as in Smāl Sirājī. The *ñ* (*ñ*) forms are principally used in compound verbs, as in *phēñ dēñyōñ*, having run, in which *phēñ dēñyōñ* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārñ chārñōñ*, appointed him to feed (swine).

Inceptive compounds are formed with *lagñyōñ* (past part. *lāñyōñ*) and the present participle, as in *mōññōññōñ patññōññōñ lāñyōñ*, he began to reconcile and coax.

Completive compounds are formed with *mukñyōñ* and the conjunctive participle, as in *ghōññōññōñ kññ(i)yōñ bēññyōñ mukñyōñ*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted.—

<i>āñ</i> ,	memory.
<i>ājññ</i> ,	to come.
<i>bōññyōñ</i> ,	to summon, call.
<i>dhēñōñ</i> , a day; <i>dhēñēñ</i> (<i>dhēñēñ</i>),	always, continually.
<i>ñyōñ</i> ,	a day.
<i>ghyññ</i> ,	clinging, an embrace.

<i>kēṛ,</i>	the neck.
<i>khōḷū,</i>	a kiss.
<i>laṅkkrō,</i>	small, younger.
<i>maṅkqū,</i>	to complete.
<i>nāsṣṣ,</i>	to go, depart.
<i>nōḷōrē,</i>	adv. like.
<i>phēṭṭū,</i>	to run.

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN RAHARĪ (KŪṬHĀLĪ)

KÖCHT DIALECT.

STATE CASPAR.

IN KŌCHI CHARACTERS.

- [illegible]

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHI DIALECT.

STATE BASHAH.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

एकी मानसो रे दुइः कोहटु थे । लोखड़े कोहटुए बाबे खे बोली ए बाबा

जो तेरे घरचे हो तेइः रा बांडा सु ले ओरु दे । तेबै तेंगे अपंगे

घरची दुइः बीले बांडीयो दींगे । तेबे हकड़े दुसो पाछे कांगकः कोहटु

अपंगा बांडा पाकड़ेवो परदेसवो लेः नासो । तेबे तेंगय अपंगे सारे

8 घरची देआळे दे खोए । जैवे तेहर सए अपंगे सारे घरचे खावो बेचेवो

मुके तेबे तेस मुलका दी काळ पड़ो । तेबे सए दाळजे हुअ ।

तेबे सए एकी जीमीदारो मांजी रंहदा लागे । तेंगे से अपंगे

डोखरे दे सुंगरा चारदः छाड़वोः । तेबे स सुंगर रे वचे हींदे सके-

काड़ै करे अपंगवोः पकड़ा भरना चावो था । होर ना देवो थे

10 कोए कीक तेस ले । तेबै तेस रे अपंगे बाप रे रीगड़ धगड़

रे आद आजे जे तीन रे आपु खाइयो रोटी पोळी वचदी थी

हांवो इःखा भूखा मरु । तेंगे अपंगे जीवो दाव सुँचो हांवो

इःया अपंगे बाप बीले डेउ हांवो तेस खे बोलु जे मोयें पंग-

सर ना देखीयो तांवो आसदे पाप कीय । एबै हांवो तेरो कोहटु

13 फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़यो नहारे अपु आगे

- छाड़ । तेवे सए तेखीवी अपणे बाप बीलो चाला । अजी सए दुरइः
 या तेस रे बाप तेस देखीवी चींग की । तेंगे फटी डेवेयो तेस
 छोहटु री करवो दे घ्याक देइयो मुंह दे खोत्रु देंगे । तेस रे छोहटुए
 बोलचाः मों बाबा पणसर ना देखीयो तांवे आसदे पाप कीयो
8. एवै तेरो छोहटु फीरने जोगः ना रहः । तीणये अपणे रीगड़वोः खे
 बोलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की बसांवे ।
 हाथ दे कांगणे खातवी दे एवाआटे लावी । जे आज ये मेरा छोहटा
 मुआ हींदा जीवा खोआ हींदा मीला । तेवे सए दुइः सुखा दे पड़े ॥
- तेहग बडड़ा छोहटा डोखरे दे डेलआ दो याः । जेवे सअ घरवः नेछे
10. पुजा तीणये नाचंगो गाआंगो सुणवो । तेबै तेंगे एक रीगड़
 वोदीयो पुछो जे म्हारे कार्य यः काः होए रवोः । तेंगे तेस खी बोली
 जे तेरा दाद आए रवो सवोः । तेरे बाबे तेए खी भलि चांगे आणे
 री तेंडः खांगोकारी की सवोः । गंइः सुंणयो ससे गोआ । भीतर डेवींदा
 भाजे गोआ । तेह रा बाब बाहारे आसयो तेस खे मनावींदा पतेवींदा जागाः ।
15. छोहटे बोलो जे मांये तेरे ठहल ठकुरी कःये बरसो की । तेरो
 बोलो नेइः टाला । तेंडः मुंखे एक छेकटु बी ना दीतो जेंडःये हां अपणे
 साउ संगे खुसी करदा । जेवै ए तेरा एजा छोहटा आजा जेणये
 तेरे सारी घरचे छेबोड़ीयो दे खेवे तेस खे तये खंगोकारी देंगे ।
 बाबे तेस ख जबाब दीणा जे तु तो मुं संगे घड़ी रये सः जे

ਲੀਏ ਉ ਭੰਗੇ ਭਰੇ ਸੇ ਸਫ ਤੋਰੇ ॥ ਤੇਰੇ ਸੁਖ ਤੇਰੇ ਮਨੁ ਕੇ
 ਹੋਏ ॥ ਹੈ ਤੇਰੇ ਸੁਖ ਮੇਰੇ ਸੋਭੇ ॥ ਇਥੇ ਲਿਖਿ ਭਰੇ ਸਫ ॥
 ਸਫ ਤੇਰੇ ਸੋਭੇ ਮੀਯੇ ਸੋਭੇ

कौणें मुं चागे अःसो से सब तेरो सब । हाँवो खुसी होणा भड़व था

झवोहः जै तेरा दाद मरे गोआ था । एबै लीउंदा हुआ सबः

गड़ावे गोआ था मौले गोआ ॥

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (KĪŪṬHĀLĪ).

KĀCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Eki-mānsō-rē	dnī	chōhtā	thō.	Laakhrē-chōhtā	hāh-r-klē			
One-man-of	two	sons	were.	By-the-younger-son	the-father-to			
hōlō,	'ō	hāhā,	jō	tērō	ghorēhō	haū,	tēt-rā	hēt-dā
it-was-said,	'O	father,	what	thy	property	may-be,	that of	share
mē-lē	ōrī-dē.	Tībō	tēnō	āpnō	ghōrēhī	duī-wilō		
me-to	give-away.	Then	by-him	his-own	property	the-two-own		
hādīyō	dīnō.	Tībō	hokrō-dusō-pāchhō	kānchhū	chōhtā			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	hēt-lā	pākōgiyō	pōrdōsō-lī	nāsō.	Tībō	tēnō	āpnō	
his-own	share	having-taken	a-far-country-to	went.	Then	by-him	his-own	
sāvē	ghōrēhī	dēhō-dē	khō.	Jībō	tēh-rō	sō	āpnō	sārō
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrēhō	kbāyō	bōchhīyō	nākhō.	tībō	tēs-mulā-dō			
property	having-eaten	having-sold	was-finished.	then	that-county-in			
kā]	pōrō.	Tībō	sē	dūtō	hōh.	Tībō	sō	ēkt-jmādhōrō-nētjī
a-famine	fell	Then	he	poor	became	Then	he	a-fermer-with
rahulā	lāgā.	Tībō	sē	āpnō-dōhō-dō	āgā	chārdō		
remaining	began.	By-him	he	his-own-fields-in	sowing	feeding		
chhūhō.	Tībō	sē	sētōrō-rō	hōchhō-hōndō-sōlēkō-lōrō	āpnō			
was-appointed.	Then	he	the-sine-of	remained-becoming-husks-with	his-own			
pāchhīpī	hōrōnā	chāh-thā,	hōr	nā	dēs-thō	kōē	kichh	
belly	to-fill	wishing-was,	and	not	giving-was	anyone	anything	
tēs-lē.	Tībō	tēs-rō	āpnō-lāpō-rō	tīgōr-dhōgōgō-rō	ād	ājā		
him-to.	Then	him-of	his-own-father-of	servants-meads-of	meadow	came		
jē.	'tērō	āpnō	khāyō	rōtī-pōlī	hōchhī-thī,			
that,	'them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
hādī	ichhā	bhākhā	mōrō.	Tēgō	āpnō-jīwō-dō	sētchō.		
I	here	hungry	died.	By-him	his-own-soul-in	it-was-thought,		
'hādī	itbā (for ichhā)	āpnō	hāpō-wī	dō.	Hādī	tēs-khō	bōlā	
'I	here	my-own	father-own	may-go.	I	him-to	may-say	

jê, "mōē Pōnsōr nā dēkhiyō tāō āsde pāp kiy(ō).
that, "by-me God not having-seen thee in-being sin was-done.
 Ebā hāū tērō chohtū phirmē jōgā nā rōhā. Tū mñ
Now I thy son to-be-called worthy not remained. Thou me
 āpnē-rigōrō-nōhōrē āpū-āgā chhōy." 'Tēhē sē tēhivō
thine-own-servants-like thyself-before keep." 'Then he from-thee
 āpnē-bāpō-wilō chālā. Ājū sē dūr-i thā, tēs-iē bāpē
his-own-father-near went. Still he far-even thā, tēs-iē bāpē
 tēs dēkhiyō ghāp ki. Tēnē phētī dēwiyo
him having-seen compassion was-made By-him having-run having-gone
 tēs-chohtū-ri kērō-dē ghāyā dēiyō māhō-dē khōhū dīnē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
 Tēs-rō chohtūē hōlā, 'mō, bābā. Pānsōr nā dēkhiyō
Hum-of by-the-son it-was-said, 'by-me, father, God not having-seen
 tāō āsde pāp kiyō. Ebē tērō chohtū phirmē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
 rōhā ' Tēnē āpnē-rigōpō-khē bōlō jē, 'ēs-khi
I-remained ' By-him his-own-servants-to it-was-said that, 'this-one-to
 bhitrā gōriyō ucbhā 'achhē jharkē bōmō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
 kēgā, lātō-dē iwātē lō. Jē āj yē mērā chohtū muā
a-ring, feet-on shoes put. That to-day this my son dead
 hōndā, jiwā; khōā hōndā, milā.' Tēhē sē dūi sukha-dē
being, lived; lost being, was-got.' Then they two happiness-in
 pōrē
fell.

Tēh-rū bōdē chōhtū dōkhre-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was When he
 ghōrō-nēp pūjā, tēnē nāchpō gānō supō. Tēhē tēpē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
 ēk rigōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'car(-house)-in this what
 hōi rōō? ' Tēnē tēs-khi bōlō jē, 'tērā
having-become remained? ' By-him him-to it-was-said that, 'thy
 dād āē rōō-sō. Tērā-bābē tō-khi bhōlē
younger-brother having-come remained-as. By-thy-father him-for well
 chōngē āpē-ri tēi khāpō-lārī kī-sō. Bī suniyō
healthy coming-of for a-feast made-is.' This having-heard
 rusē-gōā. Bhitrē dēandā bhājē-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

he waw	sayu	tes-k	wa word	pat u l	hwa	Chchte		
<i>outside</i>	<i>having-become</i>	<i>him-to</i>	<i>reconciling</i>	<i>courting</i>	<i>began.</i>	<i>By-the-son</i>		
bōlō	jē,	'nūē	wē	tōhōl	tōkuri	kūō-hōrsō	kī,	
<i>it-was-said</i>	<i>that,</i>	<i>'by-me</i>	<i>thy</i>	<i>service</i>	<i>attendance</i>	<i>for-several-years</i>	<i>was-done,</i>	
terō	bōlō	nēi	tāh.	Tēi	nū-khē	ēk	chhējtū	
<i>thy</i>	<i>said-thing</i>	<i>not-even</i>	<i>was-disobeyed.</i>	<i>By-thee</i>	<i>me-to</i>	<i>a</i>	<i>kid</i>	
lū	nā	dūō,	jē	hē	āpūō-wā-sāwē		khnsi	
<i>even</i>	<i>not</i>	<i>was-given,</i>	<i>by-which</i>	<i>I</i>	<i>my-own-friends-with</i>		<i>rejoicing</i>	
kōrdā.		Jhē	ē	wā	ōjā	chōhtō	ājā,	jēē
<i>might-havi-made</i>		<i>When</i>	<i>this</i>	<i>thy</i>	<i>such</i>	<i>son</i>	<i>came,</i>	<i>by-whom</i>
ōē	sāi	ghōrchī	chhōwriō-ō	khēwē,		ōs-khē	tāš	
<i>thy</i>	<i>all</i>	<i>property</i>	<i>harlots-on</i>	<i>was-consult-to-be-eaten,</i>		<i>him-for</i>	<i>by-thee</i>	
klānō-kāri	dēnō.		Bhē	tēs-khē	jāwāh	dīnā	jē,	
<i>a-feast</i>	<i>was-given.</i>		<i>By-the-father</i>	<i>him-to</i>	<i>answer</i>	<i>was-given</i>	<i>that,</i>	
'lū	ō	nū-sōngē	dēyī		tē-sō.		jē-kō	
<i>'those</i>	<i>indeed</i>	<i>me-with</i>	<i>for-days (it</i>	<i>always)</i>	<i>remained-art.</i>		<i>Whatever</i>	
nū-ōgē	āsō,	sō	shō	hō	so	Hāo	khnsi	hōnā
<i>me-to</i>	<i>is.</i>	<i>that</i>	<i>all</i>	<i>there</i>	<i>is.</i>	<i>For-us</i>	<i>rejoiced</i>	<i>to-become</i>
pōrō thā,	keū	jē	terō	dā!		mōiō-gōā-thā,	chē	
<i>proper-act,</i>	<i>because</i>	<i>that</i>	<i>thy</i>	<i>younger-brother</i>		<i>dead-gone-was,</i>	<i>now</i>	
jūmēā	hūā-sō;	gōtāō-gōā-thā,	nūlō-gōā.					
<i>living</i>	<i>become-is;</i>	<i>lost-young-was,</i>	<i>got-went.</i>					

STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIÜTHALI GROUP.

English	Hindi
1. One	Ek
2. Two	Do
3. Three	Chāh
4. Four	Chār
5. Five	Pāñc, pāñch
6. Six	Ṭhē
7. Seven	Sāt
8. Eight	Arth
9. Nine	Nau
10. Ten	Das
11. Twenty	Bis
12. Fifty	Pajih
13. Hundred	Śau
14. I	Ā
15. Of me	Mērā, mēre
16. Mine	Mērā, mēre
17. We	Hamē
18. Of us	Māhrā (or -ā), māre (or -ā)
19. Our	Māhrā (or -ā), māre (or -ā)
20. Thou	Tū
21. Of thee	Tērā, tēre
22. Thine	Tērā, tēre
23. You	Tumē, tumē
24. Of you	Tumāhrā (or -ā)
25. Your	Tumāhrā (or -ā)

PHRASES FOR THE KIUTHAL GROUP

Si m. Si ra	ac	English.
Ek	Ek	1. One.
Dō	Dōi	2. Two.
Chann	Chin	3. Three.
Chār	Chār	4. Four.
Pāñj	Pāj	5. Five.
Chhā	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Nau	Nau	9. Nine.
Das	Daus	10. Ten.
Bis	Bis	11. Twenty.
Pajā	Ādō dau	12. Fifty.
San	Sau	13. Hundred.
Ā	Ā	14. I.
Mērā	Mērā, mēre	15. Of me.
Mērā	Mērā, mēre	16. Mine.
Ā, ā, āmā, āā	Hamā, āmā	17. We.
Māhrā	Āmōrā, āmōrā, amōrā, āmōrā, āmōrā, āmōrā.	18. Of us.
Māhrā	Āmōrā, amōrā, āmōrā, āmōrā, āmōrā, āmōrā.	19. Our.
Tā	Tā	20. Thou.
Tārā	Tārā, tārā	21. Of thee.
Tārā . . . . .	.....	22. Thine.
Pāñj, tārā	Tumē	23. You.
Tusar	Tumārā, tumārā, tārā tārā, tārā, tārā.	24. Of you.
Tusarā	Tumārā, tumārā, tārā, tārā, tārā, tārā.	25. Your.

26 II

		S
27 Of him	Tes-rā	Tes-dā
28 His	Tes-rā	Tes-dā
29. They	Sā	Sā
30 Of them	Tin-rā, thānu-rā	Tin-rā
31. Their	Tin-rā, thānu-rā	Tin-rā
32. Hand	Hath	Hath
33 Foot	Lut	Lut
34 Nose	Nat	Nat
35. Eye	Ākhhā	Ākhhā
36. Mouth	Mūh	Mūh
37. Teeth	Dān	Dān
38 Ear	Kan	Kan
39. Hair	Bāl	Bāl
40. Head	Nūnd	Sāp
41. Tongue	Jih	Jih
42. Belly	Pā	Pwē
43. Back	Pūh	Pūh, pūhī
44. Iron	Lāt	Yehā
45. Gold	Sānā	Sānā
46 Silver	Chūd	Chūd
47. Father	Dāpē, hā	Hāhā
48. Mother	Āmā, qū	Āmā
49. Brother	Bān, bā	Dādā
50. Sister	Bāhī, bāhā	Bāhā
51. Man	Māhā, thāp	Māpā
52. Woman	Jwānā, phāwā	Tawānā

Sē	Sē, no	
Tēs-rā	Tēs-rō	26. He.
Tēs-rā	Tēs-rō	27. Of him.
Sē	Sē, sē	28. His.
Tinau-rā	Tū-rō	29. They.
Tinau-rā	Tū-rō	30. Of them.
Hāth	Āth	31. Their.
Lāt	Bānē	32. Hand.
Nāk	Nāk	33. Foot.
Ākh	Ākh	34. Nose.
Mā	Mhāb	35. Eye.
Dād	Dāi	36. Mouth.
Kān	Kānā	37. Tongue.
Bā	Bānā	38. Ear.
Māq	Māq	39. Hair.
Jīb	Jīb	40. Head.
Pēp	Pēp	41. Tongue.
Pēh	Pēh	42. Belly.
Lōhō	Lōh	43. Back.
Sāno	Sānē	44. Iron.
Rāpō	Rāpō	45. Gold.
Babā	Babā, bāy	46. Silver.
I	I, ēy	47. Father.
Dādā, bhāi	Bhāi, bhāyā	48. Mother.
Dās	Dādā, kōpō	49. Brother.
Māchh	Māchh, māpōchh	50. Sister.
Asirō	Chāwāy	51. Man.
		52. Woman.

53. Wife	Chhewri	Bahā
54. Child	Baghr	Bhūh
55. Son	Batā, baghr	Batā bhāh
56. Daughter	Batī	Chhoyī
57. Slave	Āh	Kāta
58. Cultivator.	Hostarā	Pāh
59. Shepherd	Kadālā	Gowāl
60. Go	Ṭaukur	Paṇṇṣwar
61. Deer	Bhāt	Lūh
62. Sun	Sūraj	Sūraj
63. Moon	Jāh	Chand
64. Star	Ṭāh	Ṭāh
65. Fire	Ag	Āg
66. Water	Chh	Ṭāh
67. House	Gauh	Ghar
68. Horse	Gohā	Ghohā, kōh
69. Cow	Gāh	Gāh
70. Dog	Sākārī, kukkar	Kāh
71. Cat	Gīndā (w.), krahī (f)	Bāh
72. Cock	Kuktrā	Kāhtrā
73. Duck	"	Bāhkh
74. Ass	Gīdhā	Gādhā
75. Camel	Ūt	Ūt
76. Bird	Charkā, pañchhī	Pañchhī
77. Go	Ḍo	Jā
78. Ear	Khā	Khā
79. Sit	Bāh	Bāh

Sanskrit	English
Batī	54. Wife
Loṣṭhā	55. Child.
Chāṭhā, māyā	56. Son.
Chāṭhā, māyā	57. Daughter.
Kāmīn	58. Slave.
Bhān	59. Cultivator.
B-dhā	60. Shepherd.
Pānā	61. Goat.
Satā	62. Devil
Sunā	63. Sun.
Jābā	64. Noon.
Tārā	65. Star.
Āg	66. Fire.
Pān	67. Water.
Ghān, gān	68. House.
Ghān, gān	69. Horse.
Gā	70. Cow
Kukā	71. Dog.
Bān	72. Cat.
Kān	73. Cock.
Bān	74. Duck.
Gā	75. Ass.
Ū	76. Camel.
Chān	77. Bird.
De	78. Go.
Kā	79. Bat.
Bā	80. Sil.

80. Come	Ā	Ā
81. Beat	Tip	Mar
82. Stand	Ūbha ō	Ūbha-bō
83. Die	Mōr	Mar
84. Give	Dē	Dō
85. Run	Daur	Daup
86. Up	Ūbhā	Ūbē
87. Near	Nēaro	Nēpē
88. I know	Baṇḍā, āndhā	Udē
89. Far	Ōr	Dār
90. Before	Gāḍkā	Āgē
91. Behind	Pachhūkā, pichhāḍkā	Pichhā
92. Who	Kup	Kiṣ
93. What	Kāh	Kyā
94. Why	Kōmā-khē, kōē	Kaḥ
95. And	Hōr	Phōr
96. But	Par	Par
97. If	Jai	Je
98. Yes	Āh	Hā
99. No	Nīh. na	Nī
100. Alas	Kakḥ	Onkh
101. A father	Bāpō	Bāō
102. Of a father	Bāpō-rā	Bāō-rā
103. To a father	Bāpō-khē, -hūgō	Bāō-khē
104. From a father	Bāpō-dā, -hūgō	Bāō-tō
105. Two fathers	Dō bāpō	Dō bāō
106. Fathers	Bāpō	Bāō

A	S. Case.
Pit	81. Beat.
Uts-ho	82. Stand.
Mu	83. Die.
De	84. Give.
Śig	85. Run.
Ons	86. Up.
Nen	87. Near.
Nūdo	88. Down.
Dur	89. Far.
Āgū	90. Before.
Pichhū	91. Behind.
Kupē	92. Who.
Kū	93. What.
Kankhū	94. Why.
Tā, tō	95. And.
Par	96. But.
Jo	97. If.
Hāhā	98. Yes.
Nā	99. No.
En	100. Alas.
Bāhā	101. A father.
Bāhā-rā	102. Of a father.
Bāhā-khē	103. To a father.
Bāhā-dē	104. From a father.
Dni bāhā	105. Two fathers.
Bāhā	106. Fathers.

On fathers	Bapā-rā	Bāo-rā
108 To fathers	Bāpā-khē, -hāgē	Bāo-khē
109 From fathers	Bāpā-da, -hāgē	Bāo-tā
110 A daughter	Bēti	Bōti
111 Of a daughter	Bēti-rā	Bōti-rā
112 To a daughter	Bēti-khē, -hāgē	Bōti-khē
113 From a daughter	Bēti-dā, -hāgē	Bōti-tā
114 Two daughters	Dō bēti	Dō bōtiyē
115 Daughters	Bēti	Bōtiyā
116 Of daughters	Bēti-rā	Bōtiyā-rā
117 To daughters	Bēti-khē, -hāgē	Bōtiyā-khē
118 From daughters	Bēti-dā, -hāgē	Bōtiyā-tā
119 A good man	Ek bhālā mēchhā	Khārā ādmī
120 Of a good man	Ek bhālā mēchhā-rā	Khārē ādmī rā
121 To a good man	Ek bhālā mēchhā-khē, -hāgē	Khārē ādmī khē
122 From a good man	Bhālā mēchhā-dā, -hāgē	Khārē ādmī-tā
123 Two good men	Dō bhālā mēchhā	Dō khārē ādmī
124 Good men	Bhālā mēchhā	Khārē ādmī
125 Of good men	Bhālā mēchhā-rā	Khārē ādmīyā-rā
126 To good men	Bhālā mēchhā-khē, -hāgē	Khārē ādmīyā-khē
127 From good men	Bhālā mēchhā-dā, -hāgē	Khārē ādmīyā-tā
128 A good woman	Ek jhōzari jwānas	Ek khari jwānas
129 A bad boy	Ek nāgōzari (or nāgōzari) bagōhr	Ek burī chhōhr
130 Good women	Tōzari chhōhrī	Khariyā jwānapāṣī
131 A bad girl	Ek nāgōzari chhōhrī	Ek burī chhōhrī
132 Good	Tōzari (or -rā)	Kharā
133 Better	(Ek-dā) bāb (better than this).	(Tēs-tā) kharā

B b	107. Of fathers.
Bābē-khē	108. To fathers.
Bābē-dō	109. From fathers.
Chhāgṭi	110. A daughter.
Chhāgṭi-rā	111. Of a daughter.
Chhāgṭi-khē	112. To a daughter.
Chhāgṭi-dō	113. From a daughter.
Dūi chhāgṭi	114. Two daughters.
Chhāgṭi	115. Daughters.
Chhāgṭi-rā	116. Of daughters.
Chhāgṭi-khē	117. To daughters.
Chhāgṭi-dō	118. From daughters.
Bhōlē māpēkh	119. A good man.
Bhōlē māpēkh-rā	120. Of a good man.
Bhōlē māpēkh-khē	121. To a good man.
Bhōlē māpēkh-dō	122. From a good man.
Dūi bhōlē māpēkh	123. Two good men.
Bhōlē māpēkh	124. Good men.
Bhōlē māpēkh-rā	125. Of good men.
Bhōlē māpēkh-khē	126. To good men.
Bhōlē māpēkh-dō	127. From good men.
Bhōlē chhēwā	128. A good woman.
Ek nikāmō chhāgṭi	129. A bad boy.
Bāghṭi chhēwā	130. Good women.
Ek nikāmō māī	131. A bad girl.
A bhā	132. Good.
(Tēs-khā) āchhō	133. Better.

34. <i>Reas</i>	Sôhhi-dâ tashûzârâ (-rû)	(Sâb-tâ) kharâ
135. <i>High</i>	Uohîâ (or -ô)	Uohâ
136. <i>Highar</i>	(Ûs-dâ) uohîâ (-tô)	(Tës-tâ) ñohâ
137. <i>Highest</i>	Sôhhi-dâ uohîâ (-tô)	(Sâb-tâ) ñohâ
138. <i>A horse</i>	Gohrâ	Kârâ
139. <i>A mare</i>	Gohrî	Kârî
140. <i>Horses</i>	Gohrâ	Kôrâ
141. <i>Mares</i>	Gohrî	Kôrîyâ
142. <i>A bull</i>	Sân	Bald
143. <i>A cow</i>	Gâni	Gâyâ
144. <i>Bulls</i>	Sân	Bald
145. <i>Cows</i>	Gâni	Gâyâ
146. <i>A dog</i>	Sakurî	Kâtâ
147. <i>A bitch</i>	Sakârân	Kâtî
148. <i>Dogs</i>	Sakâr	Kâtâ
149. <i>Bitches</i>	Sakârî	Kâtîyâ
150. <i>A he goat</i>	Bâkrâ	Bakrâ
151. <i>A female goat</i>	Bâkrî	Bâkrî
152. <i>Goats</i>	Bâkrâ	Bâkrâ
153. <i>A male deer</i>	Arân	Hirân
154. <i>A female deer</i>	Arî	Hirî
155. <i>Deer</i>	Arân	Hirân
156. <i>I am</i>	Â ôssâ, âsâ	Hâsâ hâ
157. <i>Thou art</i>	Tâ ôssâ, âsâ	Tâ hâ
158. <i>He is</i>	Sâ ôssâ, ôssâ, âsâ, âsâ	Sâ hâ
159. <i>We are</i>	Hamâ ôssâ, âsâ	Âsâ hâ
160. <i>You are</i>	Tumâ ôssâ, âsâ	Tumâ hâ

Single Burmese.	Synonyms	English.
Sabhi-dō achha	Bādē-khā āchha	134. Best.
Uchhā	Gās	135. High
Uchhā	(Uts-khā) gās	136. Higher
Sabhi dō uchhā	Bādē-khā gās	137. Highest.
Gahpā	Gahpā	138. A horse
Gāhā	Gāhā	139. A mare.
Gāhā	Gāhā	140. Horses.
Gāhā	Gāhā	141. Mares.
Bābā	Bābā	142. A bull.
Gā	Gā	143. A cow.
Bābā	Bābā	144. Bulls
Gā	Gā	145. Cows.
Kākā	Kākā	146. A dog.
Kākā	Kākā	147. A bitch.
Kākā	Kākā	148. Dogs.
Kākā	Kākā	149. Bitches.
Bākā	Bākā	150. A he goat.
Bākā	Bākā	151. A female goat.
Bākā	Bākā	152. Goats
Ōrā	Ōrā	153. A male deer.
Hōrā	Ōrā	154. A female deer.
Hōrā	Ōrā	155. Deer.
Ā ā sō, ā sō, ā sō	Ā ā sō, ā sō, ā sō	156. I am
Tā ā, sō, ā sō, ā sō	Tā ā sō, sō, ā sō, ā sō	157. Thou art.
Sā ā, sō, ā sō, ā sō, ā sō	Sā ā sō, sō, ā sō, ā sō	158. He is.
Ā ā, sō, ā sō, ā sō	Ā ā sō, sō, ā sō, ā sō	159. We are.
Tā ā, sō, ā sō, ā sō	Tā ā sō, sō, ā sō, ā sō	160. You are.

16	y	Se	ś	as	ea	es
162	I was	Ā	thā, thiyā			
163	Thou wast	Tā	thā, thiyā			
164	He was	Sa	thā, thiyā			
165	We were	Hamā	thā, thiyā			
166	You were	Tamā	thā, thiyā			
167	They were	Sa	thā, thiyā			
168	Be	Ō				
169	To be	Ōnā, ōhnā				
170	Being	Hunā				
171	Having been	Ōś-ā (or -ā)				
172	I may be	Ā, āā, āhā				
173	I shall be	Ā, āhāmā				
174	I should be	Ā, āś, āhā				
175	Beat	Tip				
176	To beat	Tipāś				
177	Beating	Tip-ā				
178	Having beaten	Tipāś-ā (or -ā)				
179	I beat	Ā, tipā				
180	Thou beatest	Tā, tipā				
181	He beats	Sa, tipā, tipā				
182	We beat	Hamā, tipā				
183	You beat	Tamā, tipā, tipā				
184	They beat	Sa, tipā, tipā				
185	I beat (<i>Fast Tense</i>)	Meś, tipā				
186	Thou beatest (<i>Fast Tense</i>)	Teś, tipā				
187	He beats (<i>Past Tense</i>)	Timā, tipā				

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88	b a	H m tip	A
189	You beat (Past Tense)	Tumē tipā . . .	Tusē mārēyā . . .
190	They beat. (Past Tense)	Tihwā tipā . . .	Tihwā mārēyā . . .
191	I am beating . . .	Ā tipā hagu-rōā . . .	Hān mānē lagi-mayā . . .
192	I was beating . . .	Ā tipā-thā . . .	Hān mawī rayī-thā . . .
193	I had beaten . . .	Mōē tipā-thā . . .	Mōē mārēyā-thā . . .
194	I may beat . . .	Ā tipā . . .	Hān mānē . . .
195	I shall beat . . .	Ā tipāmā, tipān . . .	Hān mānēgā . . .
196	Thou wilt beat . . .	Tā tipā . . .	Tā mānē . . .
197	He will beat . . .	Sē tipā . . .	Sē mānē . . .
198	We shall beat . . .	Hamē tipāmē . . .	Āsē mānē . . .
199	You will beat . . .	Tumē tipā . . .	Tusē mānē . . .
200	They will beat . . .	Sē tipā . . .	Sē mānē . . .
201	I should beat . . .	Ā tipā . . .	... . .
202	I am beaten . . .	Ā tipā jā . . .	Hān mārēyā gēyā . . .
203	I was beaten . . .	Ā tipā gā . . .	Hān mārēyā gēyā-thā . . .
204	I shall be beaten . . .	Ā tipā jāāmā . . .	Hān mārēyā gēyā-hīgā . . .
205	I go . . .	Ā jā . . .	Hān jā . . .
206	Thou goest . . .	Tā jā . . .	Tā jā . . .
207	He goes . . .	Sē jā . . .	Sē jā . . .
208	We go . . .	Hamē jā . . .	Āsē jā . . .
209	You go . . .	Tumē jā . . .	Tusē jā . . .
210	They go . . .	Sē jā . . .	Sē jā . . .
211	I went . . .	Ā jā . . .	Hān gēyā . . .
212	Thou wentest . . .	Tā jā . . .	Tā gēyā . . .
213	He went . . .	Sē jā . . .	Sē gēyā . . .
214	We went . . .	Hamē jā . . .	Āsē gēyā . . .

A p	S W be
Tume pīṭṭ	189. You beat (<i>Past Tense</i>).
Tine pīṭṭ	190. They beat (<i>Past Tense</i>).
Au pīṭṭ-lāgō-rōl-sū, sū pīṭṭ-sū.	191. I am beating.
Añ p tū-thū	192. I was beating.
Muñ pīṭṭ-thō	193. I had beaten.
A p tū	194. I may beat.
Āu pīṭṭ	195. I shall beat.
Tu p tū	196. Thou wilt beat.
Sō pīṭṭ	197. He will beat.
Ame pīṭṭ	198. We shall beat.
Tume pīṭṭ	199. You will beat.
Sō p tū	200. They will beat.
.....	201. I should beat.
Añ pīṭṭ-jāu-sū	202. I am beaten.
Añ pīṭṭ-gā	203. I was beaten.
Añ pīṭṭ-jāu-lā	204. I shall be beaten.
Añ dēu	205. I go.
Tu dēu	206. Thou goest.
Sō dēu	207. He goes.
Ame dēu	208. We go.
Tume dēu, dēu	209. You go.
Sō dēu, dēu	210. They go.
Añ dēu	211. I went.
Tu dēu	212. Thou wentest.
Sō dēu	213. He went.
Ame dēu	214. We went.

216. They went . . .	Sê dâwâ . . .	Sê gayê . . .
217. Go . . .	Dâ . . .	Jâ . . .
218. Going . . .	Dênnda . . .	Jânda . . .
219. Gone . . .	Gâ . . .	(-a) . . .
220. What is your name ?	T'ia kâi nâ ôssô ? . . .	T'ia kâi nâw ? . . .
221. How old is this horse ?	Ês gôirô-ri kâh ummô- ôssô ?	Is ghôirô-ri kya umar hê ? .
222. How far is it from here to Kashmir ?	Êthâ-dâ Kasmir kitnâ dâ- nâ ?	Kasmir êthâ-tê kitnâ dâ- nâ ?
223. How many sons are there in your father's house ?	Târê bân-îs ganbrô kitnô bagôhî sâ ?	Târê bân-wâ-rê ghar kitnô mâphê hai ?
224. I have walked a long way to-day.	Â aj bahutâ bundâ . . .	Hâi aj bayê dârnâ-tê âyê
225. The son of my uncle is married to his sister.	Mârê kâhê-râ chôhî-î tês-ri brâhî-sâthî hâ sâ.	Mârê chôhî-râ put tês-riyâ brâhî-sâthî hâ sâ.
226. In the house is the saddle of the white horse.	Chittê gôirô-ri zîn dâ ganbrô sâ.	Bâg gôirô-ri jîn ghar-î rakhâ-î.
227. Put the saddle upon his back.	Tês pandê zîn tsâr . . .	Jîn pitâ-parô rakhê-dô . . .
228. I have given his son with many clothes.	Mâ-î tês-ri chahî chit- sâthî t'ia.	Mâ tês-ri putê-jô bahut kutnâ.
229. He is grazing cattle on the top of the hill.	Sê t'ibh-pândê pîsê tsârô .	O udhî dhîrâ par pasâ châkayâ karô-â.
230. He is sitting on a horse under that tree.	Sê tês dâlo uhê-î ganbrô- pândê bôhâ sâ.	(O) dâlo-hê-î ghôirô-parô chahî-â.
231. His brother is taller than his sister.	Tês-râ bhâî tês-ri bahut- dâ kitnâ sâ.	Tês-râ bhâî tês-î (than her) kitnâ .
232. The price of that is two rupees and a half.	Tô-î mûl dâhê rupâyê sâ.	Tês-dâ mûl dhîrâ rupâyê â
233. My father lives in that small house.	Mârê bân tês mûlâhê ganbrô-dâ rûkhâ.	Mârê bân tês chhôtî-î jân- gîyâ rûkhâ.
234. Give this rupee to him.	Êh rupâyâ tês-khê dâ . . .	Êh rupâyâ s-jô dâ . . .
235. Take those rupees from him.	Sê rupâyê tês-lâgê mûlê . . .	Êh rupâyê tês-tê lî-î . . .
236. Beat him well and bind him with ropes.	Tês akhâ hîp êr rôsâ-sâthî bâdh.	Ês-jô son kutê-ke rêsê-kanê bâdh.
237. Draw water from the well.	Kûê-dâ chîs âg . . .	Kûê-tê pâpi chahî-î . . .
238. Walk before me . . .	Mâ dâ gâ-î kâ dâ . . .	Mâ-tê âgê chahî . . .
239. Whose boy comes be- hind you ?	T'ussê-phâ pichhâ-î kês- râ chhôtî sô ?	Tê-tê pichhê kês-rê bhâ- hai ?
240. From whom did you buy that ?	Sê tussê kôn-phâ lî-î-thâ ?	Ê tê kês-tê lîyâ-î ? .
241. From a shopkeeper of the village.	Gâ-î hânîyê-phâ . . .	Gâ-w-rê hânîyê-tê . . .

T	m	Y
Sa d wē	Sā dōwē	216. They went.
De	Dē	217. Go.
I ōumū	Deumā	218. Goug.
Dowa	Dēwā	219. Gone.
Tā nāwō kā ō ?	Tērā kā nāō rā ?	220. What is your name ?
Ē ghojā keti umari rā ? . .	Ēs ghojā-rā kā umār āsā ?	221. How old is this horse ?
Ith dā Kashmir kitāō dūr sā ?	Ichhā-kīñ Kōsāmīr kātī dār āsā ?	222. How far is it from here to Kashmir ?
Tore bāp-rā keti obōhē ō ?	Tērā bāp-rā ketī obhōng- pā āsā ?	223. How many sons are there in your father's house ?
Ajā dūr tē hāndā	Āj āj bhōtō hāndō	224. I have walked a long way to-day.
Mōrē kākō-rā chōhē ōs-rī bāp āsā sō.	Mōrē kākō-rā ohhāgtā tēs- rī dādī-rō jāpō bāp.	225. The son of my uncle is married to his sister.
Sul le gōhō-rī jīn gaurhē ō	Śukle gōhō-rē kāpō ghōrē kīhō āsā	226. In the house is the sad- dle of the white horse.
Jin ās-rī pīhī-gīs ohhā . .	Ās-rī pīhē gāsī kīhē pāō	227. Put the saddle upon his back.
Mō sō-rō ohōhōt chihē pītā.	Mōi tēs-sā ohhāgtā ohhōt- kōrē pītō-sā.	228. I have beaten his son with many stripes.
Sō tēs dīhō gārī dāwūdā.	Sōi jīr gāsī bōhōhē chārē āsā.	229. He is grazing cattle on the top of the hill.
Sō tes-ruk-h-nihō gōhrē gās ō	Sōi tēs bikh-thōlī gōhrē. gāsē bōthā-sā.	230. He is sitting on a horse under that tree.
Tēs rā bhāt tēs-rī bāuhō-dā amāō sō	Tēs-rā bhāyā tēs-rī bōpō- kīñ lāhā āsā.	231. His brother is taller than his sister.
Tēs rō mōl dhāī rūpē	Tēsā-rō mōl dhāī rūpayā āsā.	232. The price of that is two rupees and a half.
Mōrā bābā tēs nīdō gaurhō- dō rō-sā	Mōrō bābā ohhōtē ghōrō- dō rō-sā	233. My father lives in that small house.
Ē rūpē tēs dā	Ēs rūpayē ōs dās	234. Give this rupee to him.
Tā dā sōyā rūpē āp . . .	Thyō rūpayē tēs-kīñ ōr kōr.	235. Take those rupees from him.
Tēs ohhō pītō hī ōr rāsīyē bī bānē.	Tēs ohhō pītō tēs rāsīyē kōi bānē.	236. Beat him well and bind him with ropes.
Bāō lō pānī khich	Kāō-kīñ pānī gār	237. Draw water from the well.
Mu dō gūñ-kā chāl	Māyāgā chāl	238. Walk before me.
Tā pāchhō kōs-rā chōhōtā ājō ?	Tomūi pāchhī kōs-rā māyā āsā ?	239. Whose boy comes be- hind you ?
Thē kōs-dā ginā ?	Tomō sō kōs-dō ginō- thā ?	240. From whom did you buy that ?
Gāō rē ōi bōmīyō-dā . . .	Gōrō-rē bāmīyō-kīñ	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukēti, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashīwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Bias, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east the States of Bhajji, Sangri, parts of Keonthal and Kanharsain, the Kōtgurū (Kotgarh) *valāqa* of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiūthali. So also, on the east, Kōchi, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kanharsain, a small portion of Bashahr, and the Kōtgurū *valāqa*. This tract is locally known as Śādōch or Śōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Bias side of the watershed, is different, and is allied to Kuluī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Śōdōchi spoken south of the Satlaj, and Outer Sirāji spoken north of that river. Returns have been received for the number of speakers of Śōdōchi, but not for those of Outer Sirāji.

It has been reported that the total number of speakers of both kinds of Sirāji is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows:—

Śōdōchi—	
Sangri	2,606
Keonthal	3,026
Kanharsain	6,039
Bashahr	3,558
Kotgarh	5,564
	<hr/>
	18,593
Outer Sirāji	20,000
	<hr/>
TOTAL	38,593
	<hr/>

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Dack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirājī are marked 'O. S.' :—

- āgdā, before.
- ākāk, the eye.
- āl, a weaving machine (O. S.).
- ānan, to be defeated.
- ārśā, on this side.
- ātshau, see hālgshau.
- auhau, or avuon, to be, to become.
- aul, a plough.
- bāl, a father.
- bāghau, to run.
- bāgur, wind, air.
- bāhrtau, a load.
- bāī, bāē, bhāī, a brother.
- bāihā, see bhāihā.
- bāul, the evening meal (O. S.).
- bārēhā, a brother (O. S.).
- bāhārī, much.
- bau, a forest, jungle.
- bāwtā, one of the slanting roofs of a house (O. S.).
- bēdhan, or bōdhan, to call, summon.
- bēdhan, seed.
- bēhā, a sheep.
- bēshau, to sit.
- bēthā, a low-caste servant, a slave.
- bhōrī, great, excessive.
- bijā, drought (O. S.).
- bītau, good, beautiful.
- bōdhan, great, large.
- bōdhan, great, excessive.

- bōdṇau*, see *bēdṇau*.
lōlā, an ox.
bṛālan, fem. *bṛūlī*, a cat.
lā, a grandfather (O. S.).
būhṇ, *bulhṇ*, a younger sister.
būt, a tree.
chān, ready.
channau, to make.
chann, three.
chēi, a younger sister.
chhōṛī, see *tghōṛī*.
chhōtū, see *tghōtū*.
chīr, a plot of cultivated land (O. S.).
chūṭkhū, fem. *chūṭkhī*, a small bird.
dōhr, a hill.
dāi, an elder sister.
dāhṇau, a day, the sun.
dāhṇē, daily, continually, always.
dājī, poor, indigent.
dāṇau, to place.
dānū, a tooth.
dau, sunshine.
dēuṇau, to go.
dhorṇ, the belly (O. S.).
dhōi jōṇau, to tumble down (O. S.).
dhōṇ, the master of a *bēthū* (O. S.).
dōl, a plain (O. S.).
dāḍḍau, cold.
dīsi, if, that.
dībhl, the tongue.
dōṇau, a man, a person.
dōrkī, a fish (O. S.).
dōt, a hill-top, pass (O. S.).
dōth, *dōth*, the moon.
gāē, upon.
gās, up.
gaur, a house.
gēb, glū.
ghīy, compassion.
ghōrchī, property, possessions.
gōṛāṇau, to be lost.
gōhṇau, a horse.
grāsmī, a household god (O. S.).
grāū, a village.
gulāṇau, sweet.

- kānqan*, to walk.
hōtth, a hand.
hātshan, *hātzan*, *ātshan*, good.
hīt-ā, yesterday. In (O. S.) *hīj*.
hōkwan, little, small.
hōyth, a wife (O. S.).
hōyau, little, small (O. S.).
hūhī, up.
hūah, down.
ī, *īj*, a mother.
iehkan, to come (O. S.).
jāt, the mouth.
phēpan, to fight.
phēnan, to draw (water).
phēnan, to drink (O. S.).
jechkan, to rake, and *jūchan*, to plough.
jōthō, clothes (O. S.).
kā, near.
kāqū, a ring.
kālī, to-morrow.
kānt, alone, separate (O. S.).
khākhā, the corner of the mouth (O. S.).
khāsan, much (O. S.).
khēch, *khēg*, a field.
khēpan, to give to eat.
khōnt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).
khōpan, upright, standing.
khōpan, to serve, to do service.
kōpā, wheat (O. S.).
kōmōrā, a winnowing tub (O. S.).
lāyī, a field.
lāyau, to take.
lāpan, to apply, appoint (*lāpān*).
lāt, a fool.
lōlōtī, a haystack (O. S.).
lēpan, to fall.
māhkan, i.e. *māhkan*.
māhkan, a bed (O. S.).
māhkan, in within, from in.
māpōchā, *māpō*, a man.
māse, meat.
māst, a mortgage (O. S.).
mārā, kindness (O. S.).
māhkan, little, small.

nuṇḍōr, a roof (O. S.).
māṅk, the face.
naṭan, hot.
nāpī, a wife.
noṁ, a name.
nēḡḡhē, nēḡī, near.
nēcōl, low-lying land (O. S.).
nkhau, bad (O. S.).
nēṇau, to take away (O. S.).
ōr, other, another; and.
ōrtō . . . pōrtō, hither and thither (O. S.).
ōi lōṇṇau, to take away.
ōlṇau, to put to one side.
ōḡṇau, to go to one side, to turn.
pūṇau, sharp.
pāṇḡ, the top story of a house (O. S.).
pōṇṇau, to give to drink.
pārṣā, beyond.
pāḡḡhī, behind.
pḡḡḡṇau, to meet.
pḡṇāl, a shepherd.
pḡṇōrōr, the day before yesterday (O. S.).
pīṇḡī, a house (O. S.).
pīṇī, an egg.
pīṇṇau, to beat.
pīḡḡhī, behind (O. S.).
pīḡḡh, the back.
pōhlā, pōṇḡḡhī, hay (O. S.).
pōḡṇau, a shoe.
pōr, but.
pōt, pōt, the belly.
pōḡḡḡī, a blanket (O. S.).
rāch, rāchī, night.
rāmāu, clean (O. S.).
rāḡḡḡā, a husband.
raṇḡḡṇau, raṇṇau, rōṇau, to remain.
riau, bad, ugly.
rigōr, a servant.
saḡḡḡṇau, to make (O. S.).
saiḡḡḡau, a fox.
sāḡ, a friend, companion.
sōlau, cold.
sithē, with, together with; with, by means of.
sīḡḡau, white (O. S.).
sōḡḡḡau, good, beautiful, well (O. S.).
sōḡḡḡī, highland (=Sīrāj) (O. S.).
sōḡḡḡṇau, chaff, husk.

sor'au, a plain (O. S.).
śorū, a boy, a son (O. S.).
śpāl, hair.
suhōn, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulau, lazy (O. S.).
sūnau, gold.
suttnau, to lie down, to sleep.
thurnau, to run.
tichchhau, sharp (O. S.).
tōl, tōl, down, below.
te'āgau, well, healthy (*chāngā*).
tshōh, buttermilk.
tshōkau, swift (O. S.).
tshōō'i, chhōō'i, a woman, a wife.
te'īgau, to beat (O. S.).
tshōtū, chhōtū, a boy, a son.
tshōrnau, to graze, eat grass.
ulī, a cave (O. S.).
utshī'au, utshī'au, utshī'au, high, lofty.
uzgau, uzgau, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Śināji follows the usual Western Pahāri lines. The letter *o* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ō*, to *ū* or *ō*. Thus we have *tshōtū*, but much more often *tshōtū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *kōnā*, to become, is represented in Śōdōchī by *au'gau* or *au'gau*. Sometimes we even find *ō* becoming *au*, as in *rō'gau* or *rau'gau*, the Hindi *rahnā*, to remain. Similarly, the letter *ā* often becomes *ai*, as in *lai'gau*, Hindi *lānā*, to take.

The letter *ch* often becomes *ts*, as in *chhōtū* or *tshōtū*, a son, and similarly *y* becomes *z*, as in *uz'gau*, for *uj'gau*, to arise, or *dz*, as in *dzūbh*, for *jūbh*, the tongue.

The letter *h* is often dropped, as in *ō'gau*, to go to one side, Hindi *hainā*; *lē'au*, equivalent to the Kāshmiri *lēhōl*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *au'gau* or *au'gau*, the Hindi *kōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gōō* (cf. Kāshmiri *gēv*), clarified butter (*ghī*), and is transferred in *gau'hr*, for *ghar* or *ghōr*, a house; in *gō'hr*, a horse; and in *dai'rau*, usually written *dhairan*, a day.

A medial soft consonant is sometimes dropped, as in *lā'au*, the Hindi *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chām*, three; *jēch'au*, Hindi *jōtnā*, to yoke; and *rāch*, Hindi *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *tau* (or *tau*) added without changing the meaning. Thus we have *bāhr'au*, a load, Hindi *bāhr*; and *utsh'au* or *utsh'au*, high, Hindi *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhṛ*, a house, is *gauhṛau* or *gauhṛō*, and of *ṭshōṭī*, a girl, *ṭshōṭiau*. It may be noted that in Sainji, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *ṭshōṭiai* (-ē), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*, *ū*) or *ā*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhṛau*, a horse, the genitive (singular or plural) *gōhṛēau* (*gōhṛēō*), and the agent (singular or plural) *gōhṛēyai* (-ēyē).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse, oblique singular or plural, *gōhṛai* or *gōhṛē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhṛ*, a house, oblique form, singular or plural, *gauhṛā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *i*. Thus, *bāihṛ* or *bāihṛi*, a sister; oblique form, singular or plural, *bāihṛi*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse; *gōhṛai* or *gōhṛē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *i*. Thus, *bāihṛ*, a sister; *bāihṛi*, sisters. Unter Sirāji, however, has no nasalization (*bāihṛi*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form. —

Nom. sing.	Nom. plu.	Gen. sing. and plur.	Ag. sing. and plur.	Ob. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhṛau</i> (<i>ā</i> , <i>ō</i>), a horse	<i>gōhṛau</i> (<i>ē</i>)	<i>gōhṛēau</i> (<i>ō</i>)	<i>gōhṛēyai</i> (<i>ē</i>)	<i>gōhṛai</i> (<i>ē</i>)	<i>gōhṛēā</i>	<i>gōhṛēō</i>
<i>gauhṛ</i> , a house	<i>gauhṛ</i>	<i>gauhṛau</i> (<i>ā</i>)	<i>gauhṛai</i> (<i>ē</i>)	<i>gauhṛā</i>	<i>gauhṛā</i>	<i>gauhṛō</i>
<i>hāihṛ</i> , an elephant	<i>hāihṛ</i>	<i>bāihṛau</i> (<i>ō</i>)	<i>hāihṛai</i> (<i>ē</i>)	<i>hāihṛā</i>	<i>hāihṛē</i>	<i>hāihṛō</i>
<i>ṭshōṭī</i> , a girl	<i>ṭshōṭī</i>	<i>ṭshōṭiau</i> (<i>ō</i>)	<i>ṭshōṭiai</i> (<i>ē</i>)	<i>ṭshōṭī</i>	<i>ṭshōṭīyē</i>	<i>ṭshōṭīyō</i>
<i>bāihṛ</i> or <i>bāihṛi</i> , a sister	<i>bāihṛi</i> (O. S. <i>bāihṛi</i>)	<i>bāihṛai</i> (<i>ē</i>)	<i>bāihṛai</i> (<i>ē</i>)	<i>bāihṛi</i>	<i>bāihṛē</i>	<i>bāihṛō</i>

According to Mr. Bailey, the vocative singular of *bāh*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābū*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāōō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhēōu* is *gōhēāi* (-ē) or *gōhēi* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūthali.

The postposition of the dative-accusative is *lei* (of which *lē* and *lē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūthali adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirāji has *kē*, from, just as we shall see that Inner Sirāji has *kō*.

Adjectives call for no remarks. Those in *au* (*i*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two personal pronouns are declined as follows:—

	I.	Thou
Sing.		
Nom.	<i>mā</i> (O. S. <i>hū</i>)	<i>lū</i> .
Agent	<i>māi</i>	<i>lūi</i>
Obl.	<i>mū</i> , <i>mū</i>	<i>tā</i> , <i>tā</i> .
Gen.	<i>mērau</i> (-ō)	<i>tōrau</i> (-ō).
Plur.		
Nom. }	<i>hamē</i> , <i>hāmē</i>	<i>lūmē</i> , <i>lūmē</i> .
Agent }		
Obl.	<i>hamō</i> , <i>hāmō</i>	<i>lūmō</i> , <i>lūmō</i> .
Gen.	<i>māhrau</i> (-ō)	<i>lūhrau</i> (-ō)

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *lēū* (not *tētth*) *mūthā-rē ēkī mānō sōngē*, with a man of that country

He, she, it, this			He, she, it, that		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
ja (jā), jā, žā (O S. also jē)	jau (jā), jā, jā	jan (jā), jā, jā	sa (sā), sa, sē (O S. also sh)	sau (sā), sa, sē	sau (sā), sa, sē (O S. sh)
au (-ē)	ai (-ē)	āan (-ē)	tāi (O S. tēi)	tai (-ē) (O S. tēi)	tāi (O S. tēi)
au (-ē)	āi (-ē)	tāi	tāi, tē, tēi	tāi, tēi	tāi
ai (-ē)	ai (-ē) (O S. sēi)	tāi (-ē)	tāi (-ē), tēi (-ē) ra (-ē), ta (-ē) ra (-ē)	tāi (-ē) (O S. tēi)	tāi (-ē)
ja (jā) jā	ja (jā) jā	ja (jā) jā	sa (sā) sa	sa (sā) sa	sa (sā) sa
ja (jā) jā	ja (jā) jā	ja (jā) jā	sa (sā) sa	sa (sā) sa	sa (sā) sa
ja (jā) jā	ja (jā) jā	ja (jā) jā	sa (sā) sa	sa (sā) sa	sa (sā) sa
ja (jā) jā	ja (jā) jā	ja (jā) jā	sa (sā) sa	sa (sā) sa	sa (sā) sa

The form *ja* meaning 'this' The same use of a form resembling the relative pronoun also obtains in Rajasthani.

The Relative Pronoun *dau* or *dau* who, which, is declined as follows. Sing. ag. *dau*, ob. *dau*, gen. *dau-rō*. The plural is the same as the singular, except the ag. is *dau-pāi* or *dau-pāi*.

The Interrogative Pronoun *kun*, who, is declined exactly like *dau*. Its neuter (le, gen. *kun-rō*).

Indefinite Pronouns are *bō*, anyone, someone (ag. *kupī*, gen. *kōsū*), and *kichh*, anything, something. *Dau kupī* or *dau kupī* is 'whoever' and *dau kichh* or *dau* is 'whatever'.

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *esū*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, so find the form *ā*. O. S. has also *ā* in the first person singular.

The past tense is *tan* (*tō*), pl. *ta* (*tē*); fem. sing. and plur. *tī*. We occasionally come across the Kiūthālī forms *thau* (*thō*), *thai* (*thē*), *thū*. As usual, this does not change for

A negative Verb substantive is *nēhā ainhī*, I am not. It does not change for number or person. Outer S'rājī has *āhī* instead of *ainhī*.

B. Active Verb.—Infinitive *pitau* (-*ā*, -*ō*), to strike. After *r* we have *nau* instead of *rau* as in *tsōrpau*, to graze. Outer S'rājī has optionally -*nā* instead of -*ō*.

Present Participle *pitān* (-*ā*, -*ō*), striking. After a vowel the termination is *ān*, as in *jāndan*, going. So *rauhndan*, *roundan*, or *rāndan*, remaining, from *rauhnan*, *rounan* or *rōnan*, to remain.

Past Participle, *pitau* (-*ā*, -*ō*), struck.

Irregular are .—

auhau or *auau*, to be, to become.

past part. *āhan*, *ēau*

dēpau, to go.

dēān

laggau, to be joined,

lāqav

jāpau, to go,

gān or *gan*, plur. *gāi*, *gai*; fem. *gāi*

kāpau, to do,

kān

dēpau, to give,

dīnau (O S *dēpnan*)

lahau, to take, is regular

The Outer S'rājī *ichlau*, to come, has its past participle *āō*.

Future Passive Participle, *pitau*, meet to be struck.

Same in form as the Infinitive but declinable as an adjective.

Conjunctive Participle, *pitēō*, having struck (in compounds, *pitā*). Outer S'rājī, *pitē-kōrē*.

Adverbial Pres. Part., *pitā*, while striking.

Noun of Agency, *pitācālā*

Imperat 3 sing *pit*, strike thou.

2 plur *pitau* (O. S. *pitā*), strike ye

In this form Mr. Bailey doubles the final consonant of the root. Thus, *pitf*, *pitfau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer S'rājī as a Future; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>pitā</i>	<i>pitā, pitā</i>
2.	<i>pitā</i>	<i>pitā</i>
3.	<i>pitā</i>	<i>pitā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āpau, to come, has :—

	Sing.	Plur.
1.	<i>āā</i>	<i>āā, ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>

ḍēuṇau, to go, has:—

	Sing.	Plur.
1.	<i>ḍēū</i>	<i>ḍēwī, ḍēwā</i>
2 & 3.	<i>ḍēwā</i>	<i>ḍēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mū piḍau lāgau aundau*, I am beating, equivalent to the Hindi *mañ murtā lagū hōū (hū)*.

The Imperfect is formed from the present by adding *tau* (*tō*) (plur. *toi* (*tē*); fem. *tī*) to the present. Thus *mū piḍ tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mū piḍau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mū piḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṇmū, piṇū</i>	<i>piṇmē, piṇī, piṇā</i>
2.	<i>piṇī</i>	<i>piṇā</i>
3.	<i>piṇā</i>	<i>piṇā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *ḍēuṇau*, to go, makes *ḍēmē, ḍēmē*. Outer Sirāji has no forms in *mū* or *mē*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

- mū ḍēūau*, I went.
- mañ piṭau*, I struck him.
- mū ḍēūau tau*, I had gone.
- mañ piṭau tau*, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mū piḍau rauḥā*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai ṭṣōrdau lāau*, he appointed him to feed swine.

The conjunctive participle in *i* is used in various verbal compounds, as in *lōpōḍāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jan kitāb tēūē nēhē pōrhāi*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *mōrē nēhē ḍēuṇau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *ḍēuṇau*. *Jōṇau* is mainly employed in composition.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (SÔDÔCHĪ)

एकी बाबे दोई छोटू ते । तीना माँ हखने छोटूए बोली हे बाबा आपणी घरची मांभा जी मेरी बाँडो पड़ा तेज मून्हें दे । तेबी तीनी तीना ले आपणी घरची बाँडी । थोड़े धेड़ें ऊए ते तीनी छोटूए आपणे बाँडें घरची कठी करय दूर देशा गी मैली के डेज्जो । तेती आपणी घरची जादपणे दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बहो काऊ पड़ौ । तेबी मौ बहो दाऊजी ऊओ । तेबी सौ तेज मुलखा रे एकी माण्शा संगे गैदी लागी । तीनी सौ आपणी लाँगटी दो सुंगरे चारदी लाओ । तेबी सौ सुंगरे रे बच्चे औदे श्लोकड़े सिधे आपणी पोटाभरा तौ । तेज ले ओर कोई किछ ना देया तौ । तेबी तेज ले मोच आई । आपणे जी दे मूँची जे मेरे बाबा काए जेतर रीगड़ बेठू आसा तीना काए खाने बाँडणे ले रोटी मुन्नी ओया । मूँ लागी औदो भूखी भरदी । मूँ एबी उजुयो आपणे बाबा काए ले डेज । तेज के बोलू जे बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊओ । मूँ एबी तेरी छोटूबोलणे जोगी ना रौहो । मूँ ले एकी रीगड़ा बगवरी रख । तेबी सौ खड़ौ उजुओ । आपणे बाबा काले आओ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरी । देखी घाण की । ठुरयो तेजए मूँहा दी पोप्पी दीनी । तेजए छोटूए तेज ले बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊओ । मूँ एबी तेरी छोटू बोलणे जोगी ना रौओ । तेजए बाबं आपणे रीगड़ा ले बोलौ जे सभी का बीतै जुड़के आणी एज ले बढेओ । एजए हाथा दे काँगणी लाओ लाता दे पोल्डे लाओ । हामाँ ले खाणी पीणी खुशी ओणे देखी । की ले जे मेरी जी छोटू मुओ तौ फिरे जीउंदौ ऊओ गड़ाओ तौ एबी मिली गोओ । सै खुशी औंदी लागी ॥

तेजओ बहो छोटू खेचा दो तौ । जेबी सौ घेरा सठे पूजी तीनी नाचणी गाणी शूणी । तो एकी रीगड़ा ले बोदिय पृछौ जे कौ जी लागे औदे करद । तीनी बोलौ तेज ले तेरी भाज आओ तेरे बाबे खानाकारी की कौ ले जे तेज ले सौ भऊी चाँगी जीउंदौ मिली । तेबी गाए सौ नराज

जुआँ । भौत्र डेउंदौ भाजौ । तेखी गाए तेजुआँ बाव बार आओ । तेऊ
 ले प्रतेउंदौ लागौ । तीनी बोलौ जै एओ वरष ताँ सिधे रौइंद खटंद
 जई । कीबीए तेरी बोल ना अठाओ । तँ मेरी ताईँ कीबी एक छेऊ बी
 ना दीनौ जेख का मूँ बी साज संगे खुशी रचंदौ । जेबी तेरौ छोटू आओ
 जीनी तेरी सारी घरबी छेवड़ी के मराई तँ एइ री ताईँ खानाकारी की ।
 बाव तेऊ लै बोलौ ए छोटू तू तो मूँ संगे धेड़ी रोहा । जी मूँ काए आ, सौ
 सब तेरौ आ । इमाँ लै खुशी मनाउणी चंडजे । की लै जै तेरौ भाई मोरी
 गोओ तो तेबी जीउंदौ फिरौ गड़ाई गोओ तो एबी मिली गोओ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (SÔDOCHĪ).

TRANSLITERATION AND TRANSLATION.

Eki-bābā doi tshōtū tai. Tīnā-nā hōkū-tshōtū
Of-one-father two sons were. Them-from-naming in-the-younger-son
 bōlau, 'hē bābā, āpū-ghōrchī-nāndzā dzan mōran bālau pōrā.
it-was-said, 'O father, thine-own-property-from-in what my share falls,
 tēu mū-lhai dē.' Tēhī tūi tīnā-lai āpū ghōrchī lāi.
that me-to give.' Then by-him them-to his-own property was-divided,
 Thōrā dāihpū ūai-tai, tūi-tshōtū āpū-bādei ghōrchī kōtū
A-few days become-were, by-that-son of-his-own-share the-property together
 kōrēō dūr-dēu-rī sūli-kō dōmā. Tēhī āpū ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jūpōnē-lī lōpōdāwī dūai. Tēhī sūri ghōrchī
detachment-on having-squandered was-given. Then all property
 lōpōdāwī mukau, tēhī tēu-mulkhā-dē bōdhan lāl pōmā.
having-squandered he-completed. then that-country-in a-great famine fell
 Tēhī sau bōdhan dījī ūai. Tēhī sau tēu-mulkhā-rē ēki-nūmā-sōgē
Then he very poor became Then he that-country-of a-man-with
 raundān bān. Tīnī sau āpū-lāgī-dō sungmī tshōn lān.
dwelling began. By-him he his-own-jacks-in wine feeding was-appointed.
 Tēhī sau sūgrē-rē lōchē-umde-sōlōkrē-sīnē āpūan pōt bhōrā-tau.
Then he the-wine-of remaining-being-lucks-with his-men belly filling-was.
 Tēhī-lai ōr-kōi kichh nā dēu-tau Tēhī ōu-lai sōch āi
Then-to other-anyone anything not giving-was. Then him-to thought came.
 Āpū-jī-dē sūchān dzai, 'mōrē-jībū-kān jōrē rigōr bōthū
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āi, tīnā-kāo klānē-bādnē-lai rōfī madū ōi. Mī lānā-mundān
are, them-near eating-dunding-for breed much was. I occupied-being
 bhōkhau nōrdān. Mī ēhī ūuēō āpū-bābā-kān-lai dēu.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēhī-kē bōlū dzai, 'bābā, mī tē-kāe Pōrmēsē-kāe lōdākau pōpī
Then-to I-may-say that, 'father, I thee-near God-near great sickness
 ūai. Mī ēhī tēran tshōtū bōlā jōgāu nā rādhān. Mī-lai
became. I now thy son to-say worthy not remained. He(are)
 ēki-rigōrā-bōrālōrī rōkh." Tēhī sau khōrau ūuau. Āpū-bābā-kālai
a-servant-like keep." Then he standing arose. His-own-father-near

āau. Tabi sai bhōrī dūr tau, tētri tēuē-bābē hēran.
he-came. Then he great distance was, then by-his-father he-was-seen.
 Dēkhī ghin kī. Thūrēō tēuē-mūhā-di pōppi dīnī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.
 Tēuē-tshōtūē tēu-lai bōlau, 'ē bābā, mū tā-kāō Pōrmēsā-kāō bōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great
 pāpī āau Mū ēnī tērau tshōtū bōlpē jōgan nā rauau.
sinner became I now thy son to-say worthy not remained.'
 Tēuē-bābē āpōē-rigōrā-lai bōlau dzai, 'sōhlū-kā bītai jurkai
By-his-father his-own-servants-to it-was-said that, 'all-than good garments
 āgau, ēu-lai bōdheau; ēuē-hātīhā-dē kāgāi lāau, lātā-dē pōlrai āau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.
 Hāmū-lai lāpau pīnau khuṣi wupē deau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that
 mērau jau tshōtū mūnu-tan, phivē jūndau āau; gōrāau-tan, āhī
my this son dead-was, again living became; lost-was, now
 mīlī-gau.
got-went.' Sai khuṣi avndī lūgī.
That happiness being began.

Tērau bōddau tshōtū khētā-dō tan. Jebi sau gaubrā-sēthē
His elder son the-field-in was. When he the-house-near
 pājan, tīnī nāṣnau gānu sūnan. Tō ēkī-rigōrā-lai bōdēō
arrived, by-him dancing singing was-heard. Then a-servant-to having-called
 pūchhau dzai, 'kai jan lāgō-ando-kōrdē?' Tīnī
it-was-asked that, 'what this (they)-employed-being-(are)-doing?' By-him
 bōlau tēu-kū, 'tērau bhāt āau; tēre-bābē khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,
 kī-lai dzai tēu-lai sau hōlōu tēgau jūndau mīlau.
what-for that him-to he well healthy living was-got. That-even-upon
 sau nōrāj āau. Bhātē dēundau bhājau Tēth-i-gāē tērau
he angry became. Within going he-refused. That-even-upon his
 bāb bāre āau. Tēu-lai pōtēundau lāgau. Tīnī bōlau
father outside came. Him-to remonstrating began By-him it-was-said
 dzai, 'ētri bōrōi tā-sithē rauhdē khōtē ōi. Kēhē
that, 'so-many years thee-with in-living in-serving became (passed). Ever-even
 tērau hōl nā ētāu. Tāi mōrī-tāi kēhī ēk chhēlū. bī
thy word not was-put-aside. By-thee me-for ever one kid even
 nā dīnau, jētīb-kā mū bī sūa-sōngē khuṣi rōndau.
not was-given, which-from I also friend-with happy might-have-remained.
 Jebi tērau tshōtū āau, dzīnī tēri sārī ghōrchī tshōtū-kē mētrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

tãĩ ēh-rĩ-tãĩ khānākārĩ kī.' Bābē tēū-lai lōlau,
by-thee him-of-for a-feast was-made.' By-the-father him-to it-was-said.
 'ē tshōtū, tū tō mū-sōngē dairĩ rauhā. Dzu mū-kāē ā,
 'O son, thou verily me-with (for-)days remainest. What me-need is,
 esau sōb tērau ā. Hamā-lai khuśi mōnāupī chēijē, kī-lai
that all thine is Us-for happiness to-be-celebrated is-proper, what-for
 dzui tērau bhāl mōrĩ-gōau-lau, tēhī jūndau phiran;
that thy brother having-died-gone-was, then being returned;
 gōrāi-gōau-tau, ēbī mīhī-wān.
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE SÔDŌCHI DIALECT.

English.	Sôdôchi.	English.	Sôdôchi.
1. One . . .	Ek.	26. He . . .	Sô. san.
2. Two . . .	Doe, dai.	27. Of him . . .	Tôh-ro, tôs-ro, tôû.
3. Three . . .	Chann.	28. His . . .	Tôh-ro, tôs-ro, tôûs.
4. Four . . .	Tsêr.	29. They . . .	Sai.
5. Five . . .	Pañj.	30. Of them . . .	Tinās, tinō.
6. Six . . .	Chhê, chhan.	31. Their . . .	Tinās, tinō.
7. Seven . . .	Sat	32. Hand . . .	Hātth.
8. Eight . . .	Āṭh.	33. Foot . . .	Lēt
9. Nine . . .	Nan	34. Nose . . .	Nik.
10. Ten . . .	Dêś	35. Eye . . .	Ākkh.
11. Twenty . . .	Bis, bi.	36. Mouth . . .	Mūh.
12. Fifty . . .	Pañch.	37. Tooth . . .	Dānd.
13. Hundred . . .	Śau.	38. Ear . . .	Kān.
14. I . . .	Mē.	39. Hair . . .	Śrāl.
15. Of me . . .	Mēau, mēro.	40. Head . . .	Mūnd.
16. Mine . . .	Mēau, mēro.	41. Tongue . . .	Dzabh.
17. We . . .	Hamē, haunē, hāmē, hāmē.	42. Belly . . .	Pēt, pot.
18. Of us . . .	Māhrō.	43. Back . . .	Paṭṭh.
19. Our . . .	Māhrō.	44. Iron . . .	Lohā.
20. Thou . . .	Tā.	45. Gold . . .	Sōnan.
21. Of thee . . .	Tērao, tēro.	46. Silver . . .	Rūpan.
22. Thine . . .	Tērau, tēro.	47. Father . . .	Bāb.
23. You . . .	Tunē, tunē, tūnē, tūnē.	48. Mother . . .	Ī.
24. Of you . . .	Thārō.	49. Brother . . .	Bē.
25. Your . . .	Thārō	50. Sister . . .	Dāt (elder), baah (younger).

English	Sanskrit	English	Sanskrit
51. Man . . .	Māṇḍohh, dṛḥuā, mōrd.	78. Eat . . .	Khā
52. Woman . . .	Ohhōwri, tshōwri.	79. Sit . . .	Beṣ.
53. Wife . . .	Nāni	80. Come . . .	A.
54. Child . . .	Mhāṭṭo chhōṭā, tshōṭā.	81. Beat . . .	Paṭ.
55. Son . . .	Chhōṭā, tshōṭā.	82. Stand . . .	Khōṛā, ac.
56. Daughter . . .	Chhōṭi, tshōṭi.	83. Doe . . .	Mā, Mōr.
57. Slave . . .	Baṭhā	84. Give . . .	Dā.
58. Cultivator . . .	Basan.	85. Run . . .	Ṭhā, bāḡ.
59. Shepherd . . .	Phuā, bakrālā.	86. Up . . .	Gāṭ, hāṭh.
60. God . . .	Nārāṇ	87. Near . . .	Nerī, nōḡḡh.
61. Devil . . .	Rākas.	88. Down . . .	Ṭal, tōl, hundi.
62. Sun . . .	Sūryā, dahrā.	89. Par . . .	Ṭūr.
63. Moon . . .	Dyāṭh, dṛḥṭh.	90. Before . . .	Āḡḡḡ.
64. Star . . .	Tāṛā	91. Behind . . .	Pāṭhā.
65. Fire . . .	Āḡ.	92. Who . . .	Kun.
66. Water . . .	Pāṭi	93. What . . .	Kā.
67. House . . .	Gauhi, gaur.	94. Why . . .	Kīṭā, kīṭā.
68. Horse . . .	Gāṭṭā, ghōṭṭā.	95. And . . .	Ā, ac.
69. Cow . . .	Gāṭ.	96. But . . .	Sūṭhā, pōr.
70. Dog . . .	Kākan.	97. If . . .	Dḡai.
71. Cat . . .	Bṛāṭh.	98. Yes . . .	Ō.
72. Cock . . .	Kakkhā.	99. No . . .	Nā
73. Duck . . .	Batak.	100. Alas . . .	Jhau.
74. Ass . . .	Gādhā.	101. A father . . .	Bāṭ.
75. Camel . . .	Ṭā.	102. Of a father . . .	Bāṭ.
76. Bird . . .	Chīṭkhi.	103. To a father . . .	Bāṭā-lai.
77. Go . . .	Dew.	104. From a father . . .	Bāṭā-kā.

D b	G	A h h (Lā)
B l	133. Better . . .	(Bh-thakā) hār-hā.
B h	134. Best . . .	(Sbhu-kā) hār-hā.
B o -lai.	135. High . . .	Ughō ughō.
Bab, hā	136. Higher . . .	(Eh-thakā) ughō.
Tshoti	137. Highest . . .	(Sbhu-kā) ughō.
Tshvō.	138. A horse . . .	Gohō.
Tsh ti-lai.	139. A mare . . .	Gohō.
Tshvō-kā.	140. Horses . . .	Gohrai.
Dre tshvō	141. Mares . . .	Gohri.
Tshoti	142. A bull . . .	Bōid.
Tsuntā.	143. A cow . . .	Gō.
Tsoti-lai.	144. Bulls . . .	Bōid.
Tshvō-kā	145. Cows . . .	Gō.
Hahō mānōchh.	146. A dog . . .	Kōkar.
Hahō mānōchh.	147. A bitch . . .	Kōkri.
H tshō mānōchh-lai.	148. Dogs . . .	Kōkar.
Hahō mānōchh-kā.	149. Bitches . . .	Kōkri.
Dre hahō mānōchh.	150. A he goat . . .	Bōkō.
Hahō mānōchh.	151. A female goat . . .	Bōkri.
Hahō mānōchh.	152. Goats . . .	Bōkō.
Hahō mānōchh-lai.	153. A male deer . . .	Rāl.
H tshō mānōchh-kā.	154. A female deer . . .	Rālpi (Joubifā).
I ai hi tshōwī.	155. Deer . . .	Rāl.
Ri tshōwī	156. I am . . .	Mā ā, āā.
Hhōhi tshōwī.	157. Thou art . . .	Tā ā, āā.
Rw tshōwī.	158. He is . . .	Sā ā, āā.

Kanji.	Roman.	Kanji.
159. We are . . .	Hamē ā, āsā.	186. Thou beatest (<i>Past Tense</i>).
160. You are . . .	Tumē ā, āsā.	187. He beat (<i>Past Tense</i>).
161. They are . . .	Sai ā, āsā.	188. We beat (<i>Past Tense</i>).
162. I was . . .	Mū tau.	189. You beat (<i>Past Tense</i>).
163. Thou wast . . .	Tū tau.	190. They beat (<i>Past Tense</i>).
164. He was . . .	Sō tau.	191. I am beating .
165. We were . . .	Hamē tai.	192. I was beating .
166. You were . . .	Tumē tai.	193. I had beaten .
167. They were . . .	Sai tai.	194. I may beat .
168. Be . . .	An.	195. I shall beat .
169. To be . . .	Aunau, aunau.	196. Thou wilt beat .
170. Being . . .	Anndau, anndau.	197. He will beat .
171. Having been . . .	Ausō.	198. We shall beat .
172. I may be . . .	Mū auō.	199. You will beat .
173. I shall be . . .	Mū aunū.	200. They will beat .
174. I should be . . .	...	201. I should beat .
175. Beat . . .	Pit.	202. I am beaten .
176. To beat . . .	Pitau.	203. I was beaten .
177. Beating . . .	Pitāu.	204. I shall be beaten
178. Having beaten . . .	Pityō, pitā.	205. I go .
179. I beat . . .	Mū pitā.	206. Thou goest .
180. Thou beatest . . .	Tā pitā.	207. He goes .
181. He beats . . .	Sō pitā.	208. We go .
182. We beat . . .	Hamē pitā, pitā.	209. You go .
183. You beat . . .	Tumē pitā.	210. They go .
184. They beat . . .	Sai pitā.	211. I want .
185. I beat (<i>Past Tense</i>) . . .	Maat pitau.	212. Thou wentest .

English.	Śāsthi.	English.	Śāsthi.
213. He went .	So dēṣan.	228. I have beaten his son with many stripes.	Maṭṭh-ṣa tshetā ohhūṃpai-kā pīṭau.
214. We went .	Hamā dēṣan.	229. He is grazing cattle on the top of the hill.	Ṣa dṛgai chardau dīhāt-gāṣ lagṣ aundau ṣā.
215. You went .	Tamā dēṣai.	230. He is sitting on a horse under that tree.	Ṣa tū bāṣ pāṣ gūhā-gāṣ bēṣan aundau ā.
216. They went .	Sai dēṣan.	231. His brother is taller than his sister.	Ṣh-ṣa bāṣ ch-ṣi bāṣpi-kā uigṣā ṣ.
217. Go .	Dēṣ	232. The price of that is two rupees and a half.	Tshāṣ mōi dhāṣ rūpayyā ṣ.
218. Going .	Deundau.	233. My father lives in that small house.	Mōrau bāṣ tē mātṛā gūhāṣ-di ranhā.
219. Gone .	Dēṣan, gū.	234. Give this rupee to him.	Ṣa rūpayyā tēṣ-lai dē
220. What is your name ?	Tiṣ kō nāṣ ?	235. Take those rupees from him.	Tiṣ rūpayyā tēṣ-kā ṣṛā lai.
221. How old is this horse ?	Ṣū jōṛṣai kṛi nmar ā ?	236. Beat him well and bind him with ropes.	Rṣā-di bāyya tēṣ kṛāb pī.
222. How far is it from here to Keshnair ?	Kṣāmāṣ tūṣ māt-kā kēṣā dēṣ ṣā ?	237. Draw water from the well.	Kāṣ-jōṣ pāṣi jhīṣ.
223. How many sons are there in your father's house ?	Tēṣ bāṣ gāuhṛā-di kēṣā ṣhōṣā ṣā ?	238. Walk before me.	Mā-kā ṣgāi kṛāṣ.
224. I have walked a long way to-day.	Āṣ āṣ dāṣa tāṣ bāṣṣ.	239. Whose boy comes to bind you ?	Tī-ṣa āndau kaurā ṣhōṣṣ ṣ ?
225. The son of my uncle is married to his sister.	Mīṣ kākṣā tshōṣā ch-ṣi bāṣnī ṣōṃṣ baidan aundau ṣā.	240. From whom did you buy that ?	Tāṣ jau kaurā-kā laiṣ ?
226. In the house is the saddle of the white horse.	Ṣukhā gṣhōṣan kṛāṣ gāuhṛā-di ṣāṣ.	241. From a shopkeeper of the village.	Gṛāṣ ṣk bāṣnī-kā.
227. Put the saddle upon his back.	Kṛāṣ pīṣh-ṣāṣ dā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the

Where spoken.

headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.¹

The Kulu and Siraj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pabari Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Siraj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jakori or Suket range. The northern portion being known as Inner Siraj, and the southern as Outer Siraj.

As has been explained, *ante*, p. 593, the name 'Siraj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Siraj forms a member of the Satlaj Group of Western Pabari languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kului or Kulhi.² That of Inner Siraj is known as Inner siraji. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Siraji, which Mr. Grahame Bailey names Sainji.

We have no figures for the number of speakers of Inner Siraji or Sainji. All that are available are the figures for the total number of speakers of both Siraj dialects including Sainji. These

Number of speakers.

have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Siraji may be taken as 20,000. We may roughly estimate the number of speakers of Sainji at 10,000, and give the remaining 20,551 to Inner Siraji. Separate figures for Kului have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kulu	54,760
Inner Siraji (estimated)	20,551
Sainji (estimated)	10,000
TOTAL	85,311

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 88 ff.

² The Kului language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangshal, which is very sparsely populated. North (or Back) Bangshal contains but a single small village. South (or Chhota) Bangshal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kului and Hindi (the language of Hindi State) is spoken, which for convenience of classification may be looked upon as identical with Kului. The western half of Chhota Bangshal, known as Bir Bangshal, belongs linguistically to Kangra.

KULUI.

Kului, or Kujuhī, is spoken in Kulu proper, i.e., in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western

Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *l* derived from an old *lr* to *ch*, and the pronunciation of *ch*, as *ṭṭ*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ō* or *ā*, and that singular feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *ne* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sū* or *hū*, and for 'he was' *lū* or *thū*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ā*, but sometimes in *ā*.

Kului is briefly referred to in Adelung's *Illustrationes* (Berlin, 1806, Vol. I., p. 294).

Authorities

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kului Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Keillogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kului is contained in Mr. A. H. DACK'S—*The Kulu Dialect of Lihā: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kului and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Graham Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1905.

In the following pages, the freest use has been made of Mr. Dack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kului is invariably written in a form of the Takrī character. The letters differ slightly in Upper Kulu on the one hand, and in

Written character.

Lower Kulu and Sirāj on the other. The following plate shows the forms which the letters take :—

The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		pha	ḥ, ḥ	ba	ḥ, ḥ
a	ḥ, ḥ	ka	ḥ	da	ḥ, ḥ	bha	ḥ, ḥ
ā	ḥ, ḥ	kha	ḥ	qha	ḥ	ma	ḥ, ḥ
ka	ḥ	ga	ḥ	pa	ḥ, ḥ	ya	ḥ(ḥ)
i	ḥ	gha	ḥ	ta	ḥ	ra	ḥ
ku, kḥ	ḥ	cha	ḥ, ḥ	tha	ḥ or ḥ, ḥ	la	ḥ
u, ū	ḥ	chha	ḥ or	da	ḥ	(va)	(ḥ)
ku, kḥ	ḥ	ja	ḥ, ḥ	dha	ḥ, ḥ	sa, sa	ḥ, ḥ
ā, aī	ḥ, ḥ	jha	ḥ, ḥ	na	ḥ, ḥ	ha	ḥ, ḥ
hē, hai	ḥ	ḥa	ḥ	pa	ḥ	ḥhu	ḥ
o, au	ḥ	ḥa	ḥ	pha	ḥ, ḥ	tra	ḥ

Ya is usually indicated by initial ḥ, and wa by initial u. Thus ḥḥ ḥā, ḥḥ ḥā.

As full Vocabularies are given by Mr. Black and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kipri Vocabulary resembles

Vocabulary.

that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the *Šimla* dialects:—

- āṭā*, lazy, foolish.
- amāṭā*, a mother.
- barrīg*, a leopard.
- bārōṭā*, a load.
- bōit*, a way, path.
- bīṣṇā*, wind.
- būtṭā*, a tree.
- chīṭṭhā* or *chīṭṭhā*, black.
- chhēt*, a field.
- chhōṭṭā*, maize.
- ḍāg* or *ḍhōg*, a hill.
- ḍānā* or *ḍannā*, an egg.
- dhaurā*, to meet, to be obtained.
- ḍhaurā* or *ḍhaurā*, to fall.
- uḍō* or *jō*, a wife.
- ḥāṭā*, *ḥāṭā* or *ḥāṭā*, to come.
- gūhī* or *gūhī*, a bear.
- gāṭā*, wise.
- gāṭ*, rain.
- grō*, a village.
- hōrā*, to see.
- hūṭhā* or *hūṭhā*, small.
- jēṭ*, the body.
- jō* or *ḍāṭ*, a wife.
- kēṇā*, to do.
- kūṇā*, wheat.
- kūṇā*, a wife.
- ḥunṇā paṇṇā*, to lie down.
- māṇḍā*, a bed.
- nūṭā*, ugly.
- nūṭhā*, to go.
- paṇṇā*, to fall.
- pōḍḍhā*, a plain, level ground.
- rāṇṇā*, good.
- ṣēṇā*, to throw.
- ṣēṭā*, white.
- ṣēṭhā*, meat.
- ṣīṭ*, hair.
- ṣūḥḥā*, good, beautiful, clean.

kôhrā, a boy.

takrā, swift.

tôttā, hot.

ṭāhēkū, swift.

ṣṭhrā, high.

ṃā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *kôth* or *hath*, a hand; *kônu*, instead of the Hindi *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kulū it is most often observed in the case of past participles, as in *āw*, come; *kṛāw*, eaten; *ṃāw*, drunk; *kṛāw*, done; *jāw*, known. But even here some participles more often end in *ā*, e.g. *hāw*, become; *wāthā*, gone; *gāw*, gone; *bāthā*, seated; *dāw*, given. We also often find the termination *ā* in infinitives, as in *hōwā*, to become; *āwā*, to come; *kṛwā*, to do; but we may also have *hōwī*, *āwī*, and *kṛwī*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *kôhrā*, a boy, always have *ā*.

The consonantal changes noted in the Simla dialects also occur in Kulū, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhāl*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāw* or *gāw*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Dizek in the name of the month *māgīr*, which is pronounced *kāmīr*.

In the Simla dialects *ch* is often pronounced *ṣ*, and *j* is often pronounced *z* or *ḍ*. These changes also occur in Kulū, but are not so common. As examples we may quote *hōṣhā* or *hōṣhkhā*, small; *ṭāhēkū*, for *chhēkū*, swift; *jāw* or *ḍāwā*, to go; and *ḍāṣṣghā*, a foot, for Hindi *jāṅghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kulū, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trās*, but Lower Kulu *chin*, 'three,' representing the Sanskrit *trayaś* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ṣ*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pahārī dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *i* in the nominative plural. Thus, *bēhā*, a sister; *bēhāi*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form *anor* by adding *ā* or *ē*. Thus *ghōr*, a horse, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *i* or *u* have the oblique form the same as the nominative. Thus *ādānī*, a man, obl. sing. and plur. *ādānī*; *bēti*, a daughter, obl. sing. and plur. *bēti*; *māphā*, a man, obl. sing. and plur. *māphā*.

Feminine nouns ending in a consonant make the oblique form by adding *ā* or *ē*. Thus *bēh*, a sister, obl. sing. and plur. *bēhā*.

Nouns have also a case of the agent singular or plural formed by a 1 oblique form. But if the oblique form already ends, or can end, in *i* or *u* before the *ē* of the agent case. Thus *ghōrī*, a horse, obl. form *ghōrē*, ag. a horse; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māphā*, a man, obl. form *māphā*, ag. *māphā*; *bēh*, a sister, obl. form *bēhā*, ag. *bēhā*.

The above cases are shown more conveniently in the following table.

	Nom. Plur.	Old Sing. and Plural
<i>ghōrā</i> , a horse	<i>ghōrā</i>	<i>ghōrē</i>
<i>ghā</i> , a house	<i>ghā</i>	<i>ghā</i> or <i>ghāyē</i>
<i>ādānī</i> , a man	<i>ādānī</i>	<i>ādānī</i>
<i>māphā</i> , a man	<i>māphā</i>	<i>māphā</i>
<i>bēti</i> , a daughter	<i>bēti</i>	<i>bēti</i>
<i>bēhā</i> , a sister	<i>bēhā</i>	<i>bēhā</i>

According to Mr. Diack, all nominatives plural are formed by adding the oblique form of *ghōrā* is *ghōrā*, but I have not noted any instance of this; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, make the oblique form like the corresponding masculines, ending in *ā* or *ē* instead. Thus *chālā-nā*, (wasted his substance) in bad conduct; and *chālā* to a country of distance, i.e., to a far country, in which *chālā* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. *rā*, of; *tā*, to; *rī tā* or *rī tā*, for; *nā*, from; *nā*, in; *mōhjhē* or *māhjhē*, from in; *sōnghē*, with. together with, or with, by means of; *āghē*, at near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *bē sōnghē bōl*, say to him. The ablative of comparison is formed with *nā*. *nā tōlā*, taller than the sister (sentence 131). Observe that *nā* means 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when a masculine singular noun in the form of the nominative, and changing to *ing* with a masculine noun in the oblique singular or in the plural, agreeing with a feminine noun.

Adjectives in *ā* (*ā* or *u*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

	I.	Thou.
	<i>Sing</i>	
Nom.	<i>kuñ, mē*, nu*</i>	<i>tū, than*</i>
Ag.	<i>moĩ</i>	<i>taĩ</i>
Dat.-Acc.	<i>mū-bē, mūmē</i>	<i>tau-bē, tu-rē*</i>
Abl.	<i>mū-ro, mōu, nu-ano*</i>	<i>tau-na, taua, than-ano*</i>
Gen.	<i>mōrā</i>	<i>tōrā</i>
	<i>Plur.</i>	
Nom.	<i>āssē, ham*, hūmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssū-bē, saussē*, sumē*</i>	<i>tussū-bē</i>
All.	<i>āssū-na, āssūn, hūmanā*</i>	<i>tussū-na, tussūn</i>
Gen.	<i>āssū-rō, mhārū*, āssūn-rā*</i>	<i>tussū-rō, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bē* is also pronounced *oē* or *re*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted. —

	THU.		THAI	
	Masc.	Fem.	Masc.	Fem.
Sing				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ja</i>	<i>rau</i>
Ag.	<i>ēv</i>	<i>āssē</i>	<i>tāssē</i>	<i>tāssē</i>
Obj.	<i>ēi</i>	<i>āssē</i>	<i>tāi</i>	<i>tāssē</i>
Plur.				
Nom.		<i>ēh</i>		<i>tē</i>
Ag.		<i>ēnhē</i>		<i>tēnhē</i>
Obj.		<i>ēnhē</i>		<i>tēnhē</i>

In the specimen, the form *vī* or *ōi* (once in each form) occurs instead of *tēi*. The phrase is *vī (ōi) jōgā nahī*, I am not worthy of that.

The Relative and Interrogative Pronouns are declined as follows. As usual, the latter has a neuter —

	Who.	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kun</i>
Ag.	<i>jūnū</i>	<i>kūnū</i>
Obl.	<i>jō</i>	<i>kō</i>
Plur.		
Nom.	<i>jo</i>	<i>kun</i>
Ag.	<i>jūhē</i>	<i>kūnhē</i>
Obl.	<i>jāha</i>	<i>kūnha</i>

The neuter interrogative is *kī*, what? *kai* *ai-bō*, why? *koi* is anyone, someone, *kuchh*, anything, something, *jē-kuchh*, whatever.

Verbs. A. —Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *hā*; plural *hā* or *hai*, used for all persons. If the subject is feminine, *hā* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders:

Sing	Plur
1. <i>hō</i>	<i>hā</i>
2. <i>hē</i>	<i>hā</i>
3. <i>hē</i>	<i>hā</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nīsā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindi.

B. —Active Verb.

The Infinitive ends in *nā* or *nū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōnā*, or *hōnū*, to be; *milnā*, to be joined; *aghaurnā* or *jhaurnā*, to fall; *mārnā* or *mārnū*, to strike. We may note the word *ēnā*, *ējā* or *ēchhā*, to come, and also that the Hindi *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The Present Participle ends in *dā*, or, after a vowel, in *udā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōnā*, to become. From *ēnā*, etc., to come, we have *ēndā*, *ējā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā lāgā*, he began to be poor; *tē khūśā kērāē lagā*, they began to make rejoicing. It is also used as an infinitive of purpose as in *lēiē sau sūrā chārdā bhējū*, he sent him to feed wine.

The **Past Participle** is usually formed by adding *ā* to the root, but sometimes we have *ā* instead of *ā*. Thus *mārī*, beaten; *kōā*, become. The following past participles are irregular:—

<i>ēnā, ējā, or ēkhā, to come,</i>	past part. <i>ē, plur. āē; fem. ēē</i>
<i>nōshnā, to go</i>	„ <i>nōfkhā</i>
<i>bēshnā, to sit</i>	„ <i>bēfkhā</i>
<i>jānā, to go</i>	„ <i>gōā</i>
<i>dēgā, to give</i>	„ <i>dhānā</i>
<i>pōnā, to fall</i>	„ <i>pōā</i>
<i>laggā, to be joined</i>	„ <i>lāgā</i>
<i>mōrā, to die</i>	„ <i>mā</i>

The verbs *lāgā*, to take, and *kērāē*, to do, form their past participles regularly. Thus, *lēā, kērā*; 'to take away' is *nēnā*, past participle *nēā*.

In the specimen, the past participle of *mīlūā*, to be joined, is once given as *mīlūā* (*gōlē mīlūā*, he fell on his neck). Elsewhere it is *mīlā*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are —

mū ghōrā nā jānā, for me it is not to be gone into the house, i.e., I should not enter the house.

khūī kērā hōr khūī kōnā, happiness is to be made, and happy is to be become, i.e., we should make rejoicing and be happy

In the last phrase, *khūī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *i* or *īē*. The form in *i* is principally used in intensive compounds as in *bānāi dhānā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindi. Thus, *mā rī-kē*, having struck. In such a case, however, the form in *īē* is much more common, thus *mā rīē*, having struck; *kō rīē*, having done. In the vernacular character we often have *ī* instead of *īē*. Thus, in the specimen, *uphīē*, having arisen, is written *uphīā*.

This form of the participle is used in completive compounds, as in *khōrōh kō rīē mīlūā*, expenditure was completely done, i.e., all was expended.

The second-person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēnā*, etc., we have *ē* or *ēj*, come thou

Mr. Bailey mentions a polite imperative in *ēl*, as in *mārēl*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *māi mārē*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sā*, etc., as above), I strike, thou strikest, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārātā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārātās* (plur. *mārātās*; fem. *mārātās*), for all persons. Another way of forming the present definite is to employ *lōgā hundi-sā*, with the present participle. Thus *sau mārātā lōgā hundi-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārāt-tī* or *mār-t-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mār* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārāt-thā*, or *sau mārātā lōgā hundi-thā*.

As in Hindi, the **Past Conditional** is the simple present participle, as in *hañ mārāt*, (if) I had struck.

The **Future** is thus conjugated:—

SING		PLURAL	
Man.	Wom.	Man.	Wom.
1. <i>mārāñ, mārāñ</i>	<i>mārāñ, mārāñ</i>	<i>mārāñ, mārāñ</i>	<i>mārāñ, mārāñ</i>
2. <i>mārāñ</i>	<i>mārāñ</i>	<i>mārāñ</i>	<i>mārāñ</i>
3. <i>mārāñ</i>	<i>mārāñ</i>	<i>mārāñ</i>	<i>mārāñ</i>

Mr. Diack gives *mārāñ* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *ñ* in this tense are usually doubled. Thus from *ayā*, to come, we have *ayāññ* and *ayāññ*, and from *khāññ*, to eat, *khāñññ* and *khāñññ*.

A curious form occurring in the specimens is *khāñññ*, let us eat, and *khāñññ*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindi.

Thus:—

Past, *hañ āñ*, I came.

māñ mārñ, I struck him.

Perfect, *hañ āñ sā*, I have come.

māñ mārñ-sā, I have struck him.

Pluperfect, *hañ āñ-tī* (or *-thā*), I had come.

māñ mārñ-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ñ* is added to the root. Thus *mārññ*, to be beaten, *mārñññ*, being beaten: *hañ mārñññ*, I shall be beaten. For the other tenses, the Past Participle in *ñ* (see above) seems to be used, as in *hañ mārñññ sā*, I am beaten; *hañ mārñññ-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mōrindā-sā*, it can be struck, i.e., striking is possible; *mērē uēh mōrindā*, as for my (part) it cannot be struck, i.e., I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs :—

pīnā, to drink; *pīānā*, to give to drink.

khānā, to eat; *khīānā*, to give to eat.

tsōrnā, to graze (intransitive); *tsārnā*, to graze (cattle).

śunnā, to hear; *śīnēānā*, to cause to hear.

The following specimen of Kulū is a version of the Parable of the Prodigal Son, written in the local Fākrī character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kulū words will be found on pp. 705 ff.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KULU).

ॐ नमो भगवते वासुदेवाय

गङ्गा नदी इति कथ्यते यन्मन्त्रो गङ्गा नदी नमः

नदी नदी नदी नदी नदी नदी नदी नदी नदी नदी

नदी नदी नदी नदी नदी नदी नदी नदी नदी नदी

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

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[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUĪ)

TRANSLITERATION AND TRANSLATION.

Ēki-māṇhū-rā	duī	bēṭō	tī.
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>

Tinhā-mōṣṭhē-na	hōchchhē-bēṭā	bāpū-sōṅghē	bōlū,	'I	bābā,	māl-mōṭā-
<i>Them-in-from</i>	<i>by-the-younger-son</i>	<i>the-father-to</i>	<i>it-was-said,</i>	<i>O</i>	<i>father,</i>	<i>the-property-</i>

rī	jē	bāṇḍ	mū-bē	pujā-sā	mū-bē	dā.	Tēbbē	tērē	tī-
<i>of</i>	<i>what</i>	<i>share</i>	<i>me-to</i>	<i>arrives</i>	<i>me-to</i>	<i>give.</i>	<i>Then</i>	<i>by-him</i>	<i>the-</i>

nhā-bē	bāṇḍī-dhinā.	Hōr	thōrē	dhīāpē	piechhē	hōchchhē-bē-
<i>in-to</i>	<i>it-was-divided-(and-)given.</i>	<i>And</i>	<i>a-few</i>	<i>days</i>	<i>afterwards</i>	<i>by-the-younger-so-</i>

5	tē	sōbh-kichh	kōṭṭhō	kōriē,	ēki-dūrō-rē	dēsā-bē	nō-
	<i>-n</i>	<i>everything</i>	<i>together</i>	<i>having-made,</i>	<i>a-distance-of</i>	<i>country-to</i>	<i>it-was-</i>

tthā	Hōr	tōkkhē	āpnā	māl	buri-chālā-na	ḍabāū
<i>gone.</i>	<i>And</i>	<i>there</i>	<i>his-own</i>	<i>property</i>	<i>bad-conduct-in</i>	<i>was-wasted.</i>

Hōr	jēbbē	sōbh	khōrch	kōriē-nihlū,	tēi-dēsā-na	bōḍḍā
<i>And</i>	<i>when</i>	<i>all</i>	<i>expenditure</i>	<i>was-made-completely,</i>	<i>that-country-in</i>	<i>a-great</i>

nōkāḷ	pōū,	hōr	zau	gārjū	hundō-lāgā.	Tēbbhē	tēi-dēsē-
<i>femine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>being-began.</i>	<i>Then</i>	<i>that-country.</i>

rē āki-bōdḍe-ādmi-āgḡē jēi-pujjū. Tēbbhē tēiē sau āp-
of one-greet-man-neor having-gone-he-arrived. Then by-him he his-

nā-ohhētā-na sūrā chārdā bhējjū. Hōr tēi-bē bhābh tī jē 'tinhē-
own-fields-in swine feeding was-sent. And kin-to wish was that 'with-those-

śēktē, jinhā-bē sūr khā(ā)-sī, āppā pēt bhōrnū,' pōr kōi tē(i)-
husks, which (acc.) the-swine eat, my-own belly I-will-fill,' but anyone him-

bē nēi dēndā-tī. Tēbbhē hōsī-na āiā (for āiē) bōlū, 'mērē-bā-
to not giving-was. Then senses-in having-come it-was-said, 'my-fa-

5 hā-rē kētrē bhuṛidārā-bē bōhū rōti sī, pōr hāu (for hāū) bhū-
ther-of how-many servants-to much bread is, but I by-him-

khē mōrdā-lāgā-hundā-sā. Hāu (for hāū) utthiā (for utthiē) āppē bā-
gar dying-am. I having-arisen my-own fo-

bā-āggē jānnū. hōr tēi-bē bōlnū jē, "i bābā, māī sōrgā-rā
ther-near will-go, and him-to I-will-say that, "O father, by-me heaven-of

hōr tērā darōh kērū, hōr abbhē hāu (hāū) uī jōgā nahī jē
and of-thee sin was-done, and now I (of-)that worthy not that

phiri tērā bētā bōlnū, mū-bē āppē ēki-bhuṛidārā-mōñjhē-
again thy son I-will-say, me (acc.) thine-own one-servant-among-

10 na ēki-bhuṛidārā-sahī banā." " Tēbbhē utthiē āppē-
from one-servant-like make." " Then having-arisen his-own-

ಸಿರಿಗಾಂವಿ ಮೃಗೇಶ್ವರ ದೇವಾಲಯದ ಕೆತ್ತನೆ ಕೆಲಸದ ವಿವರ

શ્રી રામદેવ? સ્વસ્તકારી) શિવ-રામનંદ

સર્વોચ્ચ નિયંત્રક તરીકે કાર્ય કરે છે. ૨૦.૪

ॐ नमो भगवते वासुदेवाय ॥

၆ ခုကို ပြုစုပေးခဲ့ကြသော အကျိုးရှိသူများကို

ॐ नमो भगवते वासुदेवाय

ਸਰਕਾਰੀ ਆਦਿ ਅਥਵਾ ਸਰਕਾਰੀ ਅਥਵਾ ਸਰਕਾਰੀ ਅਥਵਾ

[illegible]

ଅନୁଷ୍ଠାନଗୁଡ଼ିକର ସମସ୍ତ ସେବାକୁ ନିୟନ୍ତ୍ରଣ କରିବା

10. $\frac{1}{x^2} = x^{-2}$ $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

જો કંઈક બચે તો કૃપા કરીને મોકલવાનું

babā-aggē chōlū, hōr sau ōjji dūr ti jē tē (for tēi)-bē hēriā tē(tēi)-rē
father-ear he-went, and he still far was that him (acc.) having-seen him-of

bābā dēi ēi, hōr tūr-mōrē sau tēi-r' gōlā milā-
father(-to) pity came, and having-run he him-of on-neck was-jam-

ā, hōr hōlū māyī dhīnī. Bētē tēi-hē bōlū, 'ēi bā-
oh, and many kisses were-given. By-the-son him-to it-was-said, 'O fa-

bā, māi sōr-gā-rā hōr tērā darō(h) kērū; abbhē hāu (for hāū) ōi jōgū
ther, by-me heaven-of and of-thee sin was-done; now I (of-)that worthy

5. nai jē phiri tērā hētā bōlū ' Bābē āpnā-naukrā-
not that again thy son I-will-say, By-the-father his-own-servants-

bō bōlū jē, 'acheh(h)ī-na achehī pōsāk khōlīā (for -ē) āp,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēi-bē lā; hōr tēi-rē bōthā-na mundaṇī, dzōāghā-na ju-
and him-to apply; and him-of hand-on a-ring, feet-on sko-

tē lā; hōr asā (for āsē) khānm hōr khuṣī homm, kī-bē jē mē-
es apply; and we may-eat and happy may-be, what-for that m-

rā ē(h) bētā mān-tī, abbhē jīn-sā; khōā-tī, abbhē mī-
y this son dead-was, now alive-is; lost-was, now go-

10. jū-sā, Tēbhō tē khuṣī kērdō lāgē.
t-is, Then they happiness making began.

hōr tēi-rā bōddā bētā chhētā-na tī. Jēbhā ghōrā-bhēti āū,
And him-of the-great son the-field-in was. When house-near he-came,

WESTERN EMBROID.

ନିମ୍ନୋକ୍ତ ଶକ୍ତ ତାଳି ଓ ଶିଳ୍ପୀମାନଙ୍କର ନାମ

ਪ੍ਰਭੂ ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ਨਾਨਕ ਨਾਨਕ ਸਿਰੀ ਮਤੀ

အိမ်ထောင်ရေးနှင့် အသက်မွေးဝမ်းကျောင်း

[illegible]

5. ક્રાંતિ-પ્રવૃત્તિ-સાથે જોડાયેલ રહેવાનું

[illegible]

ಹದಿನೈದನೇ ದಿನದಂದು ಸಂಜೆ ೫ ಗಂಟೆಗೆ ಸುಮಾರು ೫೦ ಮಂದಿ ಸೇರಿ

ନିମ୍ନଲିଖିତ କ୍ରମରେ ଉଲ୍ଲେଖ କରାଯାଇଥିବା ଅନୁଷ୍ଠାନ

ਸਮਾਜ ਸੇਵਾ ਸੰਸਥਾ ਦੁਆਰਾ ਸੰਗਠਿਤ ਕੀਤੀ ਗਈ ਸੀ।

10. ਭੀਮਾਇਨਾਓ ਤੇਰੇ:ਪਿਤਾ) ਕੁਮਾਰਿਨਿਸਮਤਿਭੇਰੇ:

၁၆၆၅ ခုနှစ်တွင် ဗုဒ္ဓကောသလဝိဇယာဓိပတိတို့က

Handwritten signature

အမည်အားဖြင့် မှတ်တမ်းပေါ်တွင် မှတ်တမ်းပေါ်တွင်

gāpē nāchnē-rī chhēr supī. Tēbbhō ēk piādī śādhīā (for śādhīē)
singing dancing-of noise was-heard. Then a footman having-called

pūchchhū jē, 'ē(h) kī sā f' Tē(bbh)ē tēi-sōnghē bōhū jē, 'tērā bhāū āī,
it-was-asked that, 'this what is?' Then him-to it-was-said that, 'thy brother came,

hōr tērā-bābē bōddī dhāmm kērī, kī-bē jē sau rāji khūsi milū.
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misē sōtthū jē, 'hāu(haū for mū) gūōrē māi jāpū.
On-that-reason (?)he-angryed that, 'for-me in-the-house not (is)-it-to-be-gone.' Then by-his-fa-

bē hārē-bārē ējīā (for ē) sau pōtīā. Tēis bābā-bē bada-
ther outside having-come he was-advised. By-him the-father-to answe-

l dhīnā jē, 'ēōri-bōrsā hāu(haū) tērī tē(h) l kerdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)ī tērē-hōlā-nā dajā nahi chōlā. Pōr tāi kadhī ēk chhējū mū-
ever thy-speech-from apart not went. But by-thee ever one kid me-

bē nahi dhīnā jē āppē-mitrā-sōnghī-sōnghē khūsi
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bējā āū, jūpiē tērā māl chhōrā-ra-
I-might-have-made. When thy this son came, by-whom thy property lost-

ndā-bē khiāū, lāī tēi-rī-lāē bōddī dhāmm kērī.
ots-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him him-

bē bōhū, 'ēi bējā, tū sōdāē mū-āggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mērū sā, sau tērā sā. Pōr khūsi kērū, hōr khūsi hōnā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-

rī tī, kī-bē jē tērā ē(h) bhāū mūā-tī, sau jū; khōā-tī, sau milū.
y was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirājī is much the same as that of Kulū and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list :—

- bāgē*, outside.
- butūh*, much.
- bēšā*, to sit.
- bēfē*, a woman.
- chā*, a younger sister.
- chhēt* or *khēch*, a field.
- chāgrā* or *chēlā*, a bud
- chillhā*, black.
- dannā*, an egg.
- dorirā*, far, distant.
- durōh*, sin
- dhyārō* or *dihārō*, a day.
- dzōth* or *gyānmā*, the moon.
- gūhā*, a stream.
- gīs*, up.
- hōghān*, little, small.
- ihā* or *ijhā*, to come.
- ij*, a mother.
- jēhā*, before
- jhātā* or *pānā*, to drink.
- jilē*, down.
- kanēt*, the ear.
- kalāb*, a book
- khēch* or *chhēt*, a field.
- lachhāmā*, a cow.
- manāghā*, bad.
- māghā*, foolish, ugly.
- mihāsi*, a buffalo.
- nāghā* or *nāghā*, to go

nauā, a stream.
nāṭā, *nigghā*, or *tātā*, hot.
nāhā, a plain.
nāṭā, to take, to take away.
nāṭ, lazy.
pāṇā or *jhūṭā*, to drink.
rāch, night.
rāmā, good, beautiful.
sarāj, a hill.
salā, wise.
sāṭā, near.
sittan, white, clean.
sōbhā, good, beautiful.
srēṭ, hair.
tātā, *nāṭā*, or *nigghā*, hot.
thurā, to run.
thōchhā, sharp.
ṭāṇā or *ḍzōṭh*, the moon.
ṭhēḷā, swift.
ṭhēṭā, to hear.
ūjā, up.
undhā, down.
ūhṭar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *o* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *o*. It is also, as in Outer Sirājī and Sōdhochi, equally interchangeable with *au*. So that, for instance, the word *ghōrā*, a horse, is equally often pronounced *ghōṛā*, and *ghōṛau*. As in Simla, some of these words, such as *sōhrā*, a son, end in *ā*. Most Past Participles end in *ou* or *ā*, and Infinitives end in either *ā*, *o*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōrā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chōṭ*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ṭṣ* and *ḍṣ* or *z* respectively as in *ṭāṇā*, the moon; *ḍzōṭh*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *sōbhā*, good; *sittan*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *sarira* is represented by *sarēr*, not *śarēr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōrā*, a horse, pl. *ghōrē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṇ*, a sister, plural *bhīṇā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *śāddhara* nouns in *ā* (*ō*, *au*, *i*) is *ghōrā*, obl. sing. and plur. *ghōrē*. Masculine nouns ending in a consonant take the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīp*, a sister, obl. sing. and plur. *bhīpā*.

The Agent case, which is also used as a Locative, is generally formed in masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *e*. Thus *ghōrē*, by a horse, or by horses; *ghōr*, a house; *ghōrē*, by a house or in a house or houses; *hāthī*, an elephant; *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the nominative. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls; *bhīp*, a sister, *bhīp*, by a sister.

These changes are conveniently shown in the following table, to which the forms are also added:—

Nom. sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Loc. sing.
<i>ghōrā</i> , a horse . . .	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrā</i>
<i>ghōr</i> , a house . . .	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrā</i>
<i>hāthī</i> , an elephant . . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>
<i>bhīp</i> , a sister . . .	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpā</i>

Most of the postpositions are the same as in the other Western Pahari in Kuṭūi, but there are a few peculiar to Inner Sirāji. The following are common:—

rā (*rō*, *rau*), of.

bē, to. Also used for the accusative like the Hindi *kō*. This is common in Kuṭūi.

rī *śōpī*, for, for the sake of.

mōñjē or *mōñjhē*, in.

paravandē, on.

lēā, *nā*, *hā*, *āgā*, from, and all also used to form an ablative of the noun.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular being *rā*, and its masculine plural being *rē*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* are mutable, making the masculine oblique singular and the masculine plural in *ē*.

Comparison is usually effected with the help of the ablative postposition *kā*, as in *bhīṣā-kā lōmmā*, taller than the sister (sentence 281), and in *sōbhī-kā lōmmā*, tallest of all.

Pronouns.—The first two personal pronouns are thus declined—

	I.	Thou.
Sing. Nom.	<i>hā, hāñ</i>	<i>tā</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Gen.	<i>māyā (-ō, -au)</i>	<i>tāyā (-ō, -au)</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Plur. Nom.	<i>āssō, hāmānē</i>	<i>tūssō, tōmmē</i>
Ag.	<i>āssō, hāmānē</i>	<i>tūssō, tōmmē</i>
Gen.	<i>āssārā (-ō, -au)</i> <i>nhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-ō, -au)</i>
Obl.	<i>āssō, hāmā</i>	<i>tūssō, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā-bē*, *tā-bē*, respectively. Thus, *ta chhētū mambhē nēñ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted:—

	This		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>īō, yō</i>	<i>īō, yō</i>	<i>īōn, īō</i>	<i>īōn, īō</i>
Ag.	<i>īā, ēyē</i>	<i>īōyē</i>	<i>īīō, īēyē</i>	<i>īēyē</i>
Obl.	<i>īō ēō</i>	<i>īōyē</i>	<i>īōn</i>	<i>īōyē</i>
Plur.—				
Nom.		<i>īā, ēā</i>		<i>īōn</i>
Ag.		<i>īā, ēā</i>		<i>īōn</i>
Obl.		<i>īō, ēāō</i>		<i>īōn, īōyē</i>

The demonstrative pronoun *son*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *q̄zō suāgōr khālā-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole phrase means 'what the swine will eat.'

The Relative and Interrogative Pronouns are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm:—

	Who, which, what		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>asō, āsō</i>	<i>āsō, āsō</i>	<i>hōp</i>	<i>hōp</i>
Ag.	<i>āsō, āsō</i>	<i>āsō</i>	<i>hōp</i>	<i>hōp</i>
Obj.	<i>āsō</i>	<i>āsō</i>	<i>hōp</i>	<i>hōp</i>
Plur.—				
Nom.	<i>āsō</i>		<i>hōp</i>	
Ag.	<i>āsō</i>		<i>hōp</i>	
Obj.	<i>āsō</i>		<i>hōp</i>	

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *āi*, as in *kē-āi*, why?

The Indefinite Pronouns are *kōi*, anyone, some one, and *hīksh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted:—

īpā, īēhā, or yēhā, like this.

tēpā, tēhā, like that.

kēpā, kēhā, like what?

ētrā, this much. plur. this many.

tētrā, that much. plur. that many.

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *am*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *sā*, I am. thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nāh* (or *nēh*) *āsā*, (I) am not. It has a masculine plural *nāh* (*nēh*) *āsā*, and a feminine singular and plural *nāh* (*nēh*) *āsā*, but it does not change for person.

The past of the verb substantive is *thā*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *nā* (*nō, nan*), which, after *t*, *r*, or *v* is changed to *nā* (*nō, nan*). Thus *tsiknā* (*tsiknō, tsiknan*), to strike; *pōpnā*, (*-nō, -nan*) to fall.

The Present Participle is formed by adding *dā* (*dō, dau*) to the root. Thus, *tsikdā* (*tsikdō, tsikdau*), striking. As in other Western Pahari Dialects, this participle is used in Inceptive compounds, as in *tō kākā kurdā lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *lēhē tō-bē suāyōr tsardā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāpnā*, to eat, pres. part. *khānda*, and from *rauhpnā*, to remain, pres. part. *rauhnda*.

The following present participles are slightly irregular—

hōpnā, to become, pres. part. *hānda*.
laupnā, to take, „ „ *lauindā*.

The verb *ihpnā* or *ipnā*, to come, makes its present participle *ihndā* or *ijdā*, and *nāpnā* or *nāpnā*, to go, makes its present participle *nāndā* or *nāsāndā*.

The Past Participle is formed by adding *ā* (*ā, ae, ē*) to the root. Thus, *tsikā*, (*tsikā, tsikau, tsikā*), struck. The terminations in *an* and *ē* are those most commonly used.

Irregular Past Participles are.—

ihpnā or *ipnā*, to come; past. part. *āō*.
nāpnā or *nāpnā*, to go. „ „ *nāthan*.
jāpnā, to go. „ „ *gan* (pl. *gouā*; fem. *gavā*).
bāpnā, to sit „ „ *bāthau*.
dāpnā, to give. „ „ *dānnau, dānu*.
lagpnā, to be applied. „ „ *lagan*.

The verbs *hōpnā*, to become; *laupnā*, to take; and *kōpnā*, to do, form their past participles regularly. Thus, *hōā, lauā, kōā*. Of course all these can end in *ō, au* or *ē*, instead of *ā*; so that, e.g., we have *hōā, lauā, kōā*, and, indeed, these *ē* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whitar nēē nāpnā*, it is not to be gone inside, i.e., I will not go inside; *khukā kōpnā, kōpnā* *zurārī thā*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *ī* to the root, thus *tsikī*, having struck, but this form is only used in Intensive compounds, as in *bapdī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsikī-kōrī*, having struck.

The Noun of Agency is formed by adding *uāpnā* to the root. Thus, *tsikūuāpnā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *ṭṣik*, strike thou; *ṭṣikū*, strike ye. Some Imperatives are irregular: Thus:—

Imperative

	2nd Sing.	2nd Plu
<i>ihpā</i> or <i>ijpā</i> to come	<i>ichh</i>	<i>ichhū</i>
<i>nāpā</i> or <i>nāpā</i> , to go	<i>nāā</i> , <i>nāā</i>	<i>nāā</i> , <i>nāā</i> .

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1. <i>ṭṣikū</i> , <i>ṭṣikū</i>	<i>ṭṣikū</i> , <i>ṭṣikū</i>	
2. <i>ṭṣikē</i>	<i>ṭṣikē</i>	
3. <i>ṭṣikē</i>	<i>ṭṣikē</i>	

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāū*, I may go; *ihū*, I may come; *ghū*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō*, *lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *ṭṣiklā*, I (masc.), thou (masc.) or he will strike; *ṭṣiklō*, we, you, or they (all masc.) will strike. The feminine is *ṭṣiklī* for all persons of both numbers. In the first person singular and plural, a *n* may be inserted before the *lau*, so that this person is singular masculine *ṭṣikulāu* or *ṭṣiklāu*; plural masculine *ṭṣiklālō* or *ṭṣiklō*. Verbs whose roots end in a vowel or a single *h* change this *n* of the first person to *ā*. Thus, *nāpā*, to go, has *nāūlāu* or *nāūlāu*, I shall go.

The verbs *ihpā*, to come, and *rahpā*, to remain, are slightly irregular. The former has for its first person *ihūlāu*, *ihlāu*, *ihūlāu* or *ihlāu*, and so on for the other persons and for the plural. *Rahpā*, to remain, has its first person singular, *rahūlāu* or *rahūlāu*. *Lāpā*, to take, has its first person *lāūlāu*, and *dāpā*, to give, *dāūlāu*.

Regarding the form *khālā*-s, they will eat it, in *ghō suhōr khālā*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *ṭṣikdī* (-*dō*, -*dau*), I (masc.) strike, thou (masc.) striketh, and so on. The masculine plural is *ṭṣikdē*, and the feminine for both numbers is *ṭṣikdī*. Verbs like *khāpā* and *rahpā*, have, of course, *khāndā* (*khāndō*, *khāndāu*), and *rahndā* (*rahndō*, *rahndāu*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhī kōrdāu*, as for my (part), it is not being done, i.e., I cannot do.

A definite present is formed with *lāgan* (past participle of *laggā*) added to the present participle, as in *hā ṭṣikdān lāgan*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā ṭṣikdāu-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgan-thī*, as *hā ṭṣikdān lāgan-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. Thus :—

hāñ nāñhan, I went.
mai tsikau, I struck him.
hāñ nāñhan āsā, I have gone.
mai tsikau āsā, I have struck him.
hāñ nāñhan thī, I had gone.
mai tsikau thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hāñ tsikau hundau, I am being struck.
hāñ tsikau hundau thī, I was being struck.
hāñ tsikau jālau, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pabāri dialects.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (KULU).

INNER SIBĀNĪ DIALECT.

एकू मगशा-ने दूई शोहरू थी । तेसा-मंभे कोटे शोहरूए बाबा-बे बोलू हे बाबा जो भेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेवा तेजए बंडी दीना । थोड़ धाड़ पिछे होके शोहरूए सभ माल कठे करू दूर दिशा-बे नाठे । तब नाणी-करी अपणे बड़े-री खटी जारी-संभे खोई । जेबा बौहू खरच करी केकू तेज उंगे बड़ा नकाळ पड़ू । तेवा कंकाळ होई आथी । तेवा तेज देशा-ने एकू बड़े आदमी-रे घरे नाठे । तेजए तेज-बे अपणे छेते सुंगर चारदा भेजू । तेवा तेजए सने बोलू जो सुंगर खालेस हाँज बी खाली । येहड़े तेज-बे कीई नई दीदा-थी । तेवा तेज-बे बुध फिरी । बोलू सेरे बाबा-रे कतेरे ज्वारे-बे बौहू रोटी दीन्दा थी । हाँज एवा भोके सरदा । हाँज एवा अपणे बाबा नेड़े नाखली । तेज-बे बोलली हे बाबा में परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नई रौह जे तेरा बेटा बोलले । मंभे एवा जेड़े होर ज्वारे सा तड़ा माँ बी डाह । तेवा खटी-करी अपणे बाबा नेड़े नाठे । सौ मची दूर थी तेज-ने बाबे तेज जेरी-करी देवा आई । ठुरी-करी तेज-ने गळे मिलू । बौहू मुथी दीनी । तेवा शोहरूए बोलू हे बाबा में परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नई रौह जे तेरा बेटा गलाज । बाबे अपणे सेउका-बे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-बे बनी-देवा । संघा एज-ने हाथे मंदड़ी संघा पेरे पोखड़े लालणे-बे देवा । एवा हमे खाले खुशी होले । पहिले भेरा शोहरू सुखा थी । एवा जीउंदा होज । गोजू थी । एवा भेटा । तेवा तेसा खुशी करदे लागि ॥

तेज-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पृजू गीहा-री ता नाचणे-री छेड़ सुणी । तेवा एकू सेउका शादी-करी पृकू वे की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आथी । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँवड़ भेटा । तेजए भीखी-करी जानू जे कीतर नई नाशखाना

તેવા તેજ-રે બાવે બાગે નિચ્છલી-કરી સૌ પથ્થાજ । તેજણ બાવા નેહું વોલૂ
 ભાઝ એતરી વરણા હાંજં તેરી ઠહીલ કરદા રોહું । કધી તેરી ગલ નહીં
 કાટી । પર તેં કધીં એક બાકરી-રા છેલું મંમે નેહું દીનો અપણે સંધી-સાયો
 खुशी करदे । जेवा तेरा ये बेटा आबो जेजए तेरी सारी खटी-पठौ लूची
 राँड़ा-बे दीनी तैं तेज-री तशी खाणो पीणी करी । तेजए तेज-बे बोलू हे
 बेटेचा तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।
 फ़िरी खुशी करनो खुश होगा जरूरी यी कैसे गले जे तेरा भाऊ मुझो यौ ।
 सौ जीउंदा होऊ । गौजू थी । सौ भेटा ॥

[No 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KULU).

INNER SIRAJI DIALECT

TRANSLITERATION AND TRANSLATION.

Ēkā-magāśā-rē dāu sōhrū thī. Trā-māñjhe tshōśō-sōhrūē hāhā-hē
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōlā, 'hē fālā, dzū mērā haqāś tērī-khañ-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 haqāñ-dē. Tēbba ēñē haqāñ-dīnā. Thōyē-dhyāñ-piśhē
divide-(and-)give. Then by-him it-was-divided-(and-)given. A-few-days-after
 hōtē-sōhrūē sālā māl kōtthē kōrū, dār-dīñ hē nāthō.
by-the-small-son all property together was-made. a-for-country-to he-went.
 Tēkhā nāñ-kōrī apāñ-bōrē-rī khañ sūñ-sōññjā khō.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Tēbbā bañhā khōśch kōrī-chhākā, tēñ-dēñ bōyā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkāl pōrū. Tēbbā kōñkāl hōñ-āñ. Tēbbā tēñ-dēñ-ē ēkū-sāññī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghārō nāthō. Tēñē lēu-hē apāñ-chhōśē sūñgōr tēñdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 hōñjā. Tēbbā tēñ nōñē bōlā, 'jō sūñgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hōññ bī khālāñ. Yēñē tēñ-dē kōī pēñ dīñdā-thū.
will-eat-it, I also will-eat. Such him-to anyone not giving-was.
 Tēbbā tēñ-bē bañhā phīñ. Bōlā, 'mērē-bābā-rē kōtrē-jwārē-hē
Then him-to memory return. It-was-said, 'my-father-of how-many-servants-to
 bañhā rōñ dīñdā-thī; hōññ ēhlā bhōchhē mōrdā. Hāññ ēbhā
much bread giving-was; I now by-hunger die. I now
 apāñ-bābā-nōrē nāñlāñ. Tēñ-hē bōlāñ, "hā bābā, māñ
my-own-father-never will-go. Him-to I-will-say, "O father, by-me
 Pōrñēñwā-rā tē tērā dārōh kōrū; ēbbā tēñ jōññ nōñ
God-of and of-thee sin was-done; now such worthy not
 rañhū jī tērā bētā bōlā. Māmhhē ēbbā jōññ hōr
I-remained that thy son they-will-say Me now as other
 jwārē sā, tēññ mēñ hī dāñ." Tēbbā uñhī-kōrī
servants are, such me also consider." Then arisen-having

apnē-bābā-nērē nāñhō Sau machi dūr thē. tēn-rē bābā
his-own-father-near he-went. He yet far was. how-of by-the-father
tēr hērī-kōrī dēyā nī. Tharī-kōrī tēd-rē gālē
him seen-having compassion came. Ima-his him-of on-the-neck
milā. Bauhū mughī dīrī. Tebbā sōhrīē bōlā,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said.
‘hē bābā, māi Pōraēsūrā-rū tā tērē, darōh kōrū; ebbā tōtī
‘O father, by-me God-of and of-thee sin was-done; none such
jōgī nēī rauhū jē tērā bātā galāū’ Bōlē
worthy not I-remained that thy son I-may-say. By-the-father
apnē-sēukā-bē bōlā jē, ‘kharē-kharē jhikrē lārthī
his-own-servants-to it-was-said that, ‘good-good servants having-produced
ānā; tēr-he bauī-dēā. Sōnghā dū-rē hāthē mundī. sōnghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
pāirē pālēr kuno-bā dēā. Tēbbā hūmmē khalē, kluēī bōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
Pahulē mērā sōhrā muā-thī, ebbā jīandā hēt; gōjū-thī, ebbā
At-first my son dead-was, now living became; lost-was, now
bhētā.’ Tebbā tēr kluēī kardā lūgā.
was-met.’ Then they rejoicing making begun.

Tēd-rā bōyā sōhrā ebbētē thī. Jahlā ghōrā-nērē
Him-of the-great son in-the-field was When the-house-near
pājū, ghā-rī tā nātsōrī ghēr sūpī. Tebbā ēkū-sēukō
he-arrived, song-of and dancing-of noise was-heard. Then (co-)one-servant
sārī-kōrī pūchhū, ‘jē kō sā?’ Tēnē tēd-nērē bōlū
called-having it-was-asked, ‘this what is?’ By-him him-near it-was-said
jē, ‘tērū bhūū ān. Tērē-bābē bōī khāqī pājī kōrī,
that, ‘thy brother came. By-thy-father a-great eating drinking was-made,
āsā-galē jē vālay bhētā.’ Tēnē jhikhi-kōrī
on-this-word that in-good-health he-has-been-met.’ By-him angered-having
dzūqu jē, ‘whātan nēī nāsān.’ Tebbā tēr-rē
it-was-considered that, ‘within not it-is-to-be-gone.’ Then him-of
bābē bāgē nikhalī-kōrī sau patyōū. Tēnē
by-the-father outside emerged-knowing he was-remonstrated-with By-him
bābā-nērē bōlū, ‘bhāī. ētāī-bōīā hāū tērū lōhūl kōrdā
the-father-near it-was-said, ‘lo so-many-years I thy service doing
rauhū. Kōrīhī tērī gal mahī kāī; pōr tāī kōdī
remained. Ever thy word not was-cut; but by-thee ever
ēk-hōkri-rā ebbētā mambbē nēī dīnō. apnē-sōnghī-sāthī
a-she-goat-of kīd to-me not was-given, (that) my-own-companions-friends

khusī kōdē, Jebbā terā jē bēṭā ā, jēṭe tēri sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
 khaṭī-pathī lūchi-rāṭā-bē dīnī, tāī tēṭ-rī-taṭī khānī pīṭī
property-eateters harlots-to was-given, by-thee him-of-for eating drinking
 kōrī ' Trās tēṭ-hā bōlū, ' hē beṭṭā, tā tū sadā
was-made ' By-him him-to it-was-said, ' O son, thou verily ever
 wā-sēṭā wā; dūṭ-kīṭh mērā sā, sau wih wā sā. Phirī
me-with art; what-ever mine is, that all thine is. On-the-other-hand
 khusī kōrā, khus hūyā zarātī bhī,
rejoicing to-be-made, happy to-be-become necessary was,
 kessc-gālō jē tērā bhāū muā-thī, sau jīundā hōū,
on-what-word (i.e., because) that thy brother dead-was, he living become;
 gōjū-thī, sau bhētū.
lost-was, he was-met.

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhā*, from; *grā*, instead of *grā*, a village; *tā* or *tau*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sē*, Sainjī has *kē-s* what is (it) ?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocoped are the *rā* of the genitive, and the *tē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	ghōrā	ghar	lālā	bēṭ	bhā
Obi. Sing. and Plur.	ghōrē	gharā	lālā	bēṭ	bhānē
Ag. and Loc. Sing. and Plur.	ghōrē	gharē	lālā	bēṭ	bhānē
Gen. Sing. and Plur.	ghōrē	gharē	lālā	bēṭ	bhānē
Dat. Sing. and Plur.	ghōrē	gharē	lālā	bēṭ	bhānē
Nom. Plur.	ghōrā	ghar	lālā	bēṭ	bhānē

Note that the *e* in *bhānē* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *agā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>huū</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tauē, tūē</i>
Obl.	<i>moū</i>	<i>tū</i>
Gen.	<i>mōrā</i>	<i>tōrā</i>
Dat.	<i>moū-bhē</i>	<i>tū-bhē</i>
Plur.—		
Nom.	<i>āsē</i>	<i>tūasē</i>
Ag.	<i>āhē</i>	<i>tūasē</i>
Obl.	<i>āsō, āsū</i>	<i>tū</i>
Gen.	<i>māārā</i>	<i>tūārā</i>
Dat.	<i>āsāb, āsūb</i>	<i>tūāb</i>

With the form *moū-bhē* may be compared the Inner Sirāji *mambhē*.

The **Demonstrative Pronouns** are declined as follows :—

	This.		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēn</i>	<i>ēv</i>	<i>en</i>	<i>sō</i>
Ag.	<i>ēūē</i>	<i>ēasē</i>	<i>tēūē</i>	<i>tēasē</i>
Obl.	<i>ēū (ēv)</i>	<i>ēasē</i>	<i>tēū (tēv)</i>	<i>tēasē</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēas-rā, ēas-rā</i>	<i>tēū-rā, tēūr</i>	<i>tēas-rā, tēas-rā</i>
Dat.	<i>ēūb</i>	<i>ēasūb</i>	<i>tēūb</i>	<i>tēasūb</i>
Plur.—				
Nom.	<i>ēn</i>		<i>tēū</i>	
Ag.	<i>ēūē</i>		<i>tēūē</i>	
Obl.	<i>ēū</i>		<i>tēū</i>	
Gen.	<i>ēū-rā, ēūr</i>		<i>tēū-rā, tēūr</i>	
Dat.	<i>ēūb</i>		<i>tēūb</i>	

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēasē*, etc. as long. Perhaps it should be short as in *tēasē*, etc.

The remaining pronouns do not present important variations. The oblique form of *hūn*, who? is *hās* or *hāsū*, and that of *hē*, what? *hī*. 'Why' is *hī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamëjji.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *hās*, what is (your name), for *hē-sā*; *rañh-s*, for *rañh-sā*, he dwells. The negative Verb substantive is *añhē ā/hē*, is not, and is also immutable.

The past tense is *tē* as in Kuḷui, instead of the *thē* of Inner Sirāji. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

I may strike, etc.

Sing. and Plur.

- | | |
|----------|-----------------|
| 1. | <i>tsikhā</i> . |
| 2 and 3. | <i>tsikhē</i> . |

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsikhā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*¹. We thus get the following, the singular and plural being identical.

I shall strike.

Sing. and Plur.

- | | |
|----|------------------|
| 1. | <i>tsikhār</i> |
| 2. | <i>tsikhār</i> |
| 3. | <i>tsikhār</i> . |

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

I shall strike, etc.

1st, 2nd, and 3rd persons.

- | | |
|-------|-----------------|
| Sing. | <i>tsikhā</i> |
| Plur. | <i>tsikhē</i> . |

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmiri has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarhati Pīśācha language. Mr. Bailey only gives examples of the first person, viz., *tsikhāb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hālā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *rañhs* for 'he dwells,' which is evidently a compound of *rañh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Veron Pīśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raññhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *iññā*, to come; pres. part., *iññā*; past part., *ññā*, Imperative, *iñ*, plur. *iññā*; fut. *iññār*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English	Kulai.	Inner Strāṭi	Sauṇī.
1. One	El	El	El.
2. Two	Dū	Dū	Lū.
3. Three	Trāi (in West Kulu) eham, chan.	Chēn	Chin.
4. Four	Chār	Tsār	Tsāi.
5. Five	Pāṇi	Pand	Panz.
6. Six	Chhau	Tsuau	Tshau.
7. Seven	Sēt	Sat, sat	Salt.
8. Eight	Ōṭh	Āṭh, ath. . . .	Aṭh.
9. Nine	Nō	Nō	Nanā.
10. Ten	Dō	Dōs	Doss.
11. Twenty	Kihl. bin	Bih	Bih.
12. Fifty	Pōṣṭh	Podṣā	
13. Hundred	Shū	Shau	
14. I	Hañ	Hā. hañ	Hañ.
15. Of me	Mēd	Mēran	Mērū.
16. Mine	Mārū	Mīham	Mērū.
17. We	Āssō, ham, hanō	Āssō, hāmmō	Āssō.
18. Of us	Āssārū, mārū	Āssārū, mārū	Mārū.
19. Our	Āssārū, mārū	Āssārū, mārū	Mārū.
20. Thou	Tā, than	Tā	Tā.
21. Of thee	Tē	Tērau	Tērū.
22. Thine	Tōrū	Tērau	Tērū.
23. You	Tūssō	Tūssō, tōmmō	Tūssō.
24. Of you	Tūssārū, thārū, thāmārū	Tūssārū, thārū	Thārū.
25. Your	Tūssārū, thārū, thāmārū	Tūssārū, thārū	Thārū.

26 H

So a

27. Of him . . .	Tā-rā . . .	Tā-rā . . .
28. His . . .	Tāi-rā . . .	Tāi-rā . . .
29. They . . .	Tā . . .	Tāi, tāi, sā . . .
30. Of them . . .	Tāhā-rā . . .	Tāhā-rā, tāhā-rā . . .
31. Their . . .	Tāhā-rā . . .	Tāhā-rā, tāhā-rā . . .
32. Hand . . .	Hāth, hāth . . .	Hāth, hāth . . .
33. Foot . . .	Uzōngā, dōngā . . .	Paiv, khav . . .
34. Nose . . .	Nāl . . .	Nāl . . .
35. Eye . . .	Hōchekhā, ōchekhā, ōkhā . . .	Āchā, ōchā . . .
36. Mouth . . .	Khākh . . .	Māh . . .
37. Tooth . . .	Dōrā . . .	Dānd . . .
38. Ear . . .	Kōna . . .	Kapā . . .
39. Hair . . .	Sōrā, sir . . .	Sirā . . .
40. Head . . .	Mund . . .	Mund . . .
41. Tongue . . .	Dzibbā . . .	Dzibbā . . .
42. Belly . . .	Pōt . . .	Pōt . . .
43. Back . . .	Pūth . . .	Pūth, pūthi . . .
44. Iron . . .	Lohā . . .	Lohā . . .
45. Gold . . .	Sunā . . .	Sōnā . . .
46. Silver . . .	Rupā . . .	Rūpā . . .
47. Father . . .	Dapā, tābu, lāb . . .	Bāh . . .
48. Mother . . .	Amā, yā, yā . . .	Ī, ī . . .
49. Brother . . .	Bhā, Bhā . . .	Bhā, dād . . .
50. Sister . . .	Dā (elder), bāy (younger) . . .	Dā (elder), bhā (younger) bhā (younger) . . .
51. Man . . .	Māhā . . .	Māhā . . .
52. Woman . . .	Bāh . . .	Bāh, gāhā . . .

B	g	K	B	g	J	d	g
54.	Child	Yagā	Halkā, balak		Tahorā.		
55.	Son	Śoharā, betā	Betā, lahārā, sārā, sohār		Tahorā.		
56.	Daughter	Śoharī, bāṭī	Bāṭī, lahārī, sārī, sohārī		Tahorī		
57.	Slave	Bāthā	Sānk, dīrā		.....	
58.	Cultivator	Hāṭī	Kāsān		.....	
59.	Shepherd	Palāl, phāl	Phuāl		Phuāl.		
60.	God	Pōmēśūr	Pōmēśū.		... ..	
61.	Devil	Bākhaś, blāt	Rākhaś		... ..	
62.	Sun	Sūraj, dhārā	Dhārā, dhārā, sūraj		Dihārā.		
63.	Moon	Dzōth, dzūth	Dzōth, tsōnani.		Dzōth.		
64.	Star	Tārā	Tārā		Tārā.		
65.	Fire	Ōgg	Ag.		... ..	
66.	Water	Pāṭī	Pānī		.....	
67.	House	Ghōr, gōhr	Ghar, dhārā		Ghar.		
68.	Horse	Ghōṛā, gōhrā	Ghōṛā		Ghōṛā.		
69.	Cow	Gāī	Lachhūī, gō		Gā		
70.	Dog	Kattā	Kattan or kīkar		Kūtā.		
71.	Cat	Bōlā, (fem. bālī)	Barōlān (fem. -lī)		Barōlā (fem. -lī).		
72.	Cook	Kakkār	Kakkār		Kakkār.		
73.	Duck	Batak	Aṭhī		.....	
74.	Ass	Gaddhā, gōdāhā	Gadhān		Gadhā.		
75.	Camel	Ūṭ	Ūt		Ūṭ.		
76.	Bird	Chīrā	Chīrā, chālā		.....	
77.	Go	Nōś	Nāsh, zā.		Nā, nā.		
78.	Ear	Khā	Khā		Khā.		
79.	Sit	Bēś	Bash		Bēś.		

81. Bent	Jök, mör	Tzic
82. Stand	Khasäi hō	Chavā aph
83. Die	Mör	Man
84. Give	Dō	Di
85. Run	Thur, phör, bhagg	Thur
86. Up	Ujha, jhäñ	Ujha, gis
87. Near	Bhēpi, aṭṭ	Nēpi, aṭṭ
88. Down	Bunhē, hihāñ, bhi	Bunhē, tōl, jēl
89. Far	Dūr	Daxāñ, dūr
90. Before	Äggā, aghē	Jhū, āgh
91. Behind	Pichchhē	Pafphā, pīghā
92. Who	Kap	Kan
93. What	Ki	Ki
94. Why	Kālē	Kālē, lālē
95. And	Hur	Hur
96. But	Pör	Pör
97. If	Jr	Jr
98. Yes	Hāz, hō	Hō
99. No	Nāñ	Nāñ
100. Alas	Hai	Davāh
101. A father	Bāb	Bāb
102. Of a father	Bābē-rā, bābā-rā	Bābī-rā
103. To a father	Bābē-bē, bābā-bē	Bābī-bē
104. From a father	Bābō-na, bābā-na	Bābī-jarā
105. Two fathers	Dāi bāb	Dāi-bāb
106. Fathers	Bāb	Bāb

s		ne s	
or O	L b	B	B b
108. To fathers . . .	Bābē-lā, bābā-bē . . .	Fābā-bē . . .	Bābāb
109. From fathers . . .	Dābā-na, bābā-na . . .	Bābā-lānā . . .	Fābā-āgē
110. A daughter . . .	Bētī . . .	Bēpī . . .	Bētī.
111. Of a daughter . . .	Bētī-rā . . .	Bēpī-rā . . .	Bētīr.
112. To a daughter . . .	Bēpī-bē . . .	Bēpī-bē . . .	Pāpīb.
113. From a daughter . . .	Bēpī-na . . .	Bēpī-lānā . . .	Bēpī-āgē.
114. Two daughters . . .	Dai bēpī . . .	Dai bēpī . . .	Dai bēpī.
115. Daughters . . .	Bēpī . . .	Bēpī . . .	Bēpī
116. Of daughters . . .	Bēpī-rā . . .	Bēpī-rā . . .	Bēpīr.
117. To daughters . . .	Bēpī-bē . . .	Bēpī-bē . . .	Bēpīb
118. From daughters . . .	Bēpī-na . . .	Bēpī-lānā . . .	Bēpī-āgē.
119. A good man . . .	Kharā māhnā . . .	Rāmrā manāsh . . .	Rāmrā mard.
120. Of a good man . . .	Kharā māhpū-rā . . .	Rāmrā manāshā-rā . . .	Rāmrā mardār.
121. To a good man . . .	Kharā māhnā-bē . . .	Rāmrā manāshā-bē . . .	Rāmrā mardīb.
122. From a good man . . .	Kharā māhpū-na . . .	Rāmrā manāshā-lānā . . .	Rāmrā mardā-āgē.
123. Two good men . . .	Dai kharā māhnā . . .	Dai rāmrā manāsh . . .	Dai rāmrā mard
124. Good men . . .	Kharā māhpū . . .	Rāmrā manāsh . . .	Rāmrā mard
125. Of good men . . .	Kharā māhpū-rā . . .	Rāmrā manāshā-rā . . .	Rāmrā mardār
126. To good men . . .	Kharā māhpū-bē . . .	Rāmrā manāshā-bē . . .	Rāmrā mardīb.
127. From good men . . .	Kharā māhpū-na . . .	Rāmrā manāshā-lānā . . .	Rāmrā mardā-āgē.
128. A good woman . . .	Kharī bēpī . . .	Rāmrī bēpī . . .	Rāmrī bēpī.
129. A bad boy . . .	Būrā sōhrā . . .	Būrā sōrā . . .	Būrā tsōhrā.
130. Good women . . .	Kharī bēpī . . .	Rāmrī bēpī . . .	Rāmrī bēpī
131. A bad girl . . .	Būrī sōhrī . . .	Būrī sōrī . . .	Būrī tsōhrī.
132. Good . . .	Kharā . . .	Rāmrā . . .	Rāmrā.
133. Better . . .	(Bē-na) kharā . . .	(Bē-kā) rāmrā . . .	(Bē-kā) rāmrā.

134 B	Sebbhi-na kharā	Sebbhi-kā rāmpa
135. High	Uthra	Uhtā
136 Higher	(Di-na) nthya	(Jā-lā) uolā
137 Highest	Sebbhi-na nthya	Schhi-kā uolā
138. A horse	Ghōrā	Ghōrā
139. A mare	Ghōrī	Ghōrī
140 Horses	Ghōrē	Ghōrē
141. Mares	Ghōrī, ghōrīā	Ghōrī
142. A bull	Bōhā	Bōhā
143. A cow	Gā	Laohāmī
144 Bull	Baldh (bahā)	Bōhā
145. Cows	Gā	Laohāmī
146. A dog	Kutlā	Kutā
147. A bitch	Kutī	Kutā
148. Dogs	Kutlā	Kutā
149. Bitches	Kutlā, kutlā	Kutā
150 A he goat	Bōkrā	Bōkrā
151. A female goat	Bōkri	Bōkri
152. Goats	Bōkrā	Bōkrā
153. A male deer	Hōra	Kakkar (hunting deer)
154 A female deer	Hōrā	Kakkar
155. Deer	Hōra, hōrā	Kakkar
156. I am	Ha sē, hē	Hī sē, sē
157. Thou art	Tā sē, hē	Tī sē, sē
158. He is	San sē, hē	Sau sē, sē
159. We are	Assē sē, sē, hē	Assē sē, sē
160. You are	Tassē sē, sē, hē	Tassē sē, sē

h	T	h	T	a	T
162. I was . . .	Hañ thā, ti . . .	Hañ thi . . .	Hañ ti.		
163. Thou wast . . .	Tā thā, ti . . .	Tā thi . . .	Tā ti.		
164. He was . . .	Sau thā, ti . . .	Sau thi . . .	Sō ti.		
165. We were . . .	Assē thā, ti . . .	Assē thi . . .	Assē ti.		
166. You were . . .	Tussē thā, ti . . .	Tussē thi . . .	Tussē ti.		
167. They were . . .	Tē thā, ti . . .	Tē thi . . .	Tē ti.		
168. Be . . .	Hō . . .	Hō . . .	Hō.		
169. To be . . .	Honā, hōnā . . .	Hōnā . . .	Hōnā.		
170. Being . . .	Handā . . .	Handā . . .	Handā.		
171. Having been . . .	Hai-kō . . .	Hai-kō . . .	Hai-kōi.		
172. I may be . . .	Hañ hō . . .	Hā hō . . .	Hañ hōi.		
173. I shall be . . .	Hañ hōnā . . .	Hā hōnā, hōlā . . .	Hañ hōnā, hōlā.		
174. I should be . . .	....	..	.....
175. Beat . . .	Mā . . .	Tak . . .	Tak.		
176. To beat . . .	Mānā, mānā . . .	Taknā . . .	Taknā.		
177. Beating . . .	Mānā . . .	Takdan . . .	Takdā.		
178. Having beaten . . .	Mānā-kō . . .	Taki-kōi . . .	Taki-kōi.		
179. I beat . . .	Hañ mānā-sā . . .	Hā takdan . . .	Hañ takdā.		
180. Thou beatest . . .	Tā mānā-sā . . .	Tā takdan . . .	Tā takdā.		
181. He beats . . .	Sau mānā-sā . . .	Sau takdan . . .	Sō takdā.		
182. We beat . . .	Assē mānā-sā, -sā . . .	Assē takdā . . .	Assē takdā.		
183. You beat . . .	Tussē mānā-sā, -sā . . .	Tussē takdā . . .	Tussē takdā.		
184. They beat . . .	Tē mānā-sā, -sā . . .	Tē takdā . . .	Tē takdā.		
185. I beat (<i>Past Tense</i>) . . .	Māñ mānā . . .	Māñ takā . . .	Mōñ takā.		
186. Thou beatest (<i>Present Tense</i>) . . .	Tāñ mānā . . .	Tāñ takā . . .	Tāñ takā.		
187. He beat (<i>Past Tense</i>) . . .	Tāñ mānā . . .	Tāñ takā . . .	Tōñ takā.		

	Kug	Kal	u	Si
68	W	P	T	
189.	You beat (<i>Past Tense</i>)	Tusse mārā		Tusse jākā
190	They beat (<i>Past Tense</i>)	Tinhe mārā		Tinhe jākā
191.	I am beating	Hañ mārā-lāgā-bundā-si		Hā jākā-lāgā
192	I was beating	Hañ mārā-lāgā-bundā-si, -thā		Hā jākā-lāgā-thā
193.	I had beaten	Mañ jākā-si, -thā		Mañ jākā-thā
194	I may beat	Hañ mārā		
195.	I shall beat	Hañ mārā		Hañ jākā-lāgā, jākā
196.	Thou wilt beat	Tā mārā		Tā jākā(n)lāgā
197	He will beat	Sau mārā		Sau jākā(n)lāgā
198.	We shall beat	Āsse mārā		Āsse jākā(n)lāgā
199	You will beat	Tusse mārā		Tusse jākā(n)lāgā
200	They will beat	Tinhe mārā		Tinhe jākā(n)lāgā
201.	I should beat			
202.	I am beaten	Hañ mārā-si		
203.	I was beaten	Hañ mārā-si, (-thā)		
204.	I shall be beaten	Hañ mārā-si		
205.	I go	Hañ nā-si		Hā nā-lāgā
206.	Thou goest	Tā nā-si		Tā nā-lāgā
207.	He goes	Sau nā-si		Sau nā-lāgā
208.	We go	Āsse nā-si, -si		Āsse nā-lāgā
209.	You go	Tusse nā-si, -si		Tusse nā-lāgā
210.	They go	Tinhe nā-si, -si		Tinhe nā-lāgā
211.	I went	Hañ nā-thā		Hā nā-lāgā
212.	Thou wastest	Tā nā-thā		Tā nā-lāgā
213.	He went	Sau nā-thā		Sau nā-lāgā
214.	We went	Āsse nā-thā		Āsse nā-lāgā

Tu	h	f	h
Tē noŋthē	.	Tē nūthē	Tē nāthē.
Nā	.	Nās or nē	Nā, nās
Nosā	.	Nāsān, nādan	Nōdā, nāsā.
Notthā	.	Nātham	Nāthā.
Tnerā nā ki sē ?	.	Tērā lō nā ?	Tērū, nā kēs ?
F ghōrē-ri kētri bair sē ?	.	Tē ghōrē-ri kētri nūmā sē ?	Tē ghōrē kētri ambar ?
Kasmir ōkchē-na kētri dār sē ?	.	Indhā-kū Kāsmīr kēti dār sē ?	Īkhhā-kalē Kāsmīrā-tang kētri dār hō ?
Tussā-rā bābā-rē ghōrē lētrē bēpē sē ?	.	Thāre bābā-rē ghōrē kētri sār sē ?	Tērē bābār glārē kētri lāyē ?
Hañ āj bōt dūri-tāñ nōŋhā-ti	.	Mañ āj bāuhā lāt bāuhā	Hañ āj bāpē bāuhā āghē hanōi āwē.
Mē chāchē-rē bēpē-rā biyāh-ri bēhā ōngchē hūhū-hundā-sā	.	Mērē chāchē-rē sōrā-rā biyāh tēr-ri biyāh sōghā hūhū sē.	Mērē tsāghē bēpē ēur būhā sōghā bā hūhū.
Gi orā-ra sēttē ghōrē-ri kōthi sē	.	Sittē ghōrē-ri kāthi ghōrē sē.	Gharē sittē ghōrē zīn.
Tēr rā pitthi-pāndhē kāthi pa	.	Kāthi tēr-ri pitthi parāundē hōhā	Ēur pitthi āpē zīn bōmbā.
Mañ tēr-rē bēpē-bē bōhū kēmōhī mān.	.	Mañ tēr-rē sōrā-bē bāuhā tsikā	Mañ ēur bēpē bārā tsikā.
Sau dhōgā-rē chōrē-pāndhē gur, chārāndā lāgā-hundā-sā	.	Sau dhōgā-rē gāhī dhōgē chārā lāgā hundā.	Dzātār gōrē āpē tsāh sō gi bōkri
Sau tēr bōtē-hēthā ghōrē-pāndhē bēthā-hundā-sā	.	Sau tēr bōtē hēthē ghōrē parāundē bēthā hundā.	Ēr lūpā hēthē sō bēthā ghōrē āpē
Tēr rā bhāñ tēr-ri bēhā-ri-na lō nā sē.	.	Tēr-rā bhāñ āpē bhāñ-kā lōmā.	Ēur bhāñ āpē bāuhā-kā bādā.
Tēr rā māl ghāñ rūpāyē sē.	.	Tēr-rā māl dhāñ rūpāñ sē	Ēur māl ghāñ rūpāyā.
Mērē bābā tēr bēhē ghōrā-na rāuhā-sē.	.	Mērē tār tēr hāghē ghōrē rāuhā.	Mērē bābā ēur hōtāhē ghōrē rāuhā
Ēh rūpāyā tēr-bē dē	.	Ēh rūpāñ tēr-bē dē	Ēh rūpāyā dē (give rupees to him)
Tē rūpāyā tēr-nā mōghē (ask for)	.	Sē tēr rūpāñ tēr-lēpē lāñ lā.	Ēh rūpāyā ēh -āgē mōghē (ask).
Tōi bē bōhē jōkā hēr rōssī-sōngē bōnhā.	.	Tēr-bē khāssē tsikā tēhō rāhī kā bāuhā.	Ēh rāmā-rōri tsikā, rāssē hī bōnhā.
Khue-na pāñi tingrā	.	Khāhē nā pāñi kāñh.	Khē kauhā pāñi kādhdā
Mū na āggē āggē hāq	.	Mē āgē hāq	Mañ jēhī tsā.
Tussā-nā pōchhē lō-rā bēhā, ōyā-sē ?	.	Thāre pōthē kās-rā sōrā rōdā lāgā ?	Kās-rā lūpā tē pōthē āwē ?
Ēi tussē kōsan lēñ ?	.	Sau tussē kās-kā mūlī ānā ?	Kās-āgē tās māl mōghē ?
Gōrā rē hāpāhē-na	.	Grā-rē ēkā Farāgh-āgē	Grūr dukāundārā-āgē.

THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhotā Bangāhal canton of the Kangra district, as explained *ante* (p. 660, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhotā Bangāhal is Kului more or less mixed with Mandēālī, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pānjāb. These facts must be known in order to understand the dialectic division of Mandēālī.

The language of Mandi is called Mandēālī, and that of Suket is called Sukēti, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Mandēālī slightly mixed with that language, and is called Mandēālī Pahāri.¹ Mandēālī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Mandēālī Pahāri tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Mandēālī, and in the extreme north of the State is the Chhotā Banghālī dialect, spoken in a portion of Chhotā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Mandēālī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Mandēālī or Chhotā Banghālī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēti but that this is evidently an over refinement. The dialects are named Pahār, P̄har, and Bahāl. Any information available regarding these three will be given under the head of Sukēti.

The people of this tract are prejudiced against learning foreign languages,² and this accounts for the accuracy and consistence, with which the specimens given below have been recorded. Mandēālī is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Mandēālī or for Chhotā Banghālī, both being included under the general head of Mandēālī. The total number of speakers of this Group has been returned as follows:—

Number of speakers.		
Mandēālī	150,000	
Mandēālī Pahāri	10,000	
Sukēti	52,184	
TOTAL	212,184	

¹ According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Mandēālī Pahāri is a lingua franca generally understood by all.

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pakistā languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhotā Bangālā are marked 'Ch. B.' Those noted only in Northern Maṇḍālī are marked 'N.' Those noted only in Maṇḍālī Pakistā are marked 'P,' while those peculiar to Suketi are marked 'S.'

- egg*, in front.
ānū, an egg.
hāṇar, wind.
hāhā, to beat.
hāhā, towards.
hāṇā or *hāhā*, to sit (N).
hāṇ, an egg.
hāṇ, a marriage.
hāhā, a younger sister (N).
hāhā, foolish.
hāṇ a husband.
hā, down (Kāshmirī *hā*).
hāṇ jāṇ, to go away.
hā, a tree.
hā, an older sister (N) (Kāshmirī *hā*, a mother).
hāṇ, a hill.
hāṇ, a day.
hāṇ, a field.
hāṇ, to-morrow evening.
hāṇ or *hāṇ*, now.
hāṇ or *hāṇ*, like this.
hāṇ or *hāṇ*, here.
hāṇ, a son.
hāṇ, a little.
hāṇ, a village.
hāṇ or *hāṇ*, to cause, to go, to lose.
hāṇ, sweet.
hāṇ, clean.
hāṇ, the eye.
hāṇ, down (not up).
hāṇ, the breast.
hāṇ, now.
hāṇ or *hāṇ*, now.
hā, a mother (N).
hā, *hā*, when.
hāṇ, when.
hāṇ or *hāṇ*, like what.
hāṇ, where.
hāṇ *hāṇ*, to become angry.

- ṣṛṣṇā*, to be got, obtained.
kaṭṭhā, about, concerning, for the sake of.
kēbbē, when?
kēh, ā or *kērhā*, like what?
kēṭṭhī, where?
kharā, good, beautiful.
kharṇā, to stand.
kharṇā, kharṇā, to give, to eat.
kubhadrā, ugly.
kaṭ, a wife.
māṭṭimī, a woman (N).
mānjā, a bed.
mardh, a man.
māss, meat.
matthā, a small boy.
mupd, the head.
munnā, a son (Chh. B.)
nēṭṭē or *nēṭē*, near.
nhāṣṇā, nhathṇā, to run (N).
nhussī jṇṇā, to run away.
picchēhē, behind.
pēḍhar, a plain, level ground.
paiṇṇ, sharp.
prallā, upon.
paipilā, footpath, way.
parṣṭ, the day after to-morrow, the day before yesterday.
partēg, apart.
ṣaunṇā, to fall.
prānt, after.
puḥḥ, a shepherd.
pujṇā, to arrive.
sāḍṇā, sādāṇṇ, to call, summon.
sāhī, postpos., like.
ṣurnāl, hair.
saunṇā, to lie down, sleep.
ruṇṇā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhā or *tērhā*, like that.
tēṭṭhī, there.
ṭhorṇā, cold, cool (N. *ṭhōṇṇā*).
thaiṇā, to place (Kāshmirī *thaurun*).
tīkkē or *tīkā*, up to.
ūprā, up.

phittar, within.

yēttāh, or *āttāh*, here.

The character used in writing Mandāḥālī and Sakēti is a form of Tākrī. The following is the alphabet, including some of the more important compound consonants

Written character.

ing is the alphabet, including some of the more important compound consonants

vowels.	Consonants.					
अ	ka	क	da	द	hai	ह
आ ई	āna	ख ग	dha	ढ	itā	ड
इ ए	ga	ग	na	न	pha	ड
उ	gha	ग	pu	प	nha	ड
ऊ	cha	च	pha	फ	jya	झ
ऋ ॠ	chha	छ	ba	ब	dhya	ड
ए	ja	ज	bha	भ	nhy	झ
ऐ	jha	झ	ma	म	tra	ड
ओ	ta	ट	ya	य	pra	ड
अ	tha	थ	ra	र	sra	ड
इ	ḥa	ह	la	ल	khwa	ड
उ	gha	ग	va	व	gwa	ड
ऊ	pa	प	ka, sha, sa.	फ	dwa	ड
आ ई	ta	ड	ha	ढ	rwa	ड
अ	tha	ड	ja	ड		

by the main character.

Mandi and Suketi are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dogras farther to the west, rather than with the Pahāris of the Simla and Kulu hills.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Mandēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *o* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *ghōṇṇā*, cold, as compared with standard Mandēālī *thapṇā*.

So also the common Western Pahārī interchange of *a* with *ō* or *ṛ* has not been noted in Mandēālī proper, although a few instances have been noted in Mandēālī Pahārī and Sukētī. Thus the Mandēālī word for 'horse' is *ghōṛā*, not *ghōṛā*, and the past participle of *karnā*, to do, is *kila* not *kilō* or *kērā*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *ghōṛā* for *ghārā* does not occur. *It* is, however, sometimes prefixed as in *hōkkhī*, an eye.

The Western Pahārī changes of *ch* to *ṭ*, of *j* to *z* and of *t* (*ṭr*) to *ch* do not seem to occur.

In all these Mandēālī agrees with Kāngrī as against Western Pahārī.

In declension, Mandēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—namely in Channāṇī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhi *jō*,¹ of

The distinguishing mark of the Mandēālī future is not the Western Pahārī *lō*, but the Kāngrī *ghā*. Compare the Jūner Sirājī *ṭrik-ul*. I shall strike, with the Mandēālī and Kāngrī *mār-ghā*.

With these exceptions, the Mandēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahārī languages, affected by the neighbouring Kāngrī.

¹ The Kāngrī *jō* is an old locative of an obsolete *jō*, of, and it is this *jō* which is to be considered as identical with the Sindhi *jō*.

MANDĀĀLI.

For particulars as to the locality in which Standard Mandāāli, with its sub-varieties of Northern Mandāāli and Chhōta Bāghālī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of Mandāāli Grammar is based partly on the notes in the Rev. Graham Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard Mandāāli has abandoned the peculiarities of Western Pahāri pronunciation. The letter *a* is sounded as in Pahjābī, and not like the *o* in 'hot'. The letters *a*, *o* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*ti*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhṛā* for *ghōṛā*, a horse. In the word *hākhāi*, an eye, an *h* has been prefixed. In Northern Mandāāli, however, an *a* does sometimes become *ō*, as in *thōṛṛā*, cold; while in the mixed dialect of Chhōta Bāghālī, the termination *ā* for *ā*, as in *chhōhrā*, a boy, *gṛāṭā*, a shepherd, is not uncommon.

NOUNS.—Masculine *śabdāva* nouns in *ā* form their nominative plural in *ā*, and feminine nouns ending in a consonant add *ī*. In North Mandāāli and Chhōta Bāghālī, the latter add *ā*, instead of *ī*. Thus, *ghōṛā*, a horse; *ghōṛē*, horses: *bāihṛā*, a sister: *bāihṛī*, sisters: N. and Chh. B. *dēl*, a sister; *dēldēl*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hākhī*, an elephant; *hākhīē*, by an elephant or elephants. *śabdāva* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or horses.

The Oblique form (singular and plural) of *śabdāva* masculine nouns in *ā*, is made by changing the *ā* to *ā*. Thus *ghōṛā*, a horse, obl. form *ghōṛā*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *bāihṛā*, a sister, obl. form *bāihṛī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēl*, a sister, obl. form *dēldā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ō*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōra</i> , a horse	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrā</i>
<i>ghar</i> , a house	<i>ghār</i>	<i>ghārā</i>	<i>ghārā</i>	<i>ghārā</i>	<i>ghārā</i>
<i>hāhī</i> , an elephant	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>
<i>hāhī</i> , a daughter	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>
<i>hāhī</i> , a sister	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>
<i>hāhī</i> , a sister (N. and Chh. B.)	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>	<i>hāhī</i>

Just as the Northern Mandēāli *ghā*, a sister, doubles its final consonant before terminations, so does the Standard Mandēāli *ghā*, a rather; nom. plur. and obl. *ghāghā*, ag. *ghāghā*.

The Voc. Sing. is, according to the parable, *ghāghā*. Northern Mandēāli has the nom. sing. *ghāghā*, declined like *ghāghā*.

The usual postpositions are :—

Dative-Accusative—*jō*; for the dative we also have *hāhī*, to.

Ablative—*ghē*, *hā*, from. *hāhī*, with, together with, with, by means of: *ghāghā*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *ghāghā*, or in the dative governed by *hāhī* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rā*, fem. *rā*), which, as usual, is adjectival.

Locative—*maḥḥā* or *maḥḥā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ā*, fem. *ā*. Comparison is indicated, as usual, by the use of the ablative, as in *ghāghā-ghē hāhī*, taller than the sister; *ghāghā-ghē hāhī*, better than all, best.

PRONOUNS.—The first two Personal Pronouns are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>hāhī</i>	<i>hāhī</i>
Ag.	<i>hāhī</i>	<i>hāhī</i>
Obl.	<i>hāhī</i> , <i>hāhī</i>	<i>hāhī</i> , <i>hāhī</i>
Gen.	<i>hāhī</i>	<i>hāhī</i>
Plur.		
Nom.	<i>hāhī</i>	<i>hāhī</i>
Ag.	<i>hāhī</i>	<i>hāhī</i>
Obl.	<i>hāhī</i>	<i>hāhī</i>
Gen.	<i>hāhī-rā</i> , <i>hāhī-rā</i>	<i>hāhī-rā</i>

In the ablative singular with *hāhī*, we find *hāhī* and *hāhī*. N. has the Dative-Accusative *hāhī* and *hāhī*. Chh. B. uses *hāhī* as well as *hāhī* for 'I'. It makes the Dative-Accusative singular *hāhī* and *hāhī*, and the Ablative singular *hāhī* and *hāhī*.

monstrative Pronouns, which are also used as pronouns of the third person, declined. As in most other Western Pabāri dialects they have in the singular forms,—masculine, feminine, and neuter.—

This.			That.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
čh	čh	čh	čh	čh	čh
inā, uā, čh	čh	čh	čh, čh, čh	čh	čh
čh, yčh	čh	čh	čh	čh	čh
čh			čh		
čh			čh		
čh			čh		

Relative and Interrogative pronouns are thus declined :—

Who.			Who? What?		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
čh, čh	čh, čh	čh, čh	čh	čh	čh
čh, čh	čh	čh	čh	čh	čh
čh	čh	čh	čh	čh	čh
čh			čh		
čh			čh		
čh			čh		

and Chh. B. the Agent singular masculine is *čh* and *čh*. In the above there are varieties of spelling. Thus we meet *čh* instead of *čh*, *čh*, instead of *čh*.

definite pronouns are *čh* (obl. *čh*) anyone, some one, and *čh*, anything,

Following additional pronominal forms may be noted.—

čh, whoever; *čh*, whatever.

or *čh*, like this; so *čh* or *čh*, like that, and so on.

this much, and so on.

or *čh*, now; *čh*, then, and so on.

or *čh*, here; *čh*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *eh* precedes *hā*, the two join together and become *ehā*, this is.

North Mandāhī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thā*, plur. *thē*; dem. *thī*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Mandāhī has a participle indicating state or condition, as e.g. *buithā-rā*, in a state of being seated; *rañā-rā*, in a condition of being heated. The *rā* is either the genitive postposition, or else the past participle of the verb *raihyā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to heat.

The **Infinitive** is formed by adding *nā* to the root, which, as usual, becomes *nā* after *r* or *l*. Thus *pañnā*, to fall; *buithnā*, to sit; *mārnā*, to heat. The verb 'to come' is *āunā*, but in North Mandāhī it is *āunā*, and in Chhōtā Bangālī it is *āyā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *adā* is added. Thus, from *jānā*, to go, *jāndā*, going. The following present participles are irregular :—

<i>hōñā</i> , to become	pres. part.	<i>hūndā</i>
<i>āyñā</i> , to come	"	<i>āundā</i> or <i>āundā</i>
<i>raihñā</i> (N. <i>raihyā</i>), to remain	"	<i>raihñā</i> (N. <i>raihyā</i>)

The Present Participle is used in inceptive compounds, *mārdā līgā*, he began to die. It is also used as an infinitive of purpose, as in *sā māñgar chorāndē hāñjī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *pā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārdā*, which more nearly indicates the exact pronunciation. Its masculine plural is *māre*, and its feminine *māri*. The following past participles are irregular :—

<i>hōñā</i> , to become	past part.	<i>hūā</i> (N. <i>hūā</i>)
<i>mārnā</i> , to die	"	<i>mūā</i>
<i>āyñā</i> (N. <i>āyñā</i> , Chh.B. <i>āyñā</i>), to come	"	<i>āyñā</i>
<i>jōñā</i> , to go	"	<i>gēā</i> or <i>gayā</i>
<i>paññā</i> , to fall	"	<i>pēā</i> (N. <i>paññā</i>) or <i>payā</i>
<i>lōñā</i> , to take	"	<i>lēā</i> or <i>layā</i>
<i>lāññā</i> or <i>lāyñā</i> , to bring	"	<i>lēā</i> <i>āyñā</i>
<i>raihñā</i> (N. <i>raihyā</i>), to remain	"	<i>raihñā</i> , <i>raihyā</i> , or <i>rā</i>
<i>pīñā</i> , to drink	"	<i>pītā</i>
<i>dāñā</i> , to give	"	<i>dātā</i> or <i>dātā</i>
<i>kāñā</i> , to do	"	<i>kātā</i>
<i>lōññā</i> , to be joined	"	<i>lōyā</i> or <i>lōyā</i>

<i>kāṇṇā</i> , to eat	past part.	<i>kāṇḍhā</i>
<i>baithā</i> or <i>baṣṭā</i> , to sit	"	<i>baith</i> (cum. gen.) or <i>baithyā</i>

The feminines of *gā*, *pā*, and *lā*, are *gāi*, *pāi*, and *lāi*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hā</i> , become	static part.	<i>hāi-rā</i>
<i>mā</i> , dead	"	<i>māi-rā</i>
<i>āyā</i> , come	"	<i>āi-rā</i>
<i>gā</i> or <i>gāyā</i> , gone	"	<i>gāi-rā</i> or <i>gāi-rā</i>
<i>pā</i> or <i>payā</i> , fallen	"	<i>pāi-rā</i> or <i>pāi-rā</i>
<i>lā</i> or <i>layā</i> , taken	"	<i>lāi-rā</i> or <i>lāi-rā</i>
<i>rāhā</i> , <i>rā</i> or <i>rahyā</i> , remained	"	<i>rahī-rā</i>
<i>pūtā</i> , drunk	"	<i>pūti-rā</i>
<i>dittā</i> or <i>dātā</i> , given	"	<i>ditti-rā</i> or <i>dāti-rā</i>
<i>kūtā</i> , done	"	<i>kūti-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	"	<i>lāgi-rā</i> or <i>lagī-rā</i>
<i>kāḍhā</i> , eaten	"	<i>kāḍhī-rā</i>
<i>baith</i> <i>baithyā</i> , seated	"	<i>baithī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindi *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāyā*, to go, is *jāi*, and the past participle is *gā*. The static participle is *gāi-rā*, not *jāi-rā*. The probable explanation of this is that *gāi* is here an irregular conjunctive participle, formed from *gā* on the false analogy of *kāi* from *kā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kīṣṭhālī and elsewhere without changing the meaning (see p. 350).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck; *masa*, sing. obl. and plur. *mārnē*; fem. *saṣṭā*. So, in the parable, we have *ṣaṣṭā*, the slave (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paṇṇā</i> , to fall	Conjunctive part	<i>paṇī-kē</i> , etc.
<i>āṇṇā</i> , to come	"	<i>āṇī-kē</i> , etc.
<i>hōṇā</i> , to become	"	<i>hōṇī-kē</i> , etc.

The **Noun of Agency** is formed by adding *vālā* to the oblique *mārñē-vālā*, a striker.

The **Imperative** second person singular is the same in form as the infinitive, but adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *ṭē* to the root. Thus *mārṭē*, please to eat.

The Imperative of *raihṇā* (N. and Chh. B. *rāhṇā*), to remain is *rāh*, plural *rahā*, and of *laiṇā*, to take, *lai*, plural *laū*. In North M. Baṅghālī, the verb *amāc*, to come, has its 2nd person Imperative *a* both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Bailey. Parable there is one example,—*baṇṇē*, (I am not worthy that) I should do. What the forms of the other persons and of the plural are, I am not sure. Bailey, however, for North Maṇḍālī gives a similar form as of singular future.

The **Present** is formed by adding *ñ* to the root, to which the vowel of the infinitive is added. Thus, *haū mārñ-hā*, I strike. The *mārñ* does not change for person, but the *hā* changes for gender and number, but not for person.

	SINGULAR		PLURAL
	MALE.	FEM.	MALE.
1			
2	<i>mārñ-ha</i>	<i>mārñ-hi</i>	<i>mārñ-hā</i>
3			

There are a few irregular forms. Thus, from :—

<i>paṇṇā</i> , to fall	pres.	<i>paṇṇ-hā</i>
<i>hōṇā</i> , to become	„	<i>hōṇ-hā</i>
<i>āṇā</i> , to come	„	<i>āṇ-hā</i>
<i>raihṇā</i> , to remain	„	<i>rahñ-hā</i> or <i>rañ-hā</i>
<i>laiṇā</i> , to take	„	<i>lahñ-hā</i> or <i>lāñ-hā</i>
<i>jāṇā</i> , to go	„	<i>jāhñ-hā</i> or <i>jāñ-hā</i>
<i>khaṇā</i> , to eat	„	<i>khañ-hā</i> or <i>khañ-ha</i>
<i>dēṇā</i> , to give	„	<i>dēhñ-hā</i>

A **Present Definite** is formed, as in Hindī from the present participle of the verb substantive. Thus, *haū mārñ-hā*, I am striking. To the present participle the Stative participle of *lagṇā*, to be joined is added. Thus, *haū mārñ lāḡi-rā hā*, I am striking, I am in the act of striking.

The participles of course change for gender and number, as in Hindī. Thus, *mārñ lāḡi-rā hā*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *hañ mārā-thā* or *hañ mārā lāgī-rī thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *hañ mārā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *hañ mārā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāugrī* and not with Western *Pālāyī*. It has two forms. The first is made, as in *Kāugrī*, by adding *ghā* to the root. Thus, *mārgghā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārgghē*, and if the subject is feminine (singular or plural) it becomes *mārgghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *āṅg* or, if the root ends in a vowel, *īg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular :—

<i>paunā</i> , to fall	future <i>paūghā</i> or <i>paunāg</i>
<i>hūṇā</i> , to become	„ <i>hūghā</i> or <i>hūṅg</i>
<i>āuṇā</i> (N. <i>auṇā</i>) to come	„ <i>āūghā</i> (N. <i>āūghā</i>) or <i>āuṅg</i> or <i>āōṅg</i>
<i>lāunā</i> or <i>lyauṇā</i> , to bring	„ <i>lāūghā</i> or <i>lāuṅg</i>
<i>jānā</i> , to go	„ <i>jāghā</i> (N. <i>jaṅghā</i> , Chh. B. <i>jāṅghā</i>) or <i>jāṅg</i>
<i>kḥunā</i> , to eat	„ <i>kḥāghā</i> or <i>kḥāṅg</i>
<i>pīnā</i> , to drink	„ <i>pīghā</i> or <i>pīṅg</i>
<i>dēṇā</i> , to give	„ <i>dēghā</i> (N. <i>dēghā</i>) or <i>dēṅg</i>
<i>raḥṇā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅg</i>
<i>laiṇā</i> , (N. <i>lāṇā</i>), to take	„ <i>laāghā</i> (N. <i>lāghā</i> , <i>laṅ</i>) or <i>laṅg</i>

In the second specimen, in the word *barāṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmirī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples :—

- hañ gēā*, I went.
- mañ mārāyā*, I struck him.
- hañ gēā-hā*, I have gone.
- mañ mārā-hā*, I have struck him.
- hañ gēā-thā*, I had gone.
- mañ mārā-thā*, I had struck him.

In the *Piśācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmirī*, the verb *wutsum*, to be burnt, in the past tense is always feminine, as in *wutṣis*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Mandāli*, Mr. Bailey points out that the verb *bāḥṇā*, to beat, is always feminine in the past tenses, as in *mañ bēs-jō bāḥī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindi, by conjugating the past participle with *jānā*, to go. Thus, *māryā jānā*, to be struck.

Causals are formed as in Hindi. Thus *saṃtāpā*, to cause to heat; *pīṭhā*, to cause to drink; *churnā* or *churāṇā*, to graze (cattle). Note the following:—

paṭṭā, to fall, Causal *pāṭā*

khāṇā, to eat, „ *kāpāṇā* or *khāṇā*

jānā, to go, „ *gāṇā* or *gāṇā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dāt-dāpā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindi. Thus, *mārya kārṇā*, to strike frequently. Note *khāyā* (not *khāḍhā*) *kārṇā*, to eat regularly.

[No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḍRĀLĪ).

SPECIMEN I.

	ਭੀ	ਮੁਠਖੇ	ਭੀ	ਭਾਭ	ਗੰਠਰ	ਬੀ	ਮਠੇ
	ਗੰਠਰ	ਭੀ	ਭੀਪੁਲੀ	ਭੀ	ਮਠਿਗੀ	ਭੀ	ਭੀ
	ਭੀ	ਭੀ	ਮਠਿਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
6	ਭੀ	ਭੀ	ਮਠਿਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ
10.	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ	ਭੀ

[No. 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAĀRĪ (MANDĀLĪ)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Eki-manukhā-rē dūi gābhrū the Maṭṭhō-
One-man-of two sons were. By-the-younger-

gābhrūē āpnē-bābbā-sāōgi hōlra
son his-own-father-to it-was-said

jē, 'mā-jō laṭē-phaṭē-ri bāḍ jē
that, 'me-to property-of share which

āupi (for āuni) tēsā dēi-dē' Tā tēs-rē-bābbē
is-to-come that give-away. Then by-his-father,

5. tēs-ri bāḍ laṭē-phaṭē-ri tēs-jō dēi-
 6. *him-of the-share the-property-of him-to was-given-*

ditī. Thōrhē-āinā-gē prānt tiōhē-
away. A-few-days-from after by-that-

maṭṭhē-gābbrāē laṭē-phaṭā sabh katth
younger-son the-property all together

karā-kē bayc-āurā-rē mulkhā-jō
made-having a-great-distance-of country-to

chalā-gayā Tēthi lachpaṇā-maḍjh sabh
it-was-gone-away. There debauchery-in all

10. laṭē-phaṭā gwaī-ditā. Jājē tindhē sabh
 10. *the-property was-caused-to-go When-that by-him all*

ਮਾਠਾਟੈ ਮੈਂਠ ਝੋਠੁ ਤੰ ਤੇਸੁ ਸਾਮਥੈ

ਨਥੈਥਾ ਠੀ ਪਥੈ ਤੰ ਮੈ ਠੇਸਵੈ

ਮਠੈ ਥਥੁ ਝੋਥੈ ਮਰਥੈ ਗਾਮ ਤੰ ਮੈ

ਠੇਸੁ ਸਾਮਥੈ ਰੈ ਥੇਜੀ ਧਵੈ ਝੋਥੈ ਮੀ

5. ਰੈਥੈ ਠਾਂਠ ਰਠੁ ਤੰ ਤੀਠੈ ਧਵੈ

ਝੋਥੈ ਮੀ ਰੈ ਮੈ ਭੁੰਗਰ ਸਰਥੈ ਝੋਥੈਥੈ

ਧੈਠੁ ਥੋਠੀ ਮੁਥੈ ਝੈ ਠੇਠੀ ਸੀਠੈ

ਠੇਸੈ ਝੋਥੈਥੈ ਮੁਥੈ ਮੁਥੈ ਠਿਠੈ ਝਮਥੈ

ਗਾਮ ਝੈ ਥੀਠੈ ਸਠੈ ਝੈ ਠੇਠੈ ਭੁੰਗਰ ਧੈਠੈ

10. ਝੋਥੈਥੈ ਭੁਠਿਠੀ ਭੁਠੈ ਸਠੈ ਝੋਥੈ ਝੋਥੈਥੈ ਧੈਠੈ

ਭਰਥੈ ਥੀ ਝੈ ਭੈ ਧੈਠੈ ਝੋਥੈਥੈ ਝੋਥੈਥੈ

ਝੋਥੈਥੈ ਗੁਠੀ ਧੈ ਝੈਝੈ ਮੈ ਭੁਠੀ ਮੁਥੈ

latā-phatā gwāi-chhiyā, tā tēs-mulkhā
properly was-completely-caused-to-go, then (in-)that-country

naikāl bhī payō Tā sē tēs-rā
a-famine also fell. Then he of-him

maṭthā putr bhūkhā mardā galā (for lāgā). Tā sē
the-younger son hungry dying began. Then he

tēs-mulkhā-rē kēsi-barē-ādmi-
that-country-of a-certain-great-man-

5. nērē jāi rahyā. Tā tinhē-barē-
 5. *near having-gone remained. Then by-that-great-*

ādmī sē sungar charānā āpnē-
man he swine feeding his-own-

khētrā-dōhrī-maṇjhā-jō bhēji-ditā.
fields-lands-in-to was-sent.

Tā sē āpnē-manā-maṇjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sātā-jō ēō sungar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā-hē, haō (for haū) bhī inhā-sātā-kanē āpnā pēt
 10. *doing-are, I also these-grains-with my-own belly*

bhardā.² Kī jē hōr-kētē tēs-jō khānē-jō
(I-)would-have-filled.² Why that other-anywhere him-to eating-for

jurdā nahī thā. Jāje sē sudhī-maṇjh
being-got not was. When-that he sense-in

- શ્રેષ્ઠ ક જીગડ નંગ ણે મે વંદે
 દં ધીર ડી રૂપ મુક ણે રી
 મંદિ ધં ડ ઉં ડ મં ધ
 ડ મં શ્રેષ્ઠ વં રે ણે મં
 5. દં ડ ડ રે ડ ડ રે
 મં ણે ડ રે ડ ડ ડ
 મં ડ ડ ડ ડ ડ ડ
 ડ ડ મં ડ રે મં શ્રેષ્ઠ
 ડ રૂપ મુક મં મં મં
 10. ડ ડ શ્રેષ્ઠ વં રે ણે મં
 મં ડ મં ડ ડ મં ડ
 મં મં મં મં ડ મં મં

āṣā, tñ bōdā lāgā jē, 'mēñē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyaṣ kiñe-hi nōkrē-chaḥkrā-jō rōṭi
daily how-many-even servants-domestics-to bread

khapē-jō pakṣi-hi, hōr hāḍ ḡhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

āā. Mā āpñē-bābbā-nēñ-jō chālē-
am For-me my-own-father-near-to going-

5. jānā, hōr tēs-nēñē jāi-kē ēhṛā
 5. *it-is-to-be-gone, and him-near gone-having such*

bōlnā jē, "bāpū-jī, hāḍ tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sergā-rā bhūlan-hār hūi-chukyā, hup
heaven-of forgetter became-completely, now

hāḍ tērā gābhrā kihāṁ banṁ; mā-jō āpñē-
I thy son how shall-I-be-made; me (acc.) thine-own-

hōrī-nōkrā-chaḥkrā-sāhi samjhi-lāṁ."'
other-servants-domestics-like consider."

10 Uthī-kanē āpñē-bābbā-nēñ-jō chalyā.
 10. *Arisen-having his-own-father-near-to he-went.*

Ajhāṁ pujiyā nahī thā, dīrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē ānōdā (for āundā) dekhi-layā, hōr dayā āi-
by-the-father coming he-was-observed, and compassion arriv-

gaī. Tā daoyī-kanē gīyā. hōr tēs-
ed Then run-having he-went, and him-

kanē babōt karī milyā, hōr pyār kībā.
to much having-done he-was-embraced, and love was-made.

Tā tūhē āpā-bābbā-kanē bōlyā jī.
Then by-him his-own-father-to it-was-said that,

‘bāpū-jī, hāō bhūlī-gayā, tussā-rā hōr
‘father-sir, I forgot, you-of and

5. sargū-rā dīdār hūā, huṇ hāō
5. heaven-of dōr I-became, now I

idhī lāēk nahī hā, jē tussā-rā put bāpū’
(of-)this worthy not am, that you-of son I-may-be-mode.’

Tā tēs-rē babbē āpā-nōkrā-chākā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, ‘kharē kharē kaprē kādhi-lyāō,
it-was-said that, ‘good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī
and this-one-to put-on; and hand-of

10. mundrī, pairā-rē jūlē bhī panhyāi-dēyā (for dēā);
10. ring, feet-of shoes also put-on;

hōr ōpī-rā rubh lyāi-kē, kālī-kē khālē,
and enclosure-of ram brought-having, kille t-having let-us-eat,

ūā hīkā thaṇḍ pāī. Mērā eh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਮਾਏ ਧਰੰਧਰ ਯੈਂ ਕੰਧਾ ਜੀਹਿਯੋਂ ਕਾਯੋਂ

ਮੈਂਡੀ ਗਧਰੋ ਯੈਂ ਕੰਧਾ ਮੀਯੁੱਤੋਂ ਰੀ

ਸਮੀ ਕਪੇ

ਯੈਂ ਤੇਸਰਾਂ ਧਰੰ ਗੰਧਰ ਬਏ

ਕ. ਯੈਂ ਜੰ ਮਹਿ ਧਰੰ ਸਰੋ ਜੈਯੋਂ ਰੋ

ਤੈਯੋਂ ਜੰ ਗੀਠ ਭੈ ਕੰਧਾ ਮੀ ਕੰਧਾ ਸੋਧ

ਧਾਠ ਭੈ ਯੈਂ ਯੈਂ ਸੰਧਾ ਜੰ ਸਦੰਧ

ਯੈਂ ਯਯੁੰ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ

ਤੈਯੋਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ

10 ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ

ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ

ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ ਯੈਂ

mūē-barāba: thā, haṃ jīvadā bhūē,
dead-equal-to was, now living he-became;

gwañchū gānū thā, haṃ mīyā. Tā rāji
lost in-a-gone-condition he-was, now he-is-got. Then contented

khunī hūē.
happy they-became.

Pūr tēs-rē baṇ gābhṛū klāṭṭā
And him-of the-elder son (in-)the-field

5 thā Jā sē (for sē) ghāṇā-nēṇ āyā, iā
was. When he the-house-was came, then

tēs-jū gīt hōr nāchpē-rī kan-sōt
him-to singing and dancing-of tone

paī. Tā tūhē ākī-chākṛā-jō sadāi-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tūhē
having it-was-asked that, 'this what is?' By-him

tēs-gē lōlyā jē, 'tēm bhāi āṇā-hā.
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē ōp-rā bakṛū kātīrū-hā,
and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-bāstē jē sē tērā bhāi rāji khunī
what-for that he thy brother contented happy

āyā. Tā sē jhikhī-gayā, hōr ghāṇā-bhūttar
came. Then he angered-went, and the-house-within

jōi nahī nīchhā. Tā tēs-rā bah bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā tūhē āpnē-
and he was-remonstrated-with Then by-him his-own-

bāhā-jō haṭā ditā jē, 'itāi barsā-
father-to answer was-given that, 'so-many years-

gē hāñ tēri tahel karyā-karā-hā hōr
from I thy service doing-continually-am, and

5. tuddh-gē dājī mañ nahī kitī; par
5. thee-from difference by-me not was-done; but

tañ kadāi mā-jō ek chhōlū bhī nahī
by-thee ever me-to a kid even not

ditā, jē hāñ āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

masī khwāndā, hōr jāñc tērā eh gābhrā
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jūhō tēi khaṭi-kamāi luehī rūṇḍā-
came, by-whom thy property vicious lurlots-

10. jō khwāi, tēs-rē kaṭṭhē tañ mōtā bakrā
10. to was-given-to-eat, him-of for by-thae a-fat goat

kāṭyā.' Tā tūhē bōlyā jē, 'hē punr, tuu (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nēpē hā, jē mōrē (for mōri) khaṭi-
ever-even me-near art, what my property-

કુંભંડ ફ ઉ મે મક હો ઉ યર

ઉભી િ હો નહાં હણ હા રી

સમી જાં મિ હો હો હા મો

ભો ળ મે હો હો હો હો

5. મે જા ફ ળ મે ચો મહં

kamāī-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhī-rē kaṭṭhē bakīā kātyā, hōr rāji
this-of for a-goat was-slaughtered, and contented

khasī hūē, jē tērā ēh bhōī mūē.
happy we-became, that thy this brother dead.

lēkhē thā, sē jiundā dekhyā; hōr
like was, he living was-seen; and

5. gwāchī-garā thā, sē mū-gayā'
 5. *in-a-lost-gone-condition was, he was-got.'*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (GANDĀVĪ)

SPECIMEN II.

મી મે ૧૪ ને ફંકલ ખૂ ૧૦ ચાલી કંઈનું જે
 કળીયું કંઈનું ઉપ મેગી મળીતી તી છેલે
 ફંકલ ખૂ ૧૪ સમૂંળી બાઈ મળેતી યગમંદ
 મળીતી મંદા કોઈને ને કંઈનું ચંઈત મળીતી
 ૫ દેસોય કોઈ કંઈ મળેતી યગમ દેસી
 જાણેતું કંઈને કંઈતી મળેતી યગમે વેળ
 દે દે કંઈ ચંઈ કંઈ ચંઈ કંઈ કંઈ દેસી
 જાણેતું કંઈ કંઈ જાણેતી કંઈ કંઈ ચંઈ મેળકંઈ

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (MANDĀLĪ)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Sri-sam 74-rē, Kātak-par 10, arji Hārābāgā-rē
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of

Thāpādārā-Nāntrāmā- bōr Nēgi-Sapāhi-rī ēhī, jē
Thānēdār-Anant-Rām- and Nēgi-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jē
Kātik-date 14 The-Musalmān Gujrā Khudā Baksh-to

Sapāhī-sāth bhējyā-rā hukam āyā. Tā Sapāhi
the-constable-with sending-of order came. Then the-constable

5. Jās-Singh bhējyā. Tā ēh Khadwaa Bags jarirā
5. Jai-Singh was-sent(-for-him). Then this Khudā Baksh in-a-fevered-condition

aōkhā hā. Hānpē jōg hā nahī. Khadwaa-Bagsē bōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Baksh it-was-said

jē, 'jā hāō aēn hūng, āōng. Ibbē jarirā
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā. Tā araj līkhī-bhēji. Jē hukam āōng, sē bartāng-jī.
very-ill I-am. Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

MANDĒĀLĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Mandāli is a mixed form of speech, partly resembling Standard Mandāli, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Mandāli will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Mandāli *harāhā*, an eye. So here we have *hanṭar*, within, and *saughā*, not *saigā*, with. A noteworthy change is the word *mangsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīrṣa*. Here we have *gy*, first becoming *gy*, and then *ga*. The Western Pahārī change of *to* to *ch* occurs in the word for 'hare', which is either the Inner Sirājī *chā* or the Mandāli *lāṭ*.

The declension of nouns closely resembles the Standard. *Glāṭā*, a horse, makes its oblique form and its nominative plural *glāṭ*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *thānā*, a police-station, obl. *thān*; *chandrawā*, the moon, *chandranā* (ag. case); *dhayā*, a day, *dhayā* (loc.).

Chār, a house, makes its oblique singular, as in the standard, *chārā*, but this form is also used for the locative (*g*) in sentences 223 and 226. So *pahār*, a mountain, *pahārā*; *hāṭh*, a hand, *hāṭhā*; and *bāb*, a father, *bābbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhāṭ*, a sister, *bhāṭā*; *māṭ*, a mother, *māṭā*; *gall*, a word, *gallā*. But sometimes we have the Mandāli *ī*, as in *pāṭh*, the back, obl. form *pāṭhī*, with doubling of the *ṭ* and shortening of the vowel.

The Pronouns are the same as in Standard Mandāli. As additional forms, we may note *maṭ* used at the end of the second specimen for *hāṭh*, I; *teṭjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhā-rā*, our, and *tumhā-rā*, your, and 'thine' is *thāṭā*, instead of *tāṭā*.

For the present tense of the verb substantive, we have *hā* (*thā*, *he*) as in the Standard. The first person singular and plural is sometimes *hāṭh*.

Another, and a new form is *āḥḍā* (masc. plur. *āḥḍā*), from. sing. and plur. *āḥḍ*, which, like *hā*, does not change for person.

Yet another form is *hā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thā*, *thā*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chāṭṭā*, grazing; *hāṭṭā*, booming; *roḥṭṭā*, dwelling; *āḥḍā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāṭṭā* or *nāṭṭā*, to go, with its past participle *nāṭṭā*. *Jāṭṭā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarā*, I may cut; *baithē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārḍā lāgi-rā*, he is grazing (sentence 229), and *āṇḍā lāgi-rā śā*, he is coming, corresponding to the Standard *mārdā lāgi-rā hā*.

The verb 'to come' is *āṇā* or *ichhā*, past participle *āyā*.

[No 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PATAHĪ (MANDĀLĪ).

PATAHĪ DIALECT.

SPECIMEN I.

ਸੰਦੁਮੇ ਤੇ ਸੰਦੁਮੇ ਸੀ ਮੰਦੇ ਸੀ ਕਰ

ਇਹੀ ਏਕੇ ਸੰਦੁਮੇ ਬੰਦੁਲੇ ਮੰਦੇ ਹੋ
 ਧੋਲੁ ਬੰਮ ਮੰਦੇ ਇਕ ਇਕ ਸੋਲੁ ਸੀ
 ਨੇ ਹੋ ਮੰਦੇ ਭਾ ਧੋਲੁ ਸੰਦੁਮੇ ਸੀ ਮੰਦੇ ਧੋਲੁ
 ਧਸੁਸ਼ੇ ਇਕ ਸੋਲੁ ਤੇ ਕੀਤੋ ਧੋਲੁਤੰ
 5. ਕੇਧੇ ਤੰ ਕੁਗੀਦੇ ਭੰ ਸੰਦੁਮੇ ਧਲੁਦੇ
 ਕੇਧੇ ਭੁਦੇ ਭੰ ਕੇਧੇ ਭੰ ਕੁਗੀਦੇ ਭੰ ਭੰ
 ਭੁਦੇ ਭੰ

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĪBĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

Ekī-dhyārē	chandramē	āpī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘ammā,	mā-jō	ōk	ēphā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jō mā-jō pāṛē baithē. Chandramē-rī māwē bōlyā,
.. that me-to completely it-may-fit. The-moon-of by-the-mother it-was said,

‘bachchūā, ēphā chōlū tujjō kihā bēyōtarū ?’
‘child, such coat for-thee how may-I-ent ?’

5 kēbē tī dūtīyā-rā chandramā baḍā,
sometimes thou second-day-of moon becomest,

kēbē punyā-rā, kēbē nā dūtīyā-rā nā
sometimes full-moon-of, sometimes neither second-day-of nor

punyā-rā.
full-moon-of.

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (MANDĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

ਧੁੰਨ ਖੁਲ੍ਹੇ ਸੁਫਲ ਵੇ ਮੀਘੁ

ਮੇਰੇ ਸੁਮਤਿਯਾ ਹੋ ਸ੍ਰੀਸੀ ਸੀਤੀ ਹੀ ਭੀ ਫੰਡੇ ਸੁਭ

ਕੰਮ ਲਏਣ ਕੀਤੀ ਰ ਥੇ ਮੰਗਸਰ ਖੁਸ਼ੀਮਟੇ 5

ਮੇ ਏਯਾ ਏਸ ਮੇਫ਼ ਗਥ ਏਸਗੇ ਕੰਮ ਮੰਦੁ ਭੰਡੇ

5. ਸੁਮਤਿਯਾ ਹੋ ਮੇਰੇ ਧੁੰਨੇ ਕੰਮ ਨਹੀ ਲਿਭੇ ਨੰਦੁ

ਸ੍ਰੀਸੀ ਸੁਪਾਲਿ ਮਭ ਮਏ ਮੰਦੇ ਧੁੰਨੇ ਸ੍ਰੀਸੀ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĪĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rū likhyā.
Statement accused-Saktū-of (is-)written.

Mērē	Khalahēlū-jō	chyōnnī	dīti-rī	thī;	dhyārē	duī
<i>Of-(i.e. by-)me</i>	<i>Khalahēlū-to</i>	<i>a-four-anna-piece</i>	<i>in-a-given-state</i>	<i>was;</i>	<i>days</i>	<i>two</i>

kām	laiṇā	kīti-rā	thā.	Mangsar	prabistē	8
<i>work to-be-taken</i>	<i>in-a-done-state</i>	<i>was.</i>	<i>Mahgsar</i>	<i>on-date</i>	<i>eight</i>	

sē jānā ēs nēdā gayā, ēs-gē kām māṅgyā. Inhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-hōlē kām nabī dēi-hmndā.
 5. *it-was-said that, 'on-my-said work not is-being-given.*

Chyōnnī	āpnī	lāi-lai.	Maī	bōlyā,	'chyōnnī
<i>Four-anna-piece</i>	<i>your-own</i>	<i>take-away.</i>	<i>By-me</i>	<i>it-was said,</i>	<i>'the-four-anna-piece</i>
					5 D

ਮੇਂ ਗੀਤੀ ਲੈਲਾ ਕੁਮ ਲੈਲਾ ਦੇਸ਼ ਗਲ ਪਰ
 ਸੁਮਤਲਾ ਤਲ ਗੇ ਪਕਰੁੰ ਭੰਡੇ ਪਾਤੀ ਲੈਟ
 ਮੰਗੀ ਮੰਦੇ ਵੱਡੇ ਗੇ ਪਕਰੀ ਸੁਰਤ ਕੀਤ ਭੰਡੇ
 ਧੋਲਾ ਏ ਮੰਦੇ ਮੰਦੇ ਰੁਤੀ ਮੇਂ ਰੁਲੇ ਏ ਏਲ
 ੭ ਭੰਡੇ ਫੁਲੀ ਸੀਤ ਭੰਡੇ ਗੇ ਫੁਲੇ ਤਲ ਦੇਸ਼
 ਲੰਗਰ ਰੁਤੀ ਤਲ ਕਪਾਏ ਫੁਲੇ ਦੇਸ਼ੇ ਫੁਲੇ
 ਲਾਏ ਮੇਧੇ ਭੀ ਮੰਗੇ ਬੇ ਭੀਯੋ ਏ ਭੀ
 ਭੰਡੇ ਕੀਤ ਤਲ ਗੰਗੀ ਭੀ ਸੰਦੇ ਲਗ
 ਦੇਸ਼ ਗਲ ਤਲ ਏ ਭੰਡੇ ਗੇ ਫੁਲੇ ਮੇਂ
 ੧੦ ਭੰਡੇ ਲੰਗਰ ਰੁਤੀ ਭੰਡੇ ਮੰਦੇ ਸੁਰਤ ਭੰਡੇ

māñ mihñ laupī Kām lamā.' Essā-gallā-par
(for) me (is-)not to-be-taken. Work is-to-be-taken' This-word-on

Khalabēlū-hāthā-gē pakayā. Inhē dhartī lēt
Khalabēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

mārī. Muñ hāhō-gē pakṛī kharphā kitā Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jō. 'māñ-jō māryāñ nahī. Māñ thāpē-jō jāyā.
it-was-said that, 'me (voc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.

5 Tā eh chhāḍī-ditā Iddhī-gē jyādā hāth es-jō
5 Then he was-released. This-than more hand him-to

lāi-rā nahī. Hōr rupāē trāē ēs-gē jūdō
in-an-applied-state (was-)not. And rupces three him-from separately

lainē. Sōñ bhī māngē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gālī bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Bh gall hōi. Jē iddhī-gē jyādā māñ
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā māñ sajāwār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Sakin, the accused person, is here recorded.

I had given a four anna piece to Khabakheh, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKETĪ.

Sukēti differs hardly at all from Standard Maṇḍēāli. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūthali and Sirāji than does Maṇḍēāli.

We may note a few points in Grammar. There is the Kiūthali tendency to pronounce *e* as *i* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tinī* for *tinē*, by him; and *khaō* for *khaē*, they may eat. The word, which in Hindi is *bāṭar*, within, is often curiously maltruncated in Pabāri pronunciation. Thus, in Maṇḍēāli it is *bhūtār* and in Jimer Sirāji *mbātār*. In Sukēti it assumes the form *mbūtār*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēāli Pabāri, not *gharē*. The postposition of the dative is *jō* or *lā*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *oē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āsōā*, to come); *khaō*, I may eat; *khaōō* (for *khaēā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒALĪ)

SUKETĪ.

Ēkī-māṇchhā-rē dūi sōhrā thē. Tīnhā-māṇḍhrā-thē māthē-sōhrā
One-man-of two sons were Them-among-from by-the-younger-son
 āpnā bāh pāchhī, 'āw bābhī, mēh-lē gharā-rī bānd jō mēra
his-own father was-asked, 'O father, me-to the-house-of share which my
 hisāh āw tēs dē.' Tīnī gharā-rī bānd tīnhā-lē dū-dīl.
account may-come that give.' By-him the-house-of share them-to was-given
 Thōṛē-dhyāṛē-kū māthā sōhrā mēth chētā-pētā kaṭh karī-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēss-lē nāhā, tē tiddhī āpnā chētā-pētā kudachhā-māṇḍhar khō.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīñ nichh mūkyā, tēukā tēs-mukkhā-mūñjhī bapā nakāl papā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pālā kichh nī rēhā. Tīnkā tēs-mukkhā kāsī-āgū
him-of in-pocket anything not remained Then (of-)that-country a-certain-person before
 chākār rēhā. Tīnē āpyē-khōtrā-mūñḍhar suagar chōnlā blōjā,
servant he-remained. By-him his-own-fields-within sugarcane feeding he-was-sent,
 tē tīnī jūṇā jē. 'jīnlā sētā suagar khāō, tīnlā hañ
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū' Tē sēṣ setā bī kunī nī khānā dītē.
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MAND GROUP

English	Manḡḡḡ	Manḡḡḡ Pahḡḡ	Sukḡḡ
1. One	Ēk	Ēk	Ēk
2. Two	Dai	Dai	Dai.
3. Three	Tāḡ	Chin, trāḡ	Tān.
4. Four	Chār	Chār	Chār.
5. Five	Pañj	Pañj	Pañj.
6. Six	Chhau	Chhāḡḡ	Chhāḡḡ.
7. Seven	Sāt	Sāt	Sāt.
8. Eight	Āḡḡ	Āḡḡ	Āḡḡ.
9. Nine	Nau	Nau	Nau.
10. Ten	Das	Das	Das.
11. Twenty	Bih	Bih	Vi.
12. Fifty	Pañjāḡ	Pañjyāḡ	Pañjāḡ.
13. Hundred	Sau	Sau	Sau.
14. I	Hāḡ, haḡ	Hāḡ	Hāḡ.
15. Of me	Mērā	Mērā	Mērā
16. Mine	Mērā	Mērā	Mērā.
17. We	Āssḡ	Hamḡḡ	Āssḡ
18. Of us	Āssā-rā, mhārā	Hamḡḡ-rā	Mhārā.
19. Our	Āssā-rā, mhārā	Hamḡḡ-rā	Mhārā
20. Thou	Tū	Tū	Tū, tā
21. Of thee	Tērā	Thārā	Tērā
22. Thine	Tērā	Thārā	Tērā.
23. You	Tu-sḡ	Tumḡḡ	Tussā.
24. Of you	Tussā-rā	Tumḡḡ-rā	Tussāḡ.
25. Your	Tussā-rā	Tumḡḡ-rā	Tussārā.

26. He	Se	Se
27. Of him	Tōs-rā	Tōs-rā
28. His	Tōs-rā	Tōs-rā
29. They	Sei	Se
30. Of them	Tiāhā-rā	Tiāhā-rā
31. Their	Tiāhā-rā	Tiāhā-rā
32. Hand	Hāh	Hāh
33. Foot	Pāh, pāh	Pāh
34. Nose	Nāk	Nāk
35. Eye	Hāh-khī	Hāh-khī
36. Mouth	Māh	Māhā
37. Toxik	Dānd	Dānd
38. Ear	Kān	Kān
39. Hair	Sarūā	Sarūā
40. Head	Mūā, sir	Sir
41. Tongue	Jihā	Jihā
42. Belly	Pēt	Pēt
43. Back	Pūhā	Pūhā
44. Iron	Lohā	Lohā
45. Gold	Sūā	Sūā
46. Silver	Chāndi	Chāndi
47. Father	Bāh, hāpā	Bāh
48. Mother	Māh, māh	Ij
49. Brother	Bhā	Bhāyāhar
50. Sister	Bahā (gāngar), lāhā (gāngar), bhāhā (lāhā)	Bhāp
51. Man	Māphā, mādhā, mādhā	Māphā
52. Woman	Janāhā	Bāpā

5 WII

54. Child	Matthā	Muthā	Bālik.
55. Son	Gābhra, begā	Solūn	Mugā.
56. Daughter	Bāh	Sōter	Uti.
57. Slave	Chākar	Chākar	
58. Cultivator	Karsān	Karsān	Karsān.
59. Shepherd	Pohāl	Jwālā	Bakruwāl
60. God	Parasā	Parasā	Parasār
61. Devil	Bhūt	Bhūt . . . . .	..
62. Sun	Sūj	Sūraj	Sūjā.
63. Moon	Chandarmā	Chandarmā	Chandarmā.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Āg	Ār	Āg
66. Water	Pān	Pān	Pān.
67. House	Ghar	Ghar	Ghar.
68. Horse	Ghōṛā	Ghōṛā	Ghōṛā.
69. Cow	Gā	Gā	Gā.
70. Dog	Kuttā	Kuttā	Kutta.
71. Cat	Bilī	Baryāl	Bilī
72. Cook	Kakkār	Kakar	Kakap.
73. Duck	Batak	Batak	Batak.
74. Ass	Gaddhā	Gaddhā	Gadhā.
75. Camel	Ūt	Ūt	Ūt
76. Bird	Pañchhi, pankhēr	Pañchhi	Chirā.
77. Egg	Jā	Shās, nās	Jī.
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Bos	Baith.

C

81. How	dhā, hā	dhā	dhā
82. Sound	khāḥ	khāḥ	khāḥ-gā
83. Do	dhā	dhā	dhā
84. Give	dhā	dhā	dhā
85. Run	dhā	dhā	dhā
86. Up	dhā, dhā	dhā	dhā
87. Near	dhā	dhā	dhā
88. Down	dhā, dhā	dhā	dhā
89. Far	dhā	dhā	dhā
90. Below	dhā, dhā	dhā	dhā
91. Behind	dhā, dhā	dhā, dhā	dhā, dhā
92. Who	dhā	dhā	dhā
93. What	dhā	dhā	dhā
94. Why	dhā	dhā	dhā
95. And	dhā	dhā	dhā
96. But	dhā	dhā	dhā
97. If	dhā	dhā	dhā
98. Yes	dhā, dhā	dhā	dhā
99. No	dhā	dhā	dhā
100. Alas	dhā	dhā	dhā
101. A father	dhā	dhā	dhā
102. Of a father	dhā, dhā	dhā, dhā	dhā, dhā
103. To a father	dhā, dhā	dhā, dhā	dhā, dhā
104. From a father	dhā, dhā, dhā	dhā, dhā, dhā	dhā, dhā, dhā
105. Two fathers	dhā, dhā	dhā, dhā	dhā, dhā
106. Fathers	dhā	dhā	dhā

ॐ ॐ	ॐ	ॐ	ॐ
108. To fathers . . .	Bābā-jā . . .	Bābā-jā . . .	Bābā-jā . . .
109. From fathers . . .	Bābā-jā, -gā . . .	Bābā-jā, -thā . . .	Bābā-jā . . .
110. A daughter . . .	Bāī . . .	Bāī . . .	Bāī . . .
111. Of a daughter . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
112. To a daughter . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
113. From a daughter . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
114. Two daughters . . .	Dai beti . . .	Dai beti . . .	Dai beti . . .
115. Daughters . . .	Bāī . . .	Bāī . . .	Bāī . . .
116. Of daughters . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
117. To daughters . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
118. From daughters . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
119. A good man . . .	Bhālā ādmī . . .	Bhālā mānas . . .	Bhālā ādmī . . .
120. Of a good man . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
121. To a good man . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
122. From a good man . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
123. Two good men . . .	Dai Bhālā ādmī . . .	Dai Bhālā mānas . . .	Dai Bhālā ādmī . . .
124. Good men . . .	Bhālā ādmī . . .	Bhālā mānas . . .	Bhālā ādmī . . .
125. Of good men . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
126. To good men . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
127. From good men . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
128. A good woman . . .	Bhālā jānānā . . .	Bhālā jānānā . . .	Bhālā jānānā . . .
129. A bad boy . . .	Burā matthā . . .	Burā sāhrā . . .	Burā matthā . . .
130. Good women . . .	Bhālā jānānā . . .	Bhālā jānānā . . .	Bhālā jānānā . . .
131. A bad girl . . .	Burā matthā . . .	Burā sāhrā . . .	Burā matthā . . .
132. Good . . .	Bhālā, achchhā, khālā . . .	Bhālā, khālā . . .	Bhālā . . .
133. Better . . .	(Bhālā) achchhā . . .	(Bhālā) khālā . . .	(Bhālā) bhālā . . .

3	B	b	h	h
135.	High	Uchichū	Uchichū	Uchichū
136.	Height	(Uchigū) uchichū	(Uchigū) uchichū	(Uchigū) uchichū.
137.	Highest	Sakida-gō uchichū	Sakida-gō uchichū	Sakida-gō uchichū.
138.	A horse	Chōjū	Chōjū	Chōjū
139.	A mare	Chōjū	Chōjū	Chōjū.
140.	Horses	Chōjū	Chōjū	Chōjū.
141.	Mares	Chōjū	Chōjū	Chōjū.
142.	A bull	Bōjū	Bōjū	Bōjū
143.	A cow	Gū	Gū	Gū
144.	Bulls	Bōjū	Bōjū	Bōjū.
145.	Cows	Gū	Gū	Gū.
146.	A dog	Kutū	Kutū	Kutū.
147.	A bitch	Kutū	Kutū	Kutū
148.	Dogs	Kutū	Kutū	Kutū
149.	Entices	Kutū	Kutū	Kutū.
150.	A goat	Bakū	Bakū	Bakū.
151.	A female goat	Bakū	Bakū	Bakū.
152.	Goats	Bakū	Bakū	Bakū.
153.	A male deer	Han	Han	Han
154.	A female deer	Han	Han	Han.
155.	Deer	Han	Han	Han.
156.	I am	Han hā, fem. hi	Han hā	Han hā.
157.	Thou art	Tū hā, fem. hi	Tū hā	Tū hā.
158.	He is	Sō hā, fem. hi	Sō hā	Oh hā.
159.	We are	Assō hā, fem. hi	Han hā hā	Assō hā.
160.	You are	Tūssō hā, fem. hi	Tū hā hā	Tūssō hā.

8	A	Hampden	Assam
189 You beat (<i>Post Tense</i>)	Tasse munda	Tasse chikya	Tasse mitya
190 They beat (<i>Post Tense</i>)	Tande munda	Tand chikya	Tand mitya
191 I am beating	Hañ munda jē-ā-hā	Hāñ chikya jē-ā-hā	Hāñ munda jē-ā-hā
192 I was beating	Hāñ munda jē-ā-hā	Hāñ chikya jē-ā-hā	Hāñ munda jē-ā-hā
193 I had beaten	Mañ munda-tō	Mañ chikya-tō	Mañ mitya-tō
194 I may beat	Hāñ munda hā	Hāñ chikya hā	Mañ munda
195 I shall beat	Hāñ munda, jōm munda	Hāñ chikya hā	Hāñ munda
196 Thou wilt beat	Tā munda, jōm munda	Tā chikya hā	Tā munda
197 He will beat	Sā munda, jōm munda	Sā chikya hā	Oh munda
198 We shall beat	Āsā munda, jōm munda	Āsā chikya hā	Āsā munda
199 You will beat	Tasse munda, jōm munda	Tasse chikya hā	Tasse munda
200 They will beat	Tā munda, jōm munda	Tā chikya hā	Oh munda
201 I should beat	..	..	..
202 I am beaten	Hañ munda jē-hā	Hāñ chikya jē-hā	Māñ mitya-jē-hā
203 I was beaten	Hañ munda jē-hā	Hāñ chikya jē-hā	Māñ mitya-jē-hā
204 I shall be beaten	Hañ munda jē-hā	Hāñ chikya jē-hā	Māñ mitya-jē-hā
205 I go	Hañ jā-hā	Hāñ jā-hā	Hāñ jā-hā
206 Thou goest	Tā jā-hā	Tā jā-hā	Tā jā-hā
207 He goes	Sā jā-hā	Sā jā-hā	Oh jā-hā
208 We go	Āsā jā-hā	Āsā jā-hā	Āsā jā-hā
209 You go	Tasse jā-hā	Tasse jā-hā	Tasse jā-hā
210 They go	Tā jā-hā	Tā jā-hā	Oh jā-hā
211 I went	Hañ gā	Hāñ gā	Hañ gā
212 Thou wentest	Tā gā	Tā gā	Tā gā
213 He went	Sā gā	Sā gā	Oh gā
214 We went	Āsā gā	Āsā gā	Āsā gā

CHAMĒĀLĪ.

ChamĒālī is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhatĒālī, which is a form of Dōgrī, and is described in Part I of this volume.

ChamĒālī has four dialects, of which the estimated number of speakers is as

Dialects.	follows:—
Standard ChamĒālī	63,338
Gādi or Bharmauri	14,946
Churālī	27,301
Pangwālī	3,701
	<hr/>
TOTAL	109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 11,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒālī, Gādi and Churālī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangī Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zaskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zaskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangī is the Pangwālī dialect of ChamĒālī and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churālī and Standard ChamĒālī. Gādi is the dialect of the Guddīs of the Bharmaur Wizārat, Churālī that of the Churah Wizārat, while Standard ChamĒālī is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churālī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒālī prefacing the account with a few brief remarks on ChamĒālī as a whole, including all four dialects.

Chamṛāṭī, while clearly belonging to the Western Pabāṭī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmirī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmirī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumāunī of Central Pabāṭī, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmirī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumāunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamṛāṭī, and in its dialects, words which are evidently closely connected with Kāshmirī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamṛāṭī especially, certain changes of consonants such as that of *t* to *ch* or *ṭh*, which are common in Western Pabāṭī have disappeared, though they still survive to a limited extent in Gādī, Churāṭī and Pangwāṭī.

Those masculine nouns which in Pañjābī end in *a*, like *ghōṛī*, a horse, in Western Pabāṭī generally end in *ō* or *ē*. In Standard Chamṛāṭī this *ō* or *ē* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pabāṭī *rō* (*rā*), and this is, as usual, adjectival. Only in Pangwāṭī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamṛāṭī dialects are interesting.

In Chamṛāṭī, it is	<i>jō</i> ,
In Gādī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāṭī, „	<i>nē</i> ,
and	
In Pangwāṭī, „	<i>jā</i> or <i>dī</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Pangwāṭī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhi *jū*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamṛāṭī with Kuṣṭhī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāṭī *nē* is the Pañjābī *nē*, but it is also connected more closely with the more distant Gujarāṭī *nē*. The Pangwāṭī *dī* is by origin a locative of *dā*, which, while not used in Pangwāṭī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĒālī and Gādi are *mēra*, *tērā*, etc., all borrowed directly from Pañjābī, Churālī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *miqāḍa*, my; *asra*, our; *tanqāḍa*, thy; *tanqāḍa*, your. Paugwālī, true to the Pisācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tāh*, your; or else shows a relic of the cerebral *ḍ* and *ṛ* by ending these words with a cerebral *ṛ*. Thus, *māṛ*, *hēṛ*, *tāṛ*, *tāhṛ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pañjābī in all its typical peculiarities.

Of all the dialects Paugwālī departs furthest from Standard ChamĒālī. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Paugī from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒālī.

Authorities --A very full and interesting account of ChamĒālī will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyōtī Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the *Chamba State Gazetteer* (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1891), into ChamĒālī have been printed from type in the local character.

The following sketch of ChamĒālī Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒālī specimen on pp. 783 ff., the Gādi specimens on pp. 804 ff., 811 ff., and 815, and the Paugwālī specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒālī type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒālī handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒālī handwriting will be found on pp. 880 ff. under the head of Churālī.

STANDARD DIALECT.

Alphabet.—Chameāh is written in a form of the Tākri alphabet. In the State of Chaziba this character has been advanced to the dignity of the printing press, and type in an improved Tākri has been cast. The alphabet is as follows, —

𐑖 a 𐑖 ku 𐑖 ā 𐑖 kū 𐑖 i 𐑖 ki
 𐑖 ī 𐑖 lī 𐑖 u 𐑖 lu 𐑖 ē 𐑖 kē
 𐑖 ō, ē 𐑖 lo, lō 𐑖 ai 𐑖 hoī 𐑖 o 𐑖 kō
 𐑖 au 𐑖 kau 𐑖 laau.

𐑖 ka 𐑖 kha 𐑖 ga 𐑖 gha
 𐑖 cha 𐑖 cha 𐑖 ja 𐑖 jha
 𐑖 ta 𐑖 tha 𐑖 da 𐑖 dha 𐑖 na
 𐑖 ra 𐑖 rha
 𐑖 la 𐑖 lha 𐑖 da 𐑖 dha 𐑖 na
 𐑖 pa 𐑖 pha 𐑖 ba 𐑖 bha 𐑖 ba
 𐑖 ya 𐑖 ra 𐑖 la 𐑖 ca
 𐑖 ṣa 𐑖 ṣha 𐑖 ra 𐑖 ha 𐑖 ṣa

SPECIMENS OF COMPOUND CONSONANTS.

𐑖 kya 𐑖 kha 𐑖 kra 𐑖 tra 𐑖 dra 𐑖 tho

NUMERALS.

𐑖 1, 𐑖 2, 𐑖 3, 𐑖 4, 𐑖 5, 𐑖 6, 𐑖 7, 𐑖 8, 𐑖 9, • 0.

Vocabulary.—A very full vocabulary of Chameāī is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

agg. āre.
agye, before.
agvā, to meet.
ajj, to-day.
akkhā bakkhā, round about.
akkhā, wise.
alakh, lazy.
ammā, a mother.
anā, a famine.
anā, mustard.
anā, distress, poverty.
bab, babb, babbā, a father.
bāhā, bhā, a sister.
bāhā, to sit.
bāhā, to divide.
bāh, a roadway.
bāh, left (not right)
bāh, feeble.
bāh, bāhā, a sister.
bāhā, morning.
bāhā, in the morning.
bāhā, on the ground.
bā, seed.
bā, wind.
bāhā, to cause to sit, seat.
bāhā, custom, tradition.
bāhā, a tree.
chāhā, to be angry.
chāhā, to raise.
chāhā, to be angry.
chāhā, buttermilk.
chāhā, forgiveness.
chāhā, to touch.
chāhā, a noise, shout. Cf. dīhā.
chāhā, to choose, to graze.
chāhā, a little, gently, slowly.
chāhā, a feast.
chāhā, to fall.
chāhā, a day.
chāhā, a daughter.
chāhā, to see.
chāhā, a noise, shout. Cf. chāhā.
chāhā, deep.

- gā*, a cow.
galūpā, to speak, say.
gōrhā, to be lost.
gā, a village.
gust. gūlā, a shepherd.
guṇā, to cause to go, to lose.
heckchā, white.
hālā, the eye.
hath, the hand.
hēsi, a part, share.
hīnd, winter.
hāpā, to be, become.
idhā, like this.
idī, here.
īpā, to come.
illā, here.
jā, when.
jāgal, a child.
jakhāpā, when.
ghā, down.
jādhā, like which.
jidī, where.
jihā, (postposition), like, like to.
jittā, where.
juqtā, well.
kachā, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhāpā, when?
kakhā, when?
kamā, work, action.
kamā, a servant.
kāpā, wheat.
kanā, with.
kākhā, the cheek.
khetā, a field.
kākhā, the bottom.
khuṇā, to cause to eat, to feed.
khuṇā, to be opened.
khuṇā, to seize.
kā, why?
kidēkhā, like what?
kīhā, how?
kīlā, alone.
kīlā, together.

kole, a boy.
kudē, where ?
kure, a girl.
kusuthrū, ugly.
kuttē, where ?
lakk, the waist.
lor, the skirt of a garment.
lura, a bridegroom, husband.
liri, a bride, wife.
lato, lame
lata phatū, or *lati-pati*, property, goods
laukkō, younger (of a son).
lunnō, to reap.
manhū, a man.
mas, meat.
matu, much, very.
morā, dead.
mugtiāri, abundance.
munāyāh, a bond servant.
nohk, the nose.
nikkā, small, younger (of a son).
nharān, to run.
nir, near.
oth, the lip.
pachhēāpā, to recognize.
padhrā, plain, level.
pahnā, sharp.
paleinū, to wrap.
parol, a door.
pasach, an evil spirit, a demon.
putyānā, to persuade.
pechchō, behind.
puth, the back.
puomū, to cause to fall, to put (clothes on a person).
pulal, *puhālū*, a shepherd.
pujjanā, to arrive.
puna, or *pauṇā*, to fail.
pulār, a son.
as hūā, to be angry.
ehnā, to remain.
sinu, to cry, weep.
sadnā, to call.
sahutā, help.
sar, the head.
sikav-muhar, husks.

sikhōṭnā, to teach.
sikhōṭnā, to learn.
sirūāḥ, hair.
sōbhāṇā, to please.
sunṇā, a kiss.
tā, then.
tāhar-tōr, at once, quickly.
tāhāḥ, or *tāhāḥ*, service.
takrūr, confession, agreement.
taulā, quick.
tāhāḥ, see *tāhāḥ*.
tāchāḥ, like that.
tikar, for, up to.
tirṇā, to fall.
trimal, a woman.
ulā, there.
urē parē, round about.
utlē, there.
uchāṇā, to raise.
uḥchā, high.
utṭhā, to rise.
uṇṇā, to enter.

NOUNS.—The declension of the Chameṭṭī noun in some respects resembles that of Pahāṭhī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chameṭṭī there is a special form of the oblique plural, ending, as in Pahāṭhī, in *ā*.

Tuḥḥara masculine nouns in *ā* form the nominative plural by changing *ā* to *ē*. Thus, *ghōṛā*, a horse, *ghōṛē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ē* in the nominative plural. Thus, *baḥā*, a sister, *baḥāī* or *baḥāē*, sisters; *gā*, a cow, *gāē*, cows; *dḥā*, a daughter, *dḥāē*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tuḥḥara* nouns in *ā* form the oblique singular in *i*, and the oblique plural in *ēā*. Thus, *ghōṛā*, a horse; obl. sing. *ghōṛē*, obl. plur. *ghōṛēā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ē* for the oblique plural. Thus, *ghar*, a house, obl. sing. *gharā*, obl. plur. *gharē*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hātī*, an elephant, obl. sing. *hātī*, obl. plur. *hātīā*; *bichchā*, a scorpion; obl. sing. *bichchā*, obl. plur. *bichchāā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ē* in the oblique plural. Thus, *karī*, a girl; obl. sing. *karī*, obl. plur. *karē*.

nouns ending in a consonant add *r* in the oblique singular, and *r* or *ṛ* in plural. Thus, *baikhā*, a sister; obl. sing. *baikhāṛ*, obl. plur. *baikhāṛ* or *baikhāṛṛ*. Important feminine nouns which do not fall within these two classes are *ghar*, and *gāṛ*, a cow. The former has its obl. sing. *ghārā*, and its obl. plur. *ghārāṛ*; the latter has its obl. sing. *gārā*, obl. plur. *gārāṛ*.

Oblique (and Locative) plural is always the same as the oblique plural, and need not be further. In the case of masculine nouns the agent singular ends in *ā*. In nouns like *ghārā*, it is the same as the obl. sing. Thus, *ghārā*, by or in a house; in the case of other nouns *ā* is added to the nominative. Thus, *ghar*, a house, in a house; *hāthā*, an elephant, *hāthā*, by an elephant; *bichchā*, a scorpion, in a scorpion.

Nouns ending in *i* form the agent singular by adding *ā*. Thus, *kaṛi*, a girl, *kaṛiā*, girl. So also *dhāṛi*, a daughter, ag. sing. *dhāṛiā*, and *gāṛ*, a cow, ag. sing.

Nouns ending in a consonant have the agent singular the same as the singular. Thus, *baikhā*, a sister, ag. sing. *baikhāṛ*.

Oblique postposition is *rā*, and this is generally added to the oblique form as in the eastern Pabari languages; but, in the case of masculine nouns ending in *a*, as *ghar*, a house, in which the oblique form ends in *ā*, *ā* is substituted for *rā*; obl. sing. *ghārā*; gen. sing. *ghārā-rā*. This does not apply to the oblique plural, in which the *rā* is always added to the unchanged oblique form.

The declensions are conveniently shown in the following table, in which the oblique exhibit minor variations, have been added.

SINGULAR				PLURAL			
Oblique	Agent and Locative	Genitive	Vocative	Nominative	Oblique Locative Agent and Vocative	Genitive	Vocative
<i>ghārā</i>	<i>ghārā</i>	<i>ghārā-rā</i>	<i>ghārā</i>	<i>ghārā</i>	<i>ghārā</i>	<i>ghārā-rā</i>	<i>ghārā</i>
<i>ghārā</i>	<i>ghārā</i>	<i>ghārā-rā</i>	<i>ghārā</i>	<i>ghārā</i>	<i>ghārā</i>	<i>ghārā-rā</i>	<i>ghārā</i>
<i>hāthā</i>	<i>hāthā</i>	<i>hāthā-rā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā-rā</i>	<i>hāthā</i>
<i>bichchā</i>	<i>bichchā</i>	<i>bichchā-rā</i>	<i>bichchā</i>	<i>bichchā</i>	<i>bichchā</i>	<i>bichchā-rā</i>	<i>bichchā</i>
<i>kaṛi</i>	<i>kaṛi</i>	<i>kaṛi-rā</i>	<i>kaṛi</i>	<i>kaṛi</i>	<i>kaṛi</i>	<i>kaṛi-rā</i>	<i>kaṛi</i>
<i>baikhā</i>	<i>baikhā</i>	<i>baikhā-rā</i>	<i>baikhā</i>	<i>baikhā</i>	<i>baikhā</i>	<i>baikhā-rā</i>	<i>baikhā</i>
<i>dhārā</i>	<i>dhārā</i>	<i>dhārā-rā</i>	<i>dhārā</i>	<i>dhārā</i>	<i>dhārā</i>	<i>dhārā-rā</i>	<i>dhārā</i>
<i>gārā</i>	<i>gārā</i>	<i>gārā-rā</i>	<i>gārā</i>	<i>gārā</i>	<i>gārā</i>	<i>gārā-rā</i>	<i>gārā</i>

Mr. Grahame Bailey mentions, in addition to *dhīn*, and *gā*, one other irregular noun, *ciz*, *nā* or *nā*, a name. Its old sing. is *nān*, its gen. sing. *nān-ṛā*, nom. plur. *nā* or *nā*, and its obl. plur. *nān*.

The usual postpositions are :—

Acc. Dat. *jō*, to; *ṭiker*, for; *kar*, for, on account of.

Abl. *kachhā*, from; *kanē*, with, by means of, together with; *mañjhā*, from in.

Gen. *ṛā*.

Locative *kachh*, *mañjh*, in; *ṭiker*, up to, *par*, on; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *ṛā* is, as usual, an adjective, becoming *ṛ* when the governing noun is in the masculine oblique singular or in the masculine plural, and *ṛ* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindi *kā*. The word *jō* is the locative of an obsolete *jō* which meant 'of', and which was derived from the Sanskrit *kāryak* through the Prakrit *kajjā*. The *kā* was dropped, and the remaining *jā* became *jō* in the ancient language. This *jā* also became the Sindhi *jō*, of. It should be remembered that, although both the Chamṛālī *jō* and the Sindhi *jō* have the same ultimate derivation, the Chamṛālī *jō* is really, by origin, a locative of the Sindhi *jō*. The locative of *jā* was *jāhu*, or some such word, from which the Chamṛālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

bhālā ādmī, a good man

bhālā ādmī-ṛā, of a good man.

bhālē ādmī, good men.

bhālī trīmat, a good woman.

bhālī trīmat-ṛā, of a good woman.

bhālī trīmatī, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus :—

bhēn-kachhā bānmā, taller than the sister.

sabhi-kachhā bānmā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>haṛ</i>	<i>tā</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Obl.	<i>mañ</i>	<i>tañ</i>
Dat.	<i>mañjō</i>	<i>tājō</i>
Gen.	<i>mērā</i>	<i>tērā</i>

Plur.	I		THOU	
	Nom.	<i>osī</i>	<i>tusī</i>	
	Ag.	<i>usā</i>	<i>tusā</i>	
	Obl.	<i>osā</i>	<i>tusā</i>	
	Gen.	<i>hamāpī</i>	<i>tamhāpī</i>	

In the translation of the parable, *maī* is sometimes used for the nominative singular of the first person, instead of *haī*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

Sing.	This		That	
	Nom	<i>ēh</i>	<i>sē, ō</i>	
	Ag.	<i>inī</i>	<i>unī</i>	
	Obl.	<i>īs</i>	<i>us</i>	
	Gen	<i>isē-rū</i>	<i>usē-rū</i>	
Plur.	Nom	<i>ēh</i>	<i>sē, ō</i>	
	Ag.	<i>inhā</i>	<i>unhā</i>	
	Obl.	<i>inhā</i>	<i>unhā</i>	
	Gen	<i>inhē-rū</i>	<i>unhē-rū</i>	

In most of the Western Pahrī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamālī. In the adjoining Mandālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rū mul*, the price of this

The **Relative and Interrogative Pronouns** are declined as follows :—

Sing.	Who		Who?	
	Nom.	<i>jē</i>	<i>lup</i>	
	Ag.	<i>jim</i>	<i>kenī</i>	
	Obl.	<i>jīs</i>	<i>lus</i>	
	Gen.	<i>jisē-rū</i>	<i>lusē-rū</i>	
Plur.	Nom	<i>jē</i>	<i>lup</i>	
	Ag.	<i>jinhā</i>	<i>kunhā</i>	
	Obl	<i>jinhā</i>	<i>kunhā</i>	
	Gen	<i>jinhē-rū</i>	<i>kunhē-rū</i>	

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rū* and its oblique singular as *kuit*. Probably another oblique form occurs in *kūjē*, for what? why?

The Indefinite pronouns are *lōi*, anyone, someone, (agent *kunānā*, obl. *kesiō* or *kusiō*), and *kichekh*, anything, something (not declined) *Jē-kōi*, whoever: *jē-kichkh*, whatever.

The **Reflexive Pronoun** is *apā*, self, gen *apū*. Note that the initial *a* is short, not long as in other Western Pahrī languages.

Mr. Bailey points out that *-iā*, *-iāi*, *-iān* or *-iānī* (or *-ā*, *-āi*, *-ān*, *-ānī*) added to a pronoun gives emphasis. Thus, *āiāi* or *āiānī*, that very one, *unāiāi*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Mandēāli, rather than that of other Western Pahlāvi dialects. There is no trace of the forms with *s* (*sa*, *šsā*, etc.), which are common farther East.¹ The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *hiā* or *hiya*, used exactly like the Hindi *hā*. The masculine plural is *hiē* or *hiyē*, and the feminine singular and plural is *hiī*.

B.—Active Verb.—The Infinitive always ends in *yā*, even after *p*, *r*, or *t*. Thus, *māyā*, to strike. Note *pāyā* or *paayā*, to fall, and *mā* (Hindi *ānā*), to come.

The Present Participle is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *a* is inserted. Thus, from *khānā*, to eat, pres. part. *khāndā*; from *chāhā*, to wish, pres. part. *chāhādā*. Mr. Grahame Bailey gives the present participle of *pāyā* or *paayā*, to fall, as *pāidā*, instead of *pāndā*.

The present participle of *rēhā*, to remain, is *rāihādā*; of *dēnā* or *dānā*, to give, *dādā*; and of *lōnā* or *lōnā*, to take, *lōdā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē*, immediately on striking; *mārdē-hē*, while striking, on the same principles as in Hindi.

The Past Participle is formed by adding *ō* or *yō* to the root. Thus from *māyā*, to strike, past participle *māyō* or *māyōyō*. These are really only two different ways of spelling the same sound, which is best represented by the form *māyōyō*. The masculine plural is *māyōyō*, and the feminine (singular and plural) *māyō*. The following past participles are irregular —

<i>pāyā</i> or <i>paayā</i> , to fall	past part.	<i>pōyō</i> , plur. <i>pōyō</i> , fem. <i>pōyō</i>
<i>yōyā</i> , to go	"	<i>gēyō</i> , plur. <i>gēyō</i> , fem. <i>gēyō</i>
<i>lōyā</i> or <i>lōyā</i> , to take	"	<i>lōyō</i> , plur. <i>lōyō</i> , fem. <i>lōyō</i>
<i>dēyā</i> or <i>dāyā</i> , to give	"	<i>dēyō</i>
<i>hōyā</i> , to do, to make	"	<i>hōyō</i>
<i>chāhāyā</i> , to touch	"	<i>chāhāyō</i>
<i>boihāyā</i> , to sit	"	<i>boihāyō</i>
<i>īyā</i> , to come	"	<i>ayō</i> , plur. <i>ayō</i> , fem. <i>ayō</i>
<i>rēhāyā</i> , to remain	"	<i>rēhōyō</i>
<i>hōyāyā</i> , to become	"	<i>hōyōyō</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayō* (not *āyō*) given above. Thus:—

<i>galāyā</i> , to say	past part.	<i>galāyō</i> , plur. <i>galāyō</i> , but fem. <i>galāyō</i> .
<i>khāyā</i> , to eat	"	<i>khāyō</i> , plur. <i>khāyō</i> , fem. <i>khāyō</i> .
<i>chāhāyā</i> , to wish	"	<i>chāhāyō</i> , plur. <i>chāhāyō</i> , fem. <i>chāhāyō</i> .

¹ Dr. Vogel gives *asā*, he is as used in the old language of inscriptions.

As in Marjēālī, Chamēālī has a **Static Past Participle** indicating state or condition. In Marjēālī (vide p. 725) the static participle is formed by changing the final *ā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamēālī it is formed by changing the final *ā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēō* or *mār-yā*, struck, *mārō-rā*, in the state of being struck; *tirēō*, fallen, *tirō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēō</i> , fallen	static past part. <i>pēō-rā</i>
<i>gēō</i> , gone	" " <i>gēō-rā</i> or <i>gachēō-rā</i>
<i>lēō</i> , taken	" " <i>lēō-rā</i>
<i>dātā</i> , given	" " <i>dātō-rā</i>
<i>kūtā</i> , done	" " <i>kūtō-rā</i>
<i>chhūhtā</i> , touched	" " <i>chhūhtō-rā</i>
<i>baṭhā</i> , sealed	" " <i>baṭhō-rā</i> or <i>baṭhō-rā</i>
<i>ayā</i> , come	" " <i>ayō-rā</i> or <i>ayō-rā</i>
<i>rēhā</i> , remained	" " <i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārā*, plur. *mārēō*; fem. sing. and plur. *mārī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chuli-jānā*, to go away. For the usual conjunctive participle *karī* is added, as in *mārī-karī*, having struck. Irregular are *pēī-karī*, having fallen, from *pē-yā* or *pārā*, to fall, and *ayī-karī*, having come, from *ayā*, to come.

The **Noun of Agency** is formed by adding *pō-wālī*, to the root. Thus, *mār-pō-wālī*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *galā + ā*, say ye, becomes *galā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjabi termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pārā</i> or <i>pārā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hāyā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>ayā</i> , to come	<i>ā</i>	<i>āā</i> or <i>āō</i>
<i>rēhā</i> , to remain	<i>rōh</i>	<i>rōhā</i>
<i>baṭhā</i> , to sit	<i>bōh</i>	<i>bōhā</i>

In the Parable there are two instances of a first person plural imperative, viz.: *khāīē*, let us eat, and *karīē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—
 “I strike”, “I may strike”, etc

	Sing.	Plur.
1.	<i>mārdā</i>	<i>mārdā</i>
2.	<i>mārdē</i>	<i>mārdē</i>
3.	<i>mārdū, mārdē</i>	<i>mārdū</i>

In the case of verbs whose roots end in *ā*, the *ā* of the first person singular and plural generally coalesces with the *ā* of the root into *ā*, so that we get from *golānā*, to say:—

	Sing.	Plur.
1.	<i>golā</i>	<i>golā</i>
2.	<i>golādē</i>	<i>golādē</i>
3.	<i>golāū, golādē</i>	<i>golāū</i>

Sometimes, however, the full form *golāā* is also found.

The following verbs form this tense irregularly:—

pāpā or *paupā*, to fall, has:—

	Sing.	Plur.
1.	<i>pāā</i>	<i>pāā</i>
2.	<i>pādē</i>	<i>pādē</i>
3.	<i>pāū</i>	<i>pāū</i>

hānā, to become, is declined very similarly, making *hāā*, etc., but its third person plural is *hāū*, not *hāū*.

īnā, to come, has:—

	Sing.	Plur.
1.	<i>īā</i>	<i>īā</i>
2.	<i>īdē</i>	<i>īdē</i>
3.	<i>īnā, īgē</i>	<i>īū</i>

jānā, to go, has:—

	Sing.	Plur.
1.	<i>jāā</i>	<i>jāā</i>
2.	<i>jādē</i>	<i>jādē</i>
3.	<i>jāū, jāē</i>	<i>jāū</i>

rāhānā, to remain, is regular, except that its third plural is *rāhū*.

hāhānā, to sit, makes *hāhāā*, and so on, with *ā* in the first syllable throughout.

dānā or *daupā*, to give, has:—

	Sing.	Plur.
1.	<i>dāā</i>	<i>dāā</i>
2.	<i>dādē, dā</i>	<i>dādē</i>
3.	<i>dāū, dāi, dā</i>	<i>dāū</i>

lānā, or *lainā*, to take, is conjugated exactly like *dānā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc.	<i>hāi mārdā hāi</i> , I strike or am striking.
„ fem.	<i>hāi mārdi hāi</i> , „ „
plur. masc.	<i>asī mārdē hū</i> , we strike or are striking.
„ fem.	<i>asī mārdi hū</i> , „ „

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *hañ mārāñ*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *hañ mārāñ thiā*, I was striking
 „ fem. *hañ mārāñ thi*, „
 plur. masc. *añ mārāñ thiyē*, we were striking.
 „ fem. *añ mārāñ thi*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindi frequentative and continuative verbs with *karā* and *rahā*. Thus :—

hañ mārā karā hai, I am striking, I habitually strike.
hañ mārē karā hai, I (fem.) am striking, I habitually strike.
hañ mārā rahā hai, I am striking, I continue striking.
hañ mārē rahā hai, I (fem.) am striking, I continue striking.

Note that with *karā*, *mārē* is immutable (as in Hindi), but with *rahā*, it changes for gender

For another example of this tense, compare :—

sē dangrā-jō chārē karā hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahari Dialects. The syllable *lā* is added to the root. Thus, *hañ mārāñ*, I shall strike. The masculine plural is *mārēñ*, and the feminine of both numbers *mārēñ*. There is no change for person. A few verbs are slightly irregular :—

pāñ or *pañ*, to fall, has *pālā*.
hōñ, to become „ *hōlā*
jāñ, to go. „ *jālā*.
rēñ, to remain. „ *rahāñ*.

The verb *inā*, to come, is regular, making *ināñ*.

The **Past Conditional** is, as in Hindi, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *hañ mārāñ*, (if) I had struck.
 „ fem. *hañ mārāñ*, „
 plur. masc. *añ mārāñ*, (if) we had struck.
 „ fem. *añ mārāñ*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindi. Thus :—

hañ bārēñ, I fell.
mañ mārēñ, I struck him.
hañ tārēñ hai, I have fallen.
mañ mārēñ hai, I have struck him.
hañ tārēñ thiyāñ, I had fallen.
mañ mārēñ thiyāñ, I had struck him.

The **Passive Voice** is made, as in Hindi, by conjugating *jāpā* with the past participle. Thus, *kañ qācēñ jēnda hai*, I am being beaten.

In the Western Paurāṇ there is a passive formed by adding *i* to the root. Mr. Barley gives the following sporadic specimens from Chamech, which agree with this in formation :—

sañjñāñ, to understand; *sañjñāñ hai*, it is understood

chāññāñ, to wish; *chāññāñ hai*, it is needed, it is fitting, it is necessary.

Chāññāñ generally stands for the Hindi *chahīye*.

Causal Verbs are formed much as in Hindi. Thus, —

saññāñ, to hear, causal *saññāññ*

chāññāñ, to graze (neut.), causal *chāññāññ*

pñāñ or *paññāñ*, to kill, causal *paññāññ*.

chāññāñ, to graze (neut.), causal *chāññāññ*.

chāññāñ, to rise, causal *chāññāññ*

As examples of irregular causals, we may quote —

khāññāñ, to eat, causal *khāññāññ*.

jāññāñ, to go, „ *gaññāñ*, to cause to go, to lose

sikhāññāñ, to learn, „ *sikhāññāññ*.

baññāñ, to sit, „ *baññāññ*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāññāñ*, to go away; *lāñ jāññāñ*, to bring, *lāñ jāññāñ*, to take away; *maññāñ baññāñ*, to complete entirely.

As an example of an **Inceptive** compound we may quote *kaññāñ laggaññāñ*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamech are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (CHAMBAALI)

STANDARD DIALECT.

ॐ ਯਮੀ ॐ ਮੇ ਪੁਤ ਬਿਟ । ਉਤ ਮਤ ਨਿਯੋ
 ਪੁਤੋ ਫੇਯੋ ਯੋ ਗਲਯੋ ਫੇਯੋ ਯੋ ਯੋ ਫੇਯੋ ॐ ਉਯੋ
 ਮੋਤੋ ਤੇ ਜੋ ਮਿਤੋ ਮੋ । ਤੋ ਉਯੋ ਯਪਯੀ ਲਟੀਪਟੀ
 ਉਯੋ ਤੋ ਫੇਯੋ ਮਿਤੀ । ਯਤੋ ਬਿਯੋ ਮਿਯੋ ਪਿਯੋ
 ਲੋਯੋ ਪੁਤੋ ਮਤੋ ਮਿਯੋ ਪਟੋਲੀ ਪਟੋਲੀ ਯਮੀ ਮੁਯੋ
 ਮੋਯੋ ਮੋ ਮਲੀ ਮੋਯੋ ਯਤੋ ਉਯੋ ਯਪਯੀ ਲਟੀਪਟੀ
 ਪੁਤੋ ਯਮੀ ਪਿਯੋ ਮੁਯੋ । ਤੋ ਮੋ ਮਤੋ ਮਿਯੋ
 ਮੁਯੋ ਫੇਯੋ ਤੋ ਉਯੋ ਮੋਯੋ ਮਤੋ ਫੇਯੋ ਯਯਮਲੋ ਪੇਯੋ
 ਯਤੋ ਉਯੋ ਤੋ ਮਿਯੀ ਪੇਯੋ । ਤੋ ਮੋ ਫੇਯੋ ਯਮੀ ਉਯੋ
 ਮੋਯੋ ॐ ਯਮੀ ਯਮੀ ॐ ਲੋ ਲੋ ਯਤੋ ਉਯੋ ਉਯੋ
 ਯਪਯੋ ਮੋਯੋ ਮਤੋ ਮੁਯੋ ਮੋਯੋ ਤੋ ਤੋਯੋ ਯਤੋ ਉਯੋ ਮਤੋਯੋ
 ਤੋ ਮਿਯੋ ਮੁਯੋ ਮੁਯੋ ਫੇਯੋ ਬਿਟੋ ਉਯੋ ਯਮੀ ਯਪਯੋ

ਧੋਹ ਉੱਚ । ਪਰ ਆਉਂਦੇ ਉਸ ਤੋਂ ਕੀ ਸਿੱਖ ਬਿਯੋ ।
 ਪਰ ਤੂੰ ਜੋ ਹੁੰਦੀ ਧਿਸ ਯਥਾ ਤੇ ਮਾਲਥਾ ਮੇਰੇ
 ਖੋਲ੍ਹੇ ਮਿਤਰ ਮੇਰੇ ਤਿਸ ਮਿਤਰ ਮੇਰੇ ਹੋਈ ਖੋਲ੍ਹੇ ਮੇਰੇ
 ਮੇਰੇ ਤੋਂ ਕੀ ਤੂੰ ਯਤੋ ਤਉ ਉਥੇ ਮਾਲਥਾ ਤੂੰ । ਉਥੇ
 ਉਥੇ ਮੇਰੇ ਯਥਾ ਖੋਲ੍ਹੇ ਮੇਰੇ ਯਥਾ
 ਉਸ ਤੋਂ ਮਾਲਥਾ ਖੋਲ੍ਹੇ ਮੇਰੇ ਮਾਲਥਾ ਤੇ ਯਤੋ ਤਉ
 ਯਥਾ ਧਿਸ ਮਿਤਰ ਯਤੋ ਯਥਾ ਮੇਰੇ ਤੋਂ ਉਸ ਤੋਂ ਕੀ
 ਤੇ ਫਿਰੀ ਤੇ ਪੜ੍ਹੇ ਤੇ । ਮਿਤਰ ਯਥਾ ਮੇਰੇ
 ਮੇਰੇ ਮੇਰੇ ਪੜ੍ਹੇ । ਤੇ ਜੋ ਉਥੇ ਮੇਰੇ
 ਯਥਾ ਖੋਲ੍ਹੇ ਮੇਰੇ ਯਥਾ । ਪਰ ਯਤੋ ਤਿਸ ਮੇਰੇ ਤੇ
 ਬਿਯੋ ਤੇ ਉਸ ਤੇ ਖੋਲ੍ਹੇ ਉਸ ਤੋਂ ਮਿਤਰ ਯਤੋ ਉਸ ਤੋਂ
 ਮੇਰੇ ਯਥਾ ਯਤੋ ਮੇਰੇ ਮੇਰੇ ਉਸ ਤੋਂ ਮੇਰੇ
 ਲਯੋ ਯਤੋ ਮੇਰੇ ਮਿਤਰ । ਯਤੋ ਪੜ੍ਹੇ ਉਸ ਤੋਂ ਮਾਲਥਾ
 ਖੋਲ੍ਹੇ ਮੇਰੇ ਮਾਲਥਾ ਤੇ ਯਤੋ ਤੇ ਧਿਸ ਮਿਤਰ ਤੂੰ
 ਯਤੋ ਯਥਾ ਉਸ ਤੋਂ ਕੀ ਤੇ ਫਿਰੀ ਤੇ ਪੜ੍ਹੇ ਤੇ ।

૫૦ ૬૬ જાણે મુંડુંડું ઐ મલય ધરે જઈ
 ધરે જાણે જાણી લેઈ જઈ જત ઓ ઐ
 લાજઈ જત ઓ ઐ ૭ ૭૬ જંગલી જત પૈ
 ૩૮ પૂજઈ જત જાણી ધરે જત પ્રાણી જાણે
 ૬૦ જાણી ઐ ૨૩ મેડ પૂર મળી મેજ બિજ
 ૬૦ ઐમ બૂજ મેજી મેજ બિજ ૬૦ મિલી
 મેજ ૧ ૩૦ પ્રાણી જાણે લગે ॥

જત ઓ ઐ ૫૦ પૂર ધરે મુંડું બિજ ૧
 ૬૦ જાણે ૭ ૭૬ પૂર મલય જત જાણે ૭
 ૭૬ જાણે ૧ ૩૦ જાણી મલય ઐ મળી
 જાણી પૂર ઐ ૨૩ જાણે ૩૦ ૧ ઓ ઐ ઐ
 મલય ઐ ૩૦ ૩૬ જાણે ૩૦ જત ૩૦
 ૬૬ જાણે લેઈ ૬૦ જાણી ઐ ૬૦ ઐમ
 ૬૦ પૂજી મેજ ૧ ઓ મળી જાણી
 જાણે ૬૦ મળી ૧ ૩૦ ૬૬

૧૩૦ યર્ષ જતે ઉમ કું પડુંલુ લર્મ ।
 ઉમી ઉર મોર્ જમી ધંદે કું મલર્ષ
 મિષ ઉરમી ધર્મ જર્ષ મું તમી દેરલ જર્મ
 ઉં જતે જમી ઉં મલર જર્ષ ધંદે
 મી મોર્ષ ધર ઉં જર્ષ જર્ષ ત્રી મિંકું
 જર્ષ ઉમર મી મિંકું કું મું જર્ષ ધંદે
 ધર્મ જર્ષ ધર્મી મર્ષ । ધર કિર્ષ ધર્ષ
 ૨૩ ઉં ૫૨ જર્ષ કિર્ષ તમી લધિયરી
 ધર્ષ મુંકું મર્ષ ઉં ઉં ઉં ઉં
 ધર્મ લર્ષ । ઉમી ઉમ કું મલર્ષ
 ધર્મ ૩ મર્ષ મોર્ જર્ષ ઉં જતે કું
 મિર્ષ મોર્ ઉં મ ઉં ઉં । ધર્મી જર્ષ
 જતે ધર્મી ૩૨ કું મિર્ષ કું ૨૩
 ૩૫-૩૬ મર્ષ મોર્ષ મિર્ષ ધર્મી કીર્ષ
 ૩૬ મોર્ષ જતે મોર્ષ મોર્ષ મિર્ષ મી
 મિલી મોર્ષ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĪĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Standard has been here and there slightly altered. Double letters are always written as single letters as the original and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttār thīē. Umbā-maṅghā nikkō-pattīē
One-man-of two sons were. Then from-among by-the-younger-son
 hābbē-kamē galayā. 'hābbā, jē ghā-hārī-rē hōsā mēiā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
 miṅgō dē.' Tā unī apai laṭī-paī umbā-jō hāpī-dīti.
was-to give. Then by-him his-own property them-to was-divided-out.
 Aṭh thōphē-dhiārē-pachhē laubbā-puttār sabbh-kichēh batōjī-batōjī-karī
And a-four-days-after the-younger-son everything collected-collected-having
 dūr-dēs-jō chālī-gēā, atē uttāē apai laṭī-paī burē-kammā-bichēh
a-far-country-to went-away, and there his-own property bad-actions-in
 guā. Tā sē sabbh-kichēh mukai-baṭhā, tā us-dēs-maṅgh
was-lost. Then he everything having-completed-sat, then that-country-in
 layā ankāī pēā, atē us-jō aukhī pēī. Tā ō jāī-karī
a-great famine fell, and him-to distress fell. Then he gone-having
 us-dēs-rē ikki-ādmī-rē lay laggā, atē unī us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
 apāē-khētī-maṅgh sūr chāp-jō bhējā. Atē unī chahā
his own-fields-in sown feeding-for it-was-sent. And by-him it-was-wished
 jē sikar-makar sūi khāndē-thīē, 'umbā-kamē apā pēt bhārē,
what husks the-sown eating-were, 'them-with my-own belly I-may-fill,
 par kōī us-jō nī dīndā thīā. Par jā sē surti-bichēh ayā,
but anyone him-to not giving was. But when he sense-in came,
 tā galayā, 'mārē-hābbē-rē kitnē kāmūē hin, jinḥā-kichēh rōṭī
then it-was-said, my-father-of how-much servants are, whom-own bread
 khāī-karī dūp-jō bhī hai, atē hāū bhūkhā mardā-hai. Flāī
eaten-having giving-for also is, and I hungry dying-am. I
 utṭī-karī apā-bāḥē-kachē jālā, atē us-jō galālā, 'hābbā, mā
arisen-having my-own-father-own will-go, and him-to will-say, 'father, by-me
 surgē-rā atē tērē-aggē pāp kitlā, atē abē māī is-jōg nī
heaven-of and of-there-before sin was-done, and now I this-worthy (am-)not

4

Ab-	usō-ia	hojā	putta	khē-ten-omāh	thā.	Jā	gharō-rō
And	him-of	the-elder	son	the-ji t t- a	was	When	the-house-of
nēr	pujyā,	gām-	ade	nachē	huw-rō	saunka	sunnyā.
near	he-arrived,	singing-	and	then	came-at	sounded	was-heard.
ikkī-ehūkrā-jō	sāli-k nī	par	hēhlye	'a,	'ch	kyā	har ?
one-errant-to	called-having	it-was-as-let	that,	'this	what	is ?	By-him
us-jō	galayā	jē,	'tēti	bhāi	nyō-bai,	ab	tōrō-bābhō
him-to	it-was-said	that,	'Thy	brother	came-as,	and	by-thy-father
lāi	is-kanī	jō	se	jū l	madhā	puj-jō-gā,	
was-prepared	this-for	that	we	to-come	on-day	arrived,	
chānki-kanī	andār	jāyō	nī	chuhō	'tā	usō-rō	ba'ō
angered-having	within	to-go	not	was-wished,	Then	him-of	the-father
ayā,	atō	us-jō	patyānō	bagō	Unī	uttar	dū-kanī
came,	and	him-to	to-persuade	began	By-him	answer	given-having
bābhō-jō	galayā,	'dikki,	hūn-ban-sī-bachhā	maū	tōrī	phāl	kardū-bai,
the-father-to	it-was-said,	'see,	so-when-nears-by-came	of	the	son-for	dance-gave

ut kadi tērē galac-kachhā bāhar nī gēā, par ai ikk chhēlū bhī
and even thy thing-went-from outside and I-went, but by-thee one kind even
 n tīrō ajjē-tikar nī ditta, jē maī apwē-yār-bāsā-kauc
to me today-up-to not was-given, that I my-own-friends-companions-went
 Lapsī mauā Par jū-bēlē eh tērā putar ayā, jini
happy-ness may-celebrate. But at-what-time this thy son came, by-whom
 ter latī-patī rapāñ-maājh māi, us-rē tikar dhām lāi
at property hailots-among was-lost, him-of for a-feast was-prepared.
 Unī us-jō galayā, ' kachchā, tū sadā mērē-kanē hai, mē
By him him-to it-was-said, ' child, thou always of-me-near art, and
 jē kachchh mērā hai, sē tērā hai. Khusī karā atē khusī
it kachchh mine is, that there is Happiness to-do and happy
 hapā jōg thiyā, jē eh tērā bhāi mari-gā-thiyā, phiri
to become proper was, that this thy brother having-died-gone-was, again
 pndi hūi-gēā; atē gōchī-gā-thiyā, sē mili-gēā.
being became; and having-been-lost-gone-was, he having-been-found-went.

GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmour or Bharmur Wizarat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmur Wizarat is also called after them *ra bherā*—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79-80 of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called *Kāḡrī* or *Bharmaurī*, and the number of speakers was reported for the purposes of this Survey to be as follows:—

Chamba	12,146
Kangra	2,500
Total	14,646

These figures were based on the Census of 1901, and at the Census of 1901, the number reported was much larger, being as follows:—

Chamba	26,941
Kangra	4,385
Udhampur	183
Total	31,509

The Bharmur Wizarat is situated to the extreme east of the Chamba State. Farther east lies Kulu, the language of which is *Kulī*. To the south lies Kangra, where *Kāḡrī* is spoken. To the north lies Lahoul, the language of which is Tibeto-Burman.

Gādī is a form of *Chamāḡrī*, but, as might be expected, it shows traces of the influence of *Kulī* and of *Kāḡrī*. It also possesses several independent features. One of them is the common pronunciation of the letter *ś* as *kḥ*, sounding something like the *ch* in the word 'loch,' or in the German 'loch.' Thus the word *śaḡarā*, to hear, becomes *kḥaḡarā*; *śikhḥā*, to learn, becomes *kḥikhḥā*; *śit*, argue, becomes *kḥit*; and *daś*, ten, becomes *daḥ*. It will be remembered that in other Western Pāṇī dialects this *ś* retains its proper sound like that of the *s* in 'session,' and does not become *ś* as in Hindi. On the other hand in Kāshmiri and its related languages *s* becomes *h*, and we may fairly reckon *kḥ* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chḥ* added to the roots of many verbs. Thus, the verb *gāḡarā*, to go, makes *gachḥ* (compare the Kāshmiri *gachha*, and the Sanskrit *gacchhāmī*), I may go. So many other verbs, such as *igā* (Kāshmiri *gīa*), to come, *ichḥ*, I may come; *bhāḡarā*, to become, *bhachḥ*, I may become.

The Vocabulary of Gādī contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāḡrī Vocabulary, is here given. It

be seen that several of the words have a close relation to corresponding words in
 mm: :—

agūh, before

akhō, this year.

bab, *bab*, a father

bagi, a field.

balpā, to say.

baṇḍā, to divide

bāt, wind.

bahar, the upper storey of a house

bēh, a marriage.

bēkhā, to sit.

bēlari, a wife

bharukh, hunger.

bhōṇā, to become, to be

bhrukhā, hungry.

biār, wind.

bīthā-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmiri *bōn*).

būphā, a father.

chhādā, to finish, complete.

chhālā, a goat, lamb.

chhikā, a load.

chhār, wood.

chhū-rā, come (past participle)

chunā, high.

chōtī, the peak of a hill

chhāpā, to put on (clothes).

chhā-karī, severely (of a beating).

chānā, a tooth.

chānā, to cross (a pass, etc.).

chār, a hill

chhārī, to drag

chhārā, *chhārā*, a day, the sun.

chhā, a daughter.

chhā, to-morrow.

gāhār or *gōhār*, a boy.

gāhār-rā, see *gāhār-rā*.

gāhār, to go (past participle *gāhār-rā*, Kāshmiri *gāhār*).

gō, gone (past participle) (Kāshmiri *gō*).

gōhār, see *gāhār*.

gāhār, to cause to go, to lose.

gacchā-rā or *gacchā-rā*, gone (past participle).
gūlā, to be lost.

hachā-hā, white.
hāhā, *hāhā*, the eye.
hēnā, to see, look.
hēsā, a shrub.

jānā, *jānā*, a mother.
jānā, to come (cf. *Kāshmiri jānā*).

jānā, an old man.
jānā, hard.
jānā, a rope.

kānā, a servant.
kānā, to call.
kānā, a chip, splinter.
kānā, a flock.
kānā, hard.
kānā, loss.
kānā, to stand up.
kānā, a porcupine.
kānā, to teach (*Kāshmiri kānā*).
kānā, an ass.
kānā, to be in.
kānā, together, in one place.
kānā, a fair.

kānā, to take.
kānā, fine, smooth.
kānā, to prepare, apply.
kānā, a wife.
kānā, *kānā*, small, younger.
kānā, *kānā*, or *kānā*, to bring.
kānā, to take away.
kānā, blood.

mānā, a mother.
mānā, *mānā*, a man.
mānā, towards, with, near (= *Hindī-mānā*).
mānā, much, very.
mānā, to be joined, to be met.

nānā, a wife.
nānā, the fourth day from the present.
nānā, a river.

nakarj, the day before the day before yesterday, three days ago.

naṭ, a stone.

nhakkhā, to run away.

nikkā, a child.

ōḍham, apparel.

paḷchik parā, to fight.

paraṭ, a foot.

parj, the day before yesterday

parūh, the day after to-morrow

phiri qā, to return.

pihchkhā, behind.

piṭṭh, the back

puhōl, a shepherd.

pūpā, to fall.

puth, on, upon (Kāshmiri *piṭṭh*).

putr, a son.

raihqā, *rēhā*, to remain, dwell

sanē, together with.

sānh, a bull.

sarakhā, to be angry.

sētē, with, together with, by means of (Kāshmiri *sūty*)

sūpā, to sleep.

sūpind, a dream.

tolē, below

tanā, quick.

thanqā, lazy.

trīnat, a woman.

uāj sound, noise.

uānā, the lower storey of a house.

umbar, age.

Authorities.—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the *Kangra Gazetteer* (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddī women, the Shepherds of the Outer Himalayas*, *Panjab*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kunāpā*, to work, to earn, and it becomes *i* in *kiffh*, together. The latter word is a contraction of *ikaffhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muṇā*, to be met, and *ō* becomes *a* in *hālpi*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kā*. In the word *bhṛakṣṣṣā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonorant aspirate loses its aspiration, as in *loghac*, to divide, for *lhaṇṇā*. This is the regular rule in Kāśmīrī and other related languages.

Declension.—The declension of the Gāhī noun is more like that of Maṇḍālī than that of Chamṛāṭī, although it also has points in common with the latter. The main point in which it differs from Chamṛāṭī is that, as in Maṇḍālī and most other Western Pāhārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Ghemōhī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *lāḥāc* masculine nouns in *a*, like *phāc*, a house, which change the *ā* to *ē*; feminine nouns ending in consonants like *bi* or *biḥ*, a sister, which add *i*; and feminine nouns in *ā*, like *dhī*, a daughter, which add *a*. Thus, *ghōṛē*, horses; *bhēṇē* or *bēḥē*, sisters; and *dhīā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *bāḥi*, an elephant, or elephants; *gōḥrā*, a young man, or young men; and *kūṭi* (the Chamṛāṭī *kuṭi*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *bāḥi*, *gōḥrā*, *kūṭi*, *bhēṇē* or *bēḥē*, *dhīā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ā* nouns like *ghāṛa*, a horse, drop the final *a*. Feminine nouns in *i*, like *kūṭi*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇē* or *bēḥē*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ā* in both numbers. We thus get the following forms:—

- ghōṛē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- bāḥiē*, by or in an elephant or elephants.
- gōḥrāē*, by or in a young man or young men.
- kūṭiē*, by or in a girl.
- kūṭiē*, by or in girls.
- bhēṇē* or *bēḥē*, by or in a sister or sisters.
- dhīāē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added:—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent and Loc.	Vocative Sing.	Vocative Plur.
<i>ghōṛā</i> , a horse.	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēḥ</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>
<i>bāḥi</i> , an elephant.	<i>bāḥi</i>	<i>bāḥi</i>	<i>bāḥiē</i>	<i>bāḥiā</i>	<i>bāḥiā</i>
<i>gōḥrā</i> , a young man.	<i>gōḥrā</i>	<i>gōḥrā</i>	<i>gōḥrā</i>	<i>gōḥrā</i>	<i>gōḥrā</i>
<i>kūṭi</i> , a girl.	<i>kūṭi</i>	<i>kūṭi</i>	<i>kūṭi</i> (sing.), <i>kūṭi</i> (plur.)	<i>kūṭi</i>	<i>kūṭi</i>
<i>bhēṇē</i> , a sister.	<i>bhēṇē</i>	<i>bhēṇē</i>	<i>bhēṇē</i>	<i>bhēṇē</i>	<i>bhēṇē</i>
<i>dhī</i> , a daughter.	<i>dhīā</i>	<i>dhīā</i>	<i>dhīā</i>	<i>dhīā</i>	<i>dhīā</i>

Note.—The genitive of *ghar* may be either *gharēḥ* or *gharē* in Chamṛāṭī; *gharēḥ* in Western Pāhārī.

The usual postpositions are:—

Acc.-dat. *jō, bō, yō*, to or for.

Instr. *sētē*, with (by means of).

Abl. *thōñ, thōñ*, from; *mañjō*, from in; *sētē*, with (together with).

Gen. *rā*, of.

Loc. *mañjā, mñ, māñ*, in; *mollē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamšālī. With *bō*, we may compare the Kulī *bē*; and with *yō*, the *gōi* of the Muiyā form of the Pīācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *bā* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sētē*, we may compare the Kashmiri *sē* or *sēty*.

Verbs of saying take either *sētē*, or *jō*, as the postpositions governing the person addressed. Thus, *bābē-sētē bātā*, he said to the father; *tis-jō bātā*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chijā sūr khāñdā, bisā omū khāñ*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkē*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngrī Pāñjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>oñ, mñ, āñ</i>	<i>tñ</i>
Acc.	<i>mññ, mñ</i>	<i>tññ, tñ</i>
Obi.	<i>mññ</i>	<i>tñññ</i>
Dat.	<i>mññ, mñññ, mññjō, mññyō, mññyō</i>	<i>tññjō, tññyō</i>
Gen.	<i>mñññ</i>	<i>tñññ</i>
Plur.		
Nom.	<i>assē, assi, assā</i>	<i>tussē, tussā</i>
Acc.	<i>assñ</i>	<i>tussñ</i>
Obi.	<i>assñ</i>	<i>tussñ</i>
Gen.	<i>ñññā, ññññ</i>	<i>tññññ, tññññ</i>

omū means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined —

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>	Nom.	<i>nh, õh</i>
Ag.	<i>innī</i>	Ag.	<i>unnī</i>
Obl.	<i>is</i>	Obl.	<i>us</i>
Gen.	<i>isē-ra</i>	Gen.	<i>usē-rā</i>
Plur.			
Nom.	<i>ih</i>	Nom.	<i>õh</i>
Ag.	<i>īyyē</i>	Ag.	<i>ūyyē</i>
Obl.	<i>ih, inh</i>	Obl.	<i>ūā, unh</i>
Gen.	<i>ihē-rā, inhē-rā, inhā-rā</i>	Gen.	<i>ūā-rā, unhē-rā, unhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative and Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>	Nom.	<i>sō</i>
Ag.	<i>jinī</i>	Ag.	<i>tinī</i>
Obl.	<i>jās, jāsā</i>	Obl.	<i>tis, tās, tāsā</i>
Gen.	<i>jāsē-rā</i>	Gen.	<i>tisē-rā</i>
Plur.			
Nom.	<i>jē, jō</i>	Nom.	<i>sō, sōi</i>
Ag.	<i>jīyyē</i>	Ag.	<i>tīyyē</i>
Obl.	<i>jā</i>	Obl.	<i>tā</i>
Gen.	<i>jā-rā</i>	Gen.	<i>tā-rā</i>

Instead of *tis, tisē*, we also find *tās, tāsē*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined:—

Who? which?		What? (neuter)	
Sing.			
Nom.	<i>kag</i>	Nom.	<i>kāō, kyā</i>
Ag.	<i>kagī</i>	Ag.	
Obl.	<i>kas</i>	Obl.	(dat.) <i>kag</i>
Gen.	<i>kasē-rā</i>	Gen.	<i>kāō-rā</i>
Plur.			
Nom.	<i>kag</i>	Nom.	
Ag.	<i>kīyyē</i>	Ag.	
Obl.	<i>kā</i>	Obl.	
Gen.	<i>kā-rā</i>	Gen.	

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kupī</i>
Obl.	<i>kaskī</i>
Gen.	<i>kuskī-mī</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindī *kuchh*, but in the Parable we have *kicch*, anything, something.

The **Reflexive Pronoun** is *apā* or *appā*, self. Its agent is *apā*, genitive *appā*, and oblique form *apā*. Note that, as in Chandāli, the initial *a* is short

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, *etrā*, this much or (pl.) many; *utūnā*, *utrā*, that much or (pl.) many; *tatūnā*, *tetrā*, that much or (pl.) many; *ytūnā*, *yetrā*, how much or (pl.) many; *ketūnā*, *ketrā*, how much or (pl.) many?

ētī, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

tūhā, of this kind; *uhā*, of that kind; *tūhā*, of that kind, and so on.

ēbē, now; *tanā*, *tēkhayā*, then. *janā*, *jēkhayā*, when; *kanā*, *kayhā*, *kēkhayā*, when?

īhī, here; *tēhī*, there; *jēhī*, where; *kōhī* (sic), where?

ērā, *īrā*, *īhrā*, hither; *urā*, *uthrā*, thither; *tērā*, *thtrā*, whither; *kāhrā*, *karā*, whither?

īhā, in this manner, thus; *tēhā*, in that manner, so; *jēhā*, in what manner; *kēhā*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hā</i> , <i>hā</i>	<i>hā</i> , <i>han</i>
2. <i>hā</i> , <i>hā</i>	<i>hā</i> , <i>han</i>
3. <i>hā</i>	<i>hā</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thā*, and its masculine plural *thā*. The feminine of both numbers is *thī*.

B.—Active Verb.—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

- balṇā*, to say.
bēkhṇā, to sit.
bhōṇā, to become.
gāhṇā, to go.
īṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmiri *bēkhā*, to sit; with *bhōṇā*, the Kāshmiri *ū(h)ōvern*, to become; with *gāhṇā*, I may go, the Kāshmiri *gāzhan*, to go, and with *īṇā*, the Kāshmiri *gin*, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit; *mārnā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhōjū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamṇālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nā*, as in *mārnā*, striking, *bēkhṇā*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunā*; from *īṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gāndā* and *gāhnā*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnā*.

The verb *dēṇā*, to give, has its present participle *dīndā* and *dēnā*. *Laiṇā*, to take, on the other hand is regular, making *laīndā*, and *lainā*.

The verb *balṇā*, to say, has its present participle *balondā* or *bandā*, as in *sagch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuṭū, by adding *ṇ* to the root. Thus, *mārṇ*, struck. Sometimes, however, and especially in the formation of the passive, the Chamṇālī form in *ēā* or *yā* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.	
<i>bhōṇā</i> , to become	<i>bhāā</i> or <i>bhuchhūṇ</i>
<i>gāhṇā</i> , to go	<i>gō</i> (plur <i>gōā</i> or <i>gē</i>) or <i>gachhārā</i>
<i>īṇā</i> , to come	<i>ō</i> (plur. <i>āē</i> , fem. <i>āī</i>) or <i>chhūrā</i> (sic)
<i>bēkhṇā</i> , to sit	<i>baithā</i> , <i>bīkhārā</i> or <i>bēkhārā</i>
<i>dēṇā</i> , to give	<i>dittā</i>
<i>laiṇā</i> , to take	<i>lēū</i>
<i>pūṇā</i> , to fall	<i>pēū</i>
<i>lūṇā</i> , to begin	<i>laggā</i>

Karṇā, to do, is regular, having *karā*.

The termination *rā* of *bhuchhārā*, etc. is evidently the same as that of the static participle of Maṇḍālī and Chamṇālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārā*, struck, *mārā-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērā*, seen, *hērā-rā*, in the state of one who is seen, = *dēkhē huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārā*, plur. *mārān*, fem. sing. and plur. *mārāi*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *gāhī* *gāhī*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly:—

Conjunctive Participle.

<i>bhōpā</i> , to become	<i>bhūchh(i)-kar(i)</i>
<i>gāhā</i> , to go	<i>gachh(i)-kar(i)</i>
<i>āpā</i> , to come	<i>ā(i)-kar(i)</i> or <i>ichh(i)-kar(i)</i>
<i>laiyā</i> , to take	<i>lē(i)-kar(i)</i>
<i>dēyā</i> , to give	<i>dī-kar(i)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmiri *sūty*) to the oblique form of the present participle. Thus, *mārānā sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus *mār*, strike thou; *mārā*, strike ye

The following are irregular:—

Imperative.

	Sing. 2.	Plur. 2.
<i>gāhā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>āpā</i> , to come	<i>āi</i>	<i>āiā</i>

The Old Present and Present Conjunctive is thus conjugated:—

	'I strike',	'I may strike'.
	Sing.	Plur.
1.	<i>mārāi</i> , <i>mārā</i>	<i>mārāi</i> , <i>mārā</i>
2.	<i>mārē</i>	<i>mārān</i> , <i>mārā</i>
3.	<i>mārā</i>	<i>mārān</i>

Irregular are:—

From *bhōpā*, to become

	Sing.	Plur.
1.	<i>bhūchhāi</i> (- <i>ā</i>)	<i>bhūchhāi</i> (- <i>ā</i>)
2.	<i>bhūchē</i>	<i>bhūchān</i> , <i>bhūchā</i>
3.	<i>bhūchā</i>	<i>bhūchān</i> ;

From *gāhā*, to go

	Sing.	Plur.
1.	<i>gachhāi</i> (- <i>ā</i>)	<i>gachhāi</i> (- <i>ā</i>)
2.	<i>gachhē</i>	<i>gachhān</i>
3.	<i>gachhā</i>	<i>gachhān</i>

From *ipā*, to come

	Sing.	Plur.
1.	<i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2.	<i>īē</i>	<i>ōū</i>
3.	<i>īē</i>	<i>īn</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

'I shall strike,' etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārā</i> , <i>mā, lā</i>	<i>mārā</i>	<i>mārā</i> , <i>mā, lā</i>	<i>mārā</i>
2. <i>mārā</i>	<i>mārā</i>	<i>mārā</i>	<i>mārā</i>
3. <i>mārā</i>	<i>mārā</i>	<i>mārā</i>	<i>mārā</i>

It will be seen that *mārā* (-ā, -lā) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case.—

From <i>bhōpā</i> , to become,	<i>bhachhū</i> or <i>bhōlō</i>
From <i>gāhū</i> , to go,	<i>gachhū</i> , <i>gachhū</i> or <i>gāhū</i>
From <i>inā</i> , to come,	<i>ichhū</i> (sic) or <i>īlā</i>
From <i>lāpā</i> , to take,	<i>lāhū</i> or <i>lālā</i>

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

'I strike,' etc.

Singular		Plural	
Masc.	Fem.	Masc.	Fem.
1. <i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>	<i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>	<i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>	<i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>
2. <i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>	<i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>	<i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>	<i>mārā</i> , <i>mārāndā</i> or <i>mārānū</i>
3. <i>mārā</i> or <i>mārāndā</i>	<i>mārā</i> or <i>mārāndā</i>	<i>mārā</i> or <i>mārāndā</i>	<i>mārā</i> or <i>mārāndā</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus —

mārdā hē, māranda hē, or mārnā hē, I am striking;
mārdā hoī, māranda haī, or mārnā haī, thou art striking;
mārdī hā or māranda hā, she is striking

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *ā* or *anda*. The participle in *ā* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

mārdā thū or māranda thū, I (masc.) was, thou (masc.) wast, or he was striking.
mārdā thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindi. Thus:—

ā ā or ā chhānā, I came.
mē ā mārā, I struck him.
ā ā hē or ā chhānā hē, I have come.
mē ā mārā hā, I have struck him.
ā ā thū or ā chhānā thū, I had come
mē ā mārā thē, I had struck him.

As will be seen in the case of *ānā*, to come so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

ā bhānā or ā bhuchhānā, I became;
ā gā or ā guchhānā, I went;
ā baithā or ā bithānā, I sat; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamṛī past participle in *ā* or *yā* with *gāhā*. Thus:—

ā mārā gāhānā, I am being beaten.
ā mārā gāhānā thū, I was being beaten.
ā mārā gāhānā, I shall be beaten

Sometimes we come across the passive formed with *ā*, as in other Western Pabāri dialects. Thus *pakarānā*, to be seized, *pakarānā gā*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

baṇnā, to be made, baṇnānā, to make
gāhā, to go; gāhānā, to cause to go, to lose.
khānā, to hear; khānānā, to cause to hear, to tell.

Compound Verbs.—These are much as in other Pabāri languages.

Intensives, like *baṇṇā dēnā*, to divide out, or *gāhā chhānā*, to squander, are common.

Inceptives occur in phrases like: *sō kaṭhā bhānā lagā*, he began to be in want.

Three specimens are given of Gāli. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBĀL).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਯਹੀ ਸਤੁਕੁ ਤੇ ਮੂਢੇ ਪੁਤ ਬੀਟ।

ਤਿਸ ਬਠੇ ਲੀਤਯੋ ਪੁਤ ਧਧੇ ਸੇਠੇ ਧਨੁ ਤੇ ਧੰਧੁ ਘਾਧੀ ਤ

ਤਸ ਤੇ ਸਿਤਿ ਗੁਲਬ ਤੇ ਸੀ ਮੇ। ਤੇ ਉਹੀ ਘਾਧੀ

ਧੰਤੀ ਮਿਤੀ। ਬਿਨੁ ਧਿਅੰਤੁ ਪਿਸੇ ਲੀਤਯੋ ਪੁਤ ਸਤ

ਸਿਯ ਸਿਯ ਮਹੀ ਪਾਸਸ ਤੇ ਸੁਲੀ ਸੀ ਯਤ

ਤੋਹੀ ਯਪਤੀ ਘਾਧੀ ਲੁਸਧਤ ਸਤ ਸੁਯਥੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਯ ਸੁਯਥੇ ਯਤੁ ਤੇ ਤਿਸ ਗੁਲਬ ਸਤ

ਧਤ ਯਤੁਯਥੇ ਧਥੇ। ਤੇ ਸੀ ਯਯਥੇ ਤੇਯ ਲਸ।

ਤੇ ਤਿਸ ਗੁਲਬ ਤੇ ਯਹੀ ਸਤੁਕੁ ਸਲੇ ਸੀ। ਤੇ

ਤਿਹੀ ਯਪਤੀ ਧਸਤੀ ਤੇ ਸੁਯ ਮਧਤੁ ਤੁਤੁ।

ਤਿਸ ਤੇ ਸਥੇ ਬੁ ਤੇ ਤਿਸ ਸੀਤ ਸੁਯ ਧੰਧ

ਤਿਸ ਯਹੀ ਧਥੇ। ਤੇ ਤਿਸ ਤੇ ਯਥੇ ਧ ਮਿਯ

ਬੁ। ਤੁੰ ਗੁਰੀ ਮੰਤੁ ਫੇਰੀ ਆਰੀ ਧਰੁ ਤੇ ਮੰਤੁ
 ਧਰੇ ਤੇ ਆਰੁ ਆਰੁ ਆਰੁ ਤਿਨ ਤਿਨ ਤੇ ਮੰਤੁ ਤੇਰੀ
 ਤਿਨ ਯਤਿ ਭੁਖਿਐ ਮਾਮੁ ਤੁੰ। ਯਤਿ

ਓਹੀ ਆਰੀ ਯਤਿਐ ਧਰੇ ਮਲੇ ਸਿਧੁਲੁ ਤੁੰ
 ਤਿਨ ਤੇ ਧਰੁਲੁ ਤੇ ਧਰੁ ਮੰ ਗੁਰੁ ਤੇ ਯਤਿ ਤੁੰ
 ਧਰੁ ਆਰੁ ਯਤਿਐ ਮੇਰੁ ਤੇਰੁ ਤੇ ਫਿਰੀ ਤੁੰ ਪੁਰੁ
 ਧਰੁ। ਤੇਰੁ ਤੁੰ ਤੇਰੁ ਆਰੁ ਤਿਨ ਤੇਰੁ ਸਿਧੁ ਧੀ ਧਰੁ।
 ਤੁੰ ਓਹੀ ਆਰੀ ਯਤਿਐ ਧਰੇ ਮਲੇ ਮਲੁ। ਸੇ ਯਤਿ
 ਤਿਨ ਮੁੰ ਬੁ ਤਿਨ ਤੇ ਓਹੀ ਆਰੀ ਧਰੇ ਤੇ ਮਾਮਲਗੀ।
 ਤੁੰ ਸੇ ਮੰਤੁ ਆਰੀ ਤਿਨ ਸੇਰੇ ਪੁਰੀ
 ਆਰੁ ਲਗੁ ਯਤਿ ਮੰਤੁ ਫੇਰੁ ਸਿਧੁ। ਪੁਰੁ
 ਤਿਨ ਤੇ ਧਰੁ ਤੇ ਤੇ ਧਰੁ ਮੰ ਗੁਰੁ ਤੇ ਯਤਿ ਤੁੰ
 ਧਰੁ ਆਰੁ ਤੁੰ ਯਤਿਐ ਮੇਰੁ ਤੇਰੁ ਤੇ ਫਿਰੀ ਤੁੰ
 ਪੁਰੁ ਤੁੰ। ਧਰੇ ਯਤਿਐ ਆਰੁ

જપણે મને યલ્લે જે યંમ્મ ને માર્જે । તિમે
 રૂ યુમે યત્તે જે મી તિમે જે પતિર્જે ।
 તિમે યદે મેતે યલ્લે તો મે જેતે યદે
 તો દેતલ મેમ્મ જે । રૂ યતે મી તો
 મલ્લે મેતે યત્તે ને જે । યતે મેમ્મ
 મેતે મી યમ્મ ને જેલ્લે ને મેતે જે મે
 જપણે યદે મેતે મેતે મી મે । જે તો
 રૂ યતે મેતે મેતે મેતે લેમ્મ
 મેતે મેતે મેતે જે તિમે જે તો લેમ્મ ।
 તિમે તિમે જે યલ્લે જે યતે જે મલ્લે
 મે મલ્લે જે । જે મેતે જે મેતે ।
 યતે મેતે મેતે જેતે મેતે જેતે
 મેતે મેતે મલ્લે જે રૂ જેતે મેતે મેતે
 મેતે જેતે મેતે મેતે મેતે ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀĀLĪ).

GĀRĪ DIALECT

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular characters double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.

Akki-mahpū-rē	dūi	puttar	thiē.	Tiā-thāū	lauhkarē-puttrē
One-man-of	two	sons	were.	Then-from	by-the-younger-son
babbē-sētē	balū,	'hē	hāpū,	gharbārī-rā	hēsā jē miñjō
the-father-to	it-was-said,	'O	father,	the-property-of	share which to-me
muldā-hā	sō	dē.	Tā	uui	gharbārī
being-got-is	that	give.	Then	by-him	the-property
					was-divided-out.
Thōrhē-dhīārē-pichohō	lauhkarā	puttar	sabh-kiēh	kiēthū	kari
A-few-days-after	the-younger	son	everything	together	having-made
pardēs-jō	chalī-gō,	ulē	tēthī	apūi	gharbārī
a-far-country-to	went-away,	and	there	his-own	property
guāi-ditti.	Tā	jē	sabh-kiēh	guāi-ehhādā,	tā
was-squandered	Then	when	everything	was-squandered-completely,	then
tis-mulkhā-mañjh	baqū	ankāl	pēū.	Tā	sō
that-land-in	a-great	famine	fell.	Then	he
					poor
					to-become
					began.
Tā	tis-mulkhē-rē	akki-sahukārē-mallē	gō	Tā	tiñnī
Then	that-country-of	one-banker-new	he-went.	Then	by-him
apūi-bagrī-jō	sūr	chārē	bhējū.	Tis-jō	chāu thū
his-own-fields-to	swine	to-feed	he-was-sent.	Then-to	wish
					was
					that,
					'what
chijā	sūr	khāndē,	tisō	amī	khāū.
things	the-swine	eat,	those	I-also	may-eat.
					Then
					him-to
					anyone
					not
dindā-thū.	Tā	surtī-mañjh	ichhī-kari	balū	jē,
giving-was.	Then	memory-in	come-coming	it-was-said	that,
					'my-father-of
gharē	kētrē	kāmē	hin,	tiā-jō	matī
in-the-house	how-many	servants	are,	them-to	much
					bread
					are,
					I
bhrukhpā	mardā-hā.	Aū	uñhī-kari	apnē-babbē-mallē	gichhūlā
hungry	dying-am.	I	arisen-having	my-own-father-to	will-go
					then

tis-jō balū, "hē bāpū, mē surgē-rā atē tērē pāp kaur, him-to I-will-say, "O father, by-me heaven-of and of-thee sin was-done; abē is-jōg nā jē phiri tērā puttar bāpū. Jihā tērā now this-worthy not that again thy son I-may-become. As thy hōr kāmē hīn tihē minjō bi rakh." Tā utthi-kari other servants are so me also keep." Then arisen-having apnō-babbē-mallē chālū. Sō ajē-tiyā dūr thū, tis-jō hēri-kari his-own-father-to he-went. He still far was, him (acc.) seen-having babbē-jō dard laggi Tā sō dānī-kari tis-sōitē pyāri the-father-to pity was-attached. Then he run-having him-with affection karaē lagū, atē mab; phokū ditiē. Puttāe tis-jō to-make began, and many kisses were-given. By-the-son him-to balū jē, 'bē bāpū, mē surgē-rā atē tērā pāp karū, it-was-said that, "O father, by-me heaven-of and of-thee sin was-done, tā abē is-jōg nā jē phiri tērā puttar bhochhū' Babbē then now this-fit not that again thy son I-may-become' By-the-father apnē kāmō-jō balū jē, 'kharē kharē oghan kādhi his-own servants-to it-was-said that, 'good good apparel having-brought-forth lā-ō, tā tis-jō dābhā-dē; abē timē-rē hatihē angūthi, pararē bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on jūā. Atē dhām lā, jō ess; khāi-kari khusi karē; shoe. And a-feast prepare, that we eaten-having rejoicing may-make; kihū jē āh mērī puttar mērī-gō-thū, abē phiri jī-bhūā; why that this my son dead-gone-was. now again living-became; gūhī-gō-thū, sō abē mūlī-gō.' Tā sūi badhā. bāpnē laggē. lost-gone-was, he now got-went.' Then they rejoiced to-become began.

Tisē-rā mōtā puttar baggi-andar thū. Jā pharē-nēpē ā, Him-of the-elder son the-field-in was. When the-house-near he-came, gānā-nachchhē-rī nāj kharū. Tā alkī-kāmō-jō khadi-kari singing-dancing-of noise was-heard. Then a-servant-to called-having pachehū jō. 'āh kī hā?' Tā unni us-jō balū it-was-asked that, 'this what is?' Then by-him him-to it-was-said jē, 'tērā bhāi ā; sō tērē-babbē dhām lāi-hū, is-gallā-kari that, 'thy brother came; so by-thy-father a-feast prepared-is, this-thing-for jē tis-jō rājī-būjī muā.' Unnī sarki-kari apnō-manē that him-to in-good-case he-was-got.' By-him angered-having in-his-own-mind balū jē, 'andar nā gachhē.' Tisē-rē būrhē bahār it-was-said that, 'within not I-may-go.' Him-of by-the-father outside ichhī-kari tis-jō patiā. Tinnī babbē-sōitē balū, come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūnī bahvē tēri tōhal kardē bhūl. Tā aū kadī
 'see, by-me so-many years 'thy service a-doing became. Then I ever
 tērī-gallā-thāū bahār nā bhūā Par tē kadē muñjō akki
 thy-word-from outside not became. But by-thee ever to-me me
 bakri-tā ehhlōlū nā dittā, jē mē appē-yār-bāsā-sēitē khusi
 goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jō tērō ēh puttār ā, jinnī tērā laṭā-paṭā
 may-make Wha thy this son is. by-whom thy goods
 lachpanē-mañjh gnā-dittā, tē tīsē-rē-tāl dhām lāi
 debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared
 Timnī tīs-jō balū, 'hē puttār, tū sadā mū-mallē rōhndē
 By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērū hū, sō tōrā hā. Par khusi karpī atē khusi
 What mine is, that thine is. But rejoicing to-be-done and rejoiced
 khūnā jarūr thū, is-gallā jē ēh tērā bhūi muā-thū,
 to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; guhī-gō-thū, muli-gō'
 now living became; lost-gone-was, got-went.

[No. 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE

ਯਯੀ ਮਤੁਤੁ ਤ ਘੁਤੁ ਮੁਫ਼ ਮੋ ਮੋ
 ਯਯਕ ਮਤ ਕੀਤ । ਯ ਯਯ ਮੀ ਯਯੀ ਯਯ
 ਪੁਤੁ ਤੁ ਤੁਤੁਮ ਤਿਯ ਤੁ ਮੋ ਮਤੁਤੁ ਯਯੀ
 ਯਯੀ ਤੁ ਯੁਤੁਤੁ ਤੁਤੁਮੀ ਕੀ ਮੋਟੀ ਯੋ ਯਯਤੁਤੁ
 ਯੁ ਯਤੁ ਮੁਫ਼ ਤੁ ਯੁ ਤੁਯਕੁ ਤੁਤੁਮੀ ਕੀ
 ਤੁਯੋ ਯਯਕ ਯੋ ਯਯਤੁਤੁ ਯੁ ਯਤੁ ਤੁਯ ਤੁ
 ਯਯਤੁ ਯਯਤੁ ਯਯੀ ਯੁਤੁਤੁਮੀ ਕੀ ।
 ਮੋਤੀ ਤੁਤੁ ਤਿਯੋ ਤਿਯੋ ਮੀ ਲਤੁਤੁ ਤੁਯਤੁਮੀ ।
 ਯੁਤੁ ਤੁਲ ਯੁ । ਮੋਤੁ ਗੇ ਤੁਯਤੁ ਤੁਤੁਮੀ ।
 ਤੁਤੁ ਕੇ ਮੋ ਤੁਯਤੁਤੁਤੁ ਮਫ਼ ਤੁਤੁ ਮੋ ਮੋ ਤੁਤੁ

ਪਛਾਣੀਏ ਗਾਇ । ਤੂੰ ਤਿਯੋਂ ਸੋਚ ਤੂੰ
 ਘਰੋਂ ਤੇ ਮਲਿਕ ਸੋਚੇ ਵਰ੍ਹੇ ਮਲੇ
 ਲੈਓ ਗਾਇ ਤੂੰ ਸੋਚੇ ਵਰ੍ਹੇ ਸੋਚੇ
 ਧਰਮ ਭਾਈ ਤੂੰ ਤੇ ਮਰਦਾਨਾ ਧਰਮ ਤੂੰ
 ਸਾਧਕ ਸਾਧ ਸਿਧ ਸਾਧ ਮੇਧ ਧਰਮ ਮੇਧ
 ਮੁਢੇ ਮੁਢੇ ਧਰਮ ਤੇ ਤੂੰ । ਤੂੰ ਵਰ੍ਹੇ ਤਿਯੋਂ ਸੋਚੇ ਸਾਧ
 ਮਾਲ ਪੁਰਖ ਲੈਓ । ਤਿਯੋਂ ਸਾਧ ਮਾਲ
 ਘਰੋਂ ਤੇ ਮਲਿਕ ਸੋਚੇ ਸਾਧ ਸਾਧ
 ਬੁਝੇ ਮਿਤੀ । ਮਲਿਕ ਤੇ ਧਰਮ ਤੂੰ
 ਮਰਦਾਨਾ ਸਾਧ ਸਾਧ ਧਰਮ ਤੇ ਤੂੰ ਤੂੰ
 ਧਰਮ ਸੋਚੇ ਸੋਚੇ ਮਿਤੀ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBAĪ).

GĀMĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akki-mahṇā-rē gharē dūi chōr chōrī karṇē gaē-thiṇ. Jā
One-man-of in-the-house two thieves theft to-do goar-were. If then
 sand dī-karī andar pājē, tē hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahṇū akki-janānī, jē baṇhāyī rēbndī-thī, chōṭī-tbāṇ
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakapūrā-thū; alē dūi, jē hun uānē rēbndī-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaṇghā-thāṇ pakapūrā-thū, atō us-jō apai-apai-kauṇī
as-for-him the-leg-by he-seized-was, and him (acc) her-own-her-own-direction
 dharirandī-thī. Sōrī rāt tiyē tīsē-ri layī-jhagī
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 karī. Burā hōl karū Chōr is-tumāsē hērandē
was-made Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mē bhajāg bhāchī-gaī, hōr sō chōr bēhī
remained. The-meantime-in morning became, and those thieves there
 pakapūrē-gaē. Jā tīsē-chōrā-jō gharā-rē mōlkā-saṇē rājē-mallē
caught-were When those-thieves (acc) the-house-of master-with the-king-near
 lēi-gaē, tē chōrē rājē-sēṭē ari karī jē,
were-taken-away, then by-thu-thieves the-king-to representation was-made that,
 'hē mahārāj, assī-jō Sarkār sabh-kiebh sojā dēṣ, appan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūi dūi bēh nē bhūn.' Tā rājē tēṭ-thāṇ
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchchhē lāi. Tiyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhnaṁ sachch sachch khaṇṇī-dittī. Māikā bhī
master before true true was-made-to-be-heard. By-the-master also
 baṭu jē, 'mahārāj, ohōr sachch bandā-hir.' Tā rājā
it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasā, aṭe sō chōr chhāyī-dittī.
laughed, and those thieves were-released

FREE TRANSLATION OF THE FOREGOING:

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

DO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀILL).

I. DIALECT

(STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.

ਓਓ ਧਾਨੀ ਸਾਂਝੇ ਧੜੇ ਧੜੇ ਧਾਨ ਝਾੜੇ । ਓਓ ਧਾਨੀ ਸਾਂਝੇ ।

ਓਓ ਧਾਨੀ ਸਾਂਝੇ ਮੇਧੀ ਸੁਭਿਖੀ ਤੇ ਯਥੇ ॥

ਮੇਧੀ ਧਲੰਧੀ ਤੇ ਝਗੜੇ ਮੁੜ ਲੇਭੇ ।

ਓਓ ਧਾਨੀ ਸਾਂਝੇ ਝਗੜੇ ਮੁੜ ਧੜੇਧੜੇ ॥

ਯਥੇ ਯਥਿਯਥੇ ਮੁੜ ਧੜੇਧੜੇ ਓਓ ਧਾਨੀ ਸਾਂਝੇ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀLĪ).

GADĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A FOLK-SONG.

TRANSLITERATION AND TRANSLATION.

Rājā-Dharmī-chandē bapē bapē dharam kṛmāḥ
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.

By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandē Dēvī suvindi-jō āi
(To-)Rājā-Dharmī-chand Dēvī a-dream-for came.

Dēvī balandī, 'mañjh-Kāngrā dēhā lāṇā.'
Dēvī says, 'in-mid-Kāngrā a-temple is-to-be-built'

Rājā-Dharmī-chandē Kāngrā dēhā banāiā
By-Rājā-Dharmī-chand in-Kāngrā a-temple was-built.

Mātā Ambikā-rā dēhā banāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works
 Rājā Dharmī-chand.
 The Goddess Dēvī appeared to him in a dream
 She said, 'build a temple in mid Kāngrā.'
 Rājā Dharmī-chand built a temple in Kāngrā.
 He built a temple in honour of Mother Ambikā

CHURĀHĪ

The main river of the Chamba State is the Ravi, and its valley is divided into the three *Wizārats* entitled the *Sadr*, the *Churāh*, and the *Gaddērān*. The dialect of the *Sadr* *Wizārat* is Standard *Chamṣāḷī*, that of the *Gaddērān* is *Gāḍī*, both of which have been already described. The dialect of the *Churāh* *Wizārat* is known as *Churāhī*. Geographically, *Churāh* occupies the entire basin of the river *Sinl*, a tributary of the *Ravi*, and lies to the north of the *Sadr* *Wizārat*, having the *Gaddērān* to its South-east. A full account of the people of *Churāh* and of their customs will be found on pp. 152 ff. of the *Chamba Gazetteer* (1904).

The *Churāhī* dialect is much more closely connected with Standard *Chamṣāḷī* than is *Gāḍī*. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the *Churāh* *Wizārat*. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindi and *Pāñjabī*. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 363 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the *Chamba Gazetteer*, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other *Chamba* dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the *Panjab* plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with *Gāḍī* attention has been called to the number of points of agreement with *Kāshmirī*. These are also numerous in *Churāhī*, and it is not necessary to draw attention to them again.

ajj, five.

aggar, *agge*, *agrhē*, in front, before, cf. *kōgrē*.

aiṇū, *aiṇū*, *ēṇū*, to come.

airā, ugly, bad.

ajj, to-day.

ākhrī, the eye.

aṇṇū, a famine.

babb, *babb*, *bōbb*, a father.

baḍḍū, big.

baṇḍū, to divide.

barh, a year.

baṇ, a father.

bēr, *bēher*, outside.

bēṇū, to sit

bhāṭṭh, a statement of a party in court.

bhēḍḍā, *bhṛadḍ*, a sheep.

bhēhar *bēir*, outside.

bhīṣ, a younger sister.

bhōṇā, to be, to become.

bhṛadḍ, *bhēḍḍā*, a sheep.

bhrukkhāṣ, hungry.

bhyāg, morning.

butt, a tree.

chamū or *chārnā*, to graze (intr.).

chāmā or *chārnā*, to graze to graze, to feed (cattle).

chāṇṭhē, two days after to-morrow, two days before yesterday, the third day from to-day.

chhaḍḍā, to place.

chhāl, beautiful.

chōḷi, a hill-top.

dāh, pity, compassion.

daiḍḍi, an elder sister.

daiḍḍari, lazy.

dānt, an ox.

dēnā, *dinā*, to give.

dheṇā, *dheṇā*, a daughter.

dhunṇā, to prepare, make ready.

dih, a day, the sun.

dōṭṭi, to-morrow.

ēhōḍ, now.

ēṇā, see *āṇā*.

ēṇā, from here.

ēṇā, here.

ēṇā, *ēṇāṇā*, so (this) much or many.

ēṇā, here.

gā, a cow.

gabhrā, a boy, lad.

gāḥḥā, to go.

gāṇṇā, a village.

gītṭhē, together, cf. *kīṭṭhā*.

gāṇṇā, to lose.

hachchhā, white.

hāḡṇē, before, cf. *agga*.

hāḡṇā, to walk.

hātṭ, a hand.

hēṭṭā, below.

hi, yesterday.

adhā, here.
āpāḍ, down.
itān, like this

janān, betrothal, marriage.
jēz, where
jētrōjēā, which much or many.
jētthz, where.
pharṇū, to fall.
jidhēḍ, when
jētēu, like which.
jō, a wife.
jugiḥ, well, thoroughly.

kainz, *kēnz*, why ?
kōmn, a servant.
kanā, from.
kanē, *kīnē*, *kēnē*, with, together with.
kaṭāb, a book.
kēn, see *kainz*.
kōn, see *kanē*.
kētrōjēā, how much or many ?
khawāṇā, to give to eat.
khīṇā, to eat.
kḥōḥā, an ass.
kidhēḍ, when ?
kidhēḍḍ, sometimes, ever.
kīnē, see *kanē*.
kitṣā, like what ?
kīṭthā, together, cf *giṭṭhē*.
kōz, *kōr*, where ?
kup, a girl, a daughter.

lādhē, near.
lāṇā, to take.
likā, a garment.
lūṇā, to clothe

māyghā, from in
māṇs, *mūṣ*, a man.
manḍ, *marnū*, to die
mānū, *mārṇū*, to beat.
marḍū, a man.
malū, much, many, very.
māṭhṛā, small, younger.
mēkhṇū, a man.

mūṇṣ, mūṇṣ, a man.
mulyār, full grown.

nak, the nose.
naṣṇā, to run.
nēr, nār, near
nikkā, small
vā, nēr, near.

ōṭhā, there.

paṭhr, a plain level country.
paṭ, paṭr, pēr, a foot.
poit, belly
pākrū, a bird.
parhē, day before yesterday.
parṣū, day after to-morrow, day before yesterday.
pattī, a fluid.
pēṇū, pēṇū to drink.
pēṇṇā, to give to drink.
pēr, see paid.
pichchō, pichchō, behind.
pinṇū, the body.
pitṭh, the back.
pran, upon.
rājṇā, to arrive.
puttar, a son.
rakhā, to remain.

kaṭṭā, to call.
sētā, with, together with.
sikṭmā, to learn.
sir, head
sirual, hair.
sukṭī, the moon.
saṇṇā, to cause to hear, to tell.
saṇṇā, to hear.

taulā, swift, quick.
tērī, there.
tiddē, then.
tir, the eye.
trimat, a woman.

ubrā, up.
uṇḍī, pēṇṭī, round about.

utēō, like that.

utkha, high.

nirōrēō, so (that) much or many.

mahe, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamṛāṇi movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmirī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '*manni'. Similarly the word for 'eating' is *khāṭā*, the feminine of which is not *khāṭi*, as we might expect, but *khāṭi*. So the feminine of *khāṭā*, to eat, is not *khāṭi*, but *khāṭi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmirī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,¹ and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kurauṇī (*vide* pp. 11 & ff.) in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likrā* for *lukrā*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindi *bh*, we usually have *ḥ*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrā*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Piśācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārni*, to strike, becomes *māni*, and *chārā*, to graze, becomes *chāni*. We have noticed the same elision of *r* in the Rāṭhī dialect of Gaghwāh. In the Piśācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asrā*, *our*; *tuārā*, *your*; *mīḍā*, *my*; and *tīḍā*, *thy*. But it also occurs in other words, as in *marāḍ*, a man. A similar change occurs in the Kāfir Piśācha languages, where we have, e.g., the Bashgali *dyur*, *far*; and *ḥar*, outside. Again, in Kāshmirī *r* and *ḍ* are frequently interchanged.

¹ E.g. Kūṭhāl *būṭā*, a sister, obl. *būṭāḥ*.

In Gādi we have come across instances of the occasional insertion of *r*, not expected, and the same occurs in Churāhī. Thus we have *ghurukhā bhraṇḍ* or *bhēḍḍā*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *śekhṛna*, to insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kulī*, a girl, the Ch. m. Kāshmirī *kūr*.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Chamṛāli these make their oblique forms by adding *ā*, as in *gharā*. In the same rule. Both dialects, however, change the *ō* to *ē* in the genitive. In Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Accusative and Locative Singular and Plural.	Vocative Singular.
<i>ghōrā</i> , a horse	<i>ghōrā</i>	<i>ghōr</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>ghar</i> , a house	<i>ghār</i>	<i>ghār</i>	<i>ghārā</i>	<i>ghārō</i>
<i>hāthē</i> , an elephant	<i>hāthē</i>	<i>hāthē</i>	(sg.) <i>hāthē</i> , (pl.) <i>hāthē</i> .	<i>hāthē</i>
<i>kulī</i> , a girl	<i>kulī</i>	<i>kulī</i>	<i>kulī</i>	<i>kulī</i>
<i>bhāṭ</i> , a sister	<i>bhāṭ</i>	<i>bhāṭ</i>	<i>bhāṭ</i>	<i>bhāṭ</i>
<i>dhēṭ</i> , a daughter	<i>dhēṭ</i>	<i>dhēṭ</i>	<i>dhēṭ</i>	<i>dhēṭ</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gā</i> , (pl.) <i>gā</i> .	(sg.) <i>gā</i> , (pl.) <i>gā</i> .	<i>gā</i>

It will be seen that, except in the case of *ghar*, the declension is almost that of Standard Chamṛāli.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-tē*, for.

Ablative, *kanā*, *kachchā*, from; *mañjhā*, from among; *lā*, with by; *kanē*, *kinē*, or *kēnē*, and *sēlē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādi, *sēlē* is connected with the Kāshmiri Genitive postposition is *rā* or *rō*. It will be remembered that in the dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for *ghōrā*, a horse, and that sometimes the *ō* termination is the only one used. In Chamṛāli and Gādi no *ō* terminations have been noted, nor have they been in the case of nouns in Churāhī. In the eastern dialects we sometimes have *u* instead of *ā* in Kalāi infinitives end in *pā* or *pū*. The same, it will be seen, is the case in Churāhī.

A few Churāhī nouns, such as *mēhṛā*, and *marāṭ*, both meaning 'man', end in *ā*. This *ā*, however, does not change in declension, thus *mēhṛā* is *mēhṛā-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *ri* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *ri* when agreeing with a feminine noun.

The use of *ri* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādi have *jō*. Its nearest relative is the Pañjābī *nā*.

Adjectives follow the usual rules. Those in *ō*, changing the *ō* to *ē* or *i*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the oblique, as in *bhīṛi-kauā laṃmō*, taller than the sister; *sabhuā-kauā kharō*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *mīṇjō*, to me) or from Hindī (e.g. *tumhārō*, your):—

	I	Thou
Sing.		
Nom.	<i>aiḥ, haṛi</i>	<i>tū</i>
Ag.	<i>mī, maṛ</i>	<i>tē, taṛ</i>
Obi.	<i>mō, mū</i>	<i>tav.</i>
Gen.	<i>mīṇḍā, mīṇḍā</i>	<i>tīṇḍā, tīṇḍā.</i>
Plur.		
Nom.	<i>āsē, ahē</i>	<i>tūē, tūē.</i>
Ag.	<i>āsē, ahē</i>	<i>tūē, tūē.</i>
Obi.	<i>āsū</i>	<i>tūū, tūū, kūā.</i>
Gen.	<i>asṛi</i>	<i>tūṛi, tūṛi.</i>

The genitives singular and plural should be noted. In the singular they end in *nā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asṛā*, our, and *tūhāḍā*, your; and, in the Pothwari dialect of Lahnda or Western Pañjābī, *maiā*, my; *asīḍā*, our; *tāḍā*, thy; and *maiḍā*, your. This cerebralization does not occur in the other pronouns.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>aiḥ</i>	<i>ō, ōh.</i>
Ag.	<i>iṛ</i>	<i>unṛ.</i>
Obi.	<i>ēs (fem. ēssē)</i>	<i>us (fem. ussē).</i>
Gen.	<i>ēsēṛā</i>	<i>usēṛā.</i>
Plur.		
Nom.	<i>aiḥ</i>	<i>ō, ōh.</i>
Ag.	<i>inḥā, inḥā</i>	<i>unḥā, unḥā.</i>
Obi.	<i>inḥā, inḥā</i>	<i>unḥā, unḥā.</i>
Gen.	<i>inḥērō</i>	<i>unḥērō</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ē* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *usē-rā* occurs, meaning 'her' (*asē-rā jānē-rā*, of her betrothal). It is probably a variant of *usē ā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahā-kachchhā puchchhā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē</i>
Ag.	<i>jimī</i>	<i>tīmī, tēnī, tisanī.</i>
Obl.	<i>jīs, jās</i> (fem. <i>jassē</i>)	<i>tis.</i>
Gen.	<i>jīsērā, jassērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhū</i>	<i>tinhā.</i>
Obl.	<i>jinhū</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have here *tisanī* for the agent singular of *sē* (*tisanī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who ?
Sing.	
Nom.	<i>kajā.</i>
Ag.	<i>kani.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kajū.</i>
Ag.	<i>kanhā.</i>
Obl.	<i>kanhā.</i>
Gen.	<i>kanhērā.</i>

The neuter Interrogative Pronoun is *katū* or *kitū*, what? Its other forms have not been noted, except the genitive, which is *kōā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone, and *kichchh*, anything, something. *Kōi* has its agent *kēnī*, and its genitive *kōērā*. *Kichchh* does not change in declension.

Jē-kū is whoever, and *jē-kichchh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ai* as well as *ā*, and *ātē* instead of *ātā*. Moreover there is a feminine form *āti* or *āti* as in *matī rōti āti*, there is much bread (Sp. I.), and *kutī tōhā nīōrī āti*, you took away the girl (Sp. II.).

In the second specimen we also have *hē*, which is borrowed from Chamṛāḥī, being a corruption of *hai*.

The Past tense is *tihā*, *thā* or *thā*, pl. *thiē* or *thiē*; fem (sg. and pl.) *thē*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *nū* or *nā*. After *r* the termination is *nū* or *nā*. Thus, *jharṇū* or *jharṇā*, to fall; *bhōṇū* or *bhōṇā*, to become; *mārnū* or *mārnā*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *nū* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *mārnū* is *mānū*; similarly we have *chūrṇū* or *chūrṇā*, to graze (cattle); while for *karṇū*, to do, we have *kanū* or even *kahnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kashmiri) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *i* and an *s* is also apenthetically inserted before the *n* or *ā* as explained under the head of pronunciation. Hence the feminine of *mārnū*, to strike, is *māinī* or *mainī*. 'To strike the boy' is *gābhrū mānū*, while 'to strike the girl' is *kuḥi mainī*.

In Churahī the infinitive does not appear to change in declension; thus, in the Parable, we have *chōnū* (not *chōnā*) *blējū*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggū*, he began to die. It will be observed that here the termination is *n* not *nā*, although preceded by *r*. It must be confessed that the rule about the denial *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *n* of the termination *nū* or *nā*. Thus, the infinitive of *gāh*, go, is *gāhphū*, to go, and of *raih*, remain, *raihphū*, to remain.

The Present Participle is formed by adding *tū* to the root. Thus from *jharṇū*, to fall, *jharṭū*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōṇtū*, becoming. The Chamṛāḥī forms in *tū* are also used, so that we have also *jharṭū* and *bhōṇtū*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khātā* from *khāpnū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tū* or *dū*, as in the case of the infinitive. Thus, *mārnū* or *mānū*, striking; *kartū*, *katū* or *kāhtū*, doing.

The feminine of the present participle is formed by changing the final *ā* to *i*, with an apenthetic insertion of *t* as in the case of the infinitive. Thus, the feminine of *mārnū* is *māinī* or *mainī*, and of *khātū*, *khaīnī*.

Past Participles.

uathā, run*bēthā*, seated*khañ*, eaten

Stative Participles.

uathōrā.*bēthōrā*.*khaōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *i*, to the root, to which *karā* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *āpū* or *ēpū*, to come, has *āichhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *pā(pā)* of the Infinitive to *ābāḷā* (*mābāḷā*). Thus, *jhavū*, to fall, *jhavāḷā*, a faller, one who is about to fall; *mānū*, to strike, *mānāḷā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

Imperative.

	2nd sing.	3rd plur.
<i>āpū</i> or <i>ēpū</i> , to come	<i>ū</i> , <i>ēch</i>	<i>āichhā</i> , <i>ēchhā</i> .
<i>gāhphū</i> , to go	<i>gāh</i>	<i>gāhā</i> , <i>gāā</i> or <i>jā</i> .
<i>raikphū</i> , to remove	<i>rēhī</i>	<i>rēhī</i> .

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindi *mārū*, I may strike. In the Parable we have *khañ*, I may eat (hacks), and in the List of words (Nos. 172 and 191) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khañ* is borrowed from Hindi.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindi, but the verb substantive may either precede or follow the participle. Thus, *mārā* or *māḷā*, striking; *ai māḷā ā* or *ai ā māḷā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *ai māḷā ai*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā māḷā*; masc. plur. *ā māḷā*; fem. sing. and plur. *ā māḷī*.

When *ā* or *āḷā* follows the participle, the two sometimes coalesce. Thus, *ai māḷā* (for *māḷā + ā*). I am striking, and *āssū māḷāḷā* (for *māḷā + āḷā*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *ai māḷā thēu*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *māḷā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhavū*, to fall, Mr. Bailey gives *jhavīḷā*, instead of *jhavī* as we might expect.

The **Future** in most Pahari Dialects is formed by adding *lā* (*lā*, *lī*) to the Root or to the old Present. Thus, in Standard Chamṛālī we have *hañ māḷā*, I shall strike. Churālī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiṭhālī and other connected dialects of the Simla Hill

States. In Kiñphālī the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *i* or *ē* but in one place, in the Parable, we have *bōlāmā*, I will say, in which the *ā* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhārū*, to fall, with *i* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jhārīmā</i>	<i>jhārīmē</i> .
2. <i>jhārīlā</i>	<i>jhārīlē</i> .
3. <i>jhārīr</i>	<i>jhārīlē</i>

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēllē*, we will come (in ten or fifteen days), and *lēlmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *māmā*, to strike.

Sing	Plur
1. <i>māmāmā</i> (or <i>mōhmā</i>)	<i>māmāmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person:—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhānū</i> , to become	<i>bhōnmā</i> or <i>bhēmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>aīpū</i> or <i>ēīpū</i> , to come	<i>aīmā</i> or <i>ēīmā</i>	<i>aīlā</i> or <i>ēīlā</i> .
<i>gāhphū</i> , to go	<i>gāmahā</i> or <i>gāmmā</i>	<i>gālhū</i>
<i>kāhpū</i> , to do	<i>kāhanā</i>	<i>kāhlā</i> .
<i>laipū</i> , to take	<i>lēlmā</i>	<i>lēlā</i> .
<i>dēpū</i> or <i>diṇpū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raihphū</i> , to remain	<i>rēmā</i>	<i>rēlhā</i> .
<i>nasū</i> , to run	<i>nasāmā</i>	<i>nasālā</i> .
<i>bēhpū</i> , to sit	<i>bēhmā</i>	<i>bēlēlā</i> .
<i>khāpū</i> , to eat	<i>khāmā</i>	<i>khālā</i>

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindi. Thus:—

aū jhārēā, I fell.

mī mārā, I struck him.

aũ jharẽã õ, I have fallen

mĩ mārã ã, I have struck him.

aũ jharẽã thẽã, I had fallen.

mĩ mārã thẽĩ, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gañhũ*. Thus, *aũ mārẽã gẽĩhã*, I am being struck; *aũ mārẽã gamñhõ*, I shall be struck; *aũ mārẽã gẽã*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bĩmĩ ãpũ*, to divide out; *guãĩ chĩãpũ*, to lose completely, to squander.

As specimens of inceptive compounds, we have .—

sẽ bhrũkũhũ mārãũ laggĩ, he began to die hungry (i.e. of hunger).

rãĩ bĩũpũ laggẽ, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *ũ*. In prohibitions we have *maĩ*, as in *mũ-pren arĩ-paĩ chã maĩ kũr*, do not make a charge against me (Specimen II).

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN 1.

6:17 ਸਤ੍ਰ ੨ ਨੂੰ ੧੭ ਫਰੀ ਫੇਰਾਂ ਸਾਂਝੇ ਸਮੇਂ ੪੪ ਸੋਤੇ
 ਫੇਰੇ ਤੇ ੪ ਯਾਦੀਸ਼ੀ ੨ ਤੋਸ਼ੇ ਸਾਂਝੇ ੮ ਸੋ ਨੂੰ 6੩ ਯਾਦੀਸ਼ੀ
 ਗੰਨੀ ਫੇਰੀ ੮੩ ਥੋੜੇ ੮੩ ਧਾਨ ਸਮੇਂ ੧੭ ਸੜ ੮੪
 ਘਰੇ ਸਾਧੀ ਧਾਨੀਸ਼ੀ ੩ ਸਨਾ ਸੋਢੇ ੮੩ ੮੪੮
 ਯਾਦੀਸ਼ੀ ੨੩ ਸਮੇਂ ਸਾਂਝੇ ਸੁਫੇਰੇ ੪੩ ਕੇ ਸੜ ਸੁਫੇਰੇ
 ਫੇਰੇ ਗਨੇ ਸੋਢੇ ਫੇਰੇ ੮੨ ਸੋਢੇ ਪੇਰੇ ਤੇ ਸੋ ਭੁਖੜੇ ਸਾੜ
 ਰਸ ਤੇ ਗਨੇ ਸੋਢੇ ੨ 6:17 ਸ.ਸਮੇਂ ੨ ਸਾਂਝੇ ਫੇਰੇ ਗਾਨਾ
 ੮੪੮ ੪੧੧ ਸੁਰੇ ਸਾਂਝੇ ਤੇਰੇ ਤੇ ਗਨੇ ਸਮੇਂ ਫੇਰੇ ੨ ਸਾਮ੍ਹੇ
 ਸੁਰੇ ਖੇਤੇ ੮੪੧ ਖੇਤੇ ੮੩ ਗਨੇ ਸੋਢੇ ੨ ਸੋਢੇ ਥਾਧੇ

[illegible]

6ਸਤੀ ਲਧੁੰ 6ਜੋ 3ਥੰ ਚੰਗੀ ਫੇਰੁ ਹੁਣੇ 5ਤੋ 4ਤੋ
 ਧੰਨ ਚੰਦ੍ਰ ਲੰ ਅਜੇ 4 ਥੰਨੇ ਯਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 ਮੀਰੋ 7ਤੋ 6ਤੋ ਮਾਓਰ ਬਾਧੁੰ ਜੋ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 ਚਫੇ ਮਾਨੀ 2ਤੋ 1ਤੋ ਜੋ 3ਤੋ 2ਤੋ 1ਤੋ

6ਜੋਰ 5ਤੋ 4ਤੋ ਪਾਮ ਮੀਰ ਬਾਧੁੰ 3ਤੋ 2ਤੋ 1ਤੋ
 ਮੀਰ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ 6ਜੋਰ ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ 6ਜੋਰ ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ 6ਜੋਰ ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ 6ਜੋਰ ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 3ਤੋ 2ਤੋ 1ਤੋ 6ਜੋਰ ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ
 2ਤੋ 1ਤੋ 6ਜੋਰ ਮੀਰ 5ਤੋ 4ਤੋ 3ਤੋ 2ਤੋ 1ਤੋ

ਤੇ ਮਨੀ ਗਿਣ ਖਲਾ ਰ ਖੇਤੁ ਧੀ ਤ ਮਾਤ ਮੇ ਚਪੁਰੇ
 ਧੰਨ ਨਰੈ ਜੇਤ ਖਲਾ ਮਤ ਪਰ ਕੇ ਦੇਤ ਤੀਭ ਧੰਨ ਧੰ
 ਨਾਨਾ ਤੀਤ ਪ੍ਰਾਧਮੇ ਦੇਤ ਮਨ ਮੰਤੁ ਧੰਨ ਤੇ ਧੰਨ
 ਤੇ: ਧੰਨ ਜੇ: ਤੀਤ ਤੀਤੀ ਧੰਨ ਤੇ ਧੰਨ ਤੇ ਮਨ ਤੇ ਮਨ
 ਤੇਤ ਕੇ ਮਾਤ ਧੰਨ ਜੇ ਤੀਭ ਧੰਨ ਪਰ ਖਲਾ ਮਤ ਧੰਨ ਤੀਤ
 ਤੇਤ ਮਨ ਧੰਨ ਮਨ ਤੇ ਕੇ ਦੇਤ ਤੀਭ ਤੇ: ਮਨ ਮਾਤ
 ਧੰਨ ਜੇ ਮਨ ਤੇਤ ਤੀਭ ਧੰਨ ਮਨ ਤੇ ਮਨ ਤੇ

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀNĪ DIALECT

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikki-unēhpū-rē dō puttār thīcē, unhō-maṇjhā maṭhyē
One-man-of two sons were, them-from-in by-the-younger
 babhā-sētē bōlū, 'hē bā, gharbāri-rā hēsā jē mīpḍā
the-father-to it-was-said, 'O father, property-of share what mine
 ā mō dō.' Unī gharbāri tūhā-nī haṇṇī dīttī.
is me give' By-him property them-to having-divided was-given.
 Thōrē dīhē pichehā maṭhā puttār sab kiehetū kīttā kari
A-few days after the-younger son all everything together having-made
 pardēsū-nī chālī-gēū, atē apnī gharbāri aīrē kammā-maṇjhā
a-foreign-country-to went-away, and his-own property ugly deeds-in
 guālī-chhadī. Jā sah guālī bēṭhā, tū-dēsū baḍḍā
was-lost. When all having-lost he-sat, that-country(-in) a-great
 aṅkāl pēū; tū sē bhrukkhnā maran iaggā Tā tis-dēsū-rē
famine fell; then he hungry to-die began. Then that-country-of
 ikki sahūkārē-rē gālī bēṭhā. Timī apnī paṭī sūr
one banker-to having-gone he-sat. By-him his-own field(-in) a-wine
 chānā bhējā. Tā tīsnī manē bōlū, 'jō sikrē
to-feed he-was-sent. Then by-him mind-in it-was-said, 'what husks
 sūr khātē, aī bhi khālī,' atē tis-nī kōī nā dētā-thīa
the-swine eat, I too may-eat,' and him-to any-one not giving-was.
 Tō sudhī āi-kari bōlū, 'mīpḍē bābhē-rē matē kāmā-nī
Then sense-(into) come-having it-was-said, 'my father-of many servants-to
 matī rōṭī aīṭī, atē aī bhrukkhnā martā-aī, aī uṭhī-kari
much bread is, and I hungry dying-am, I arisen-having
 apnō-habbē-kīnē gammā atē tis-nī bōlūnā, 'hē bā, aī
my-own-father-to will-go and him-to I-will-say, 'O father, by-me
 smgē-rā atē tīndū hī pāp kīttā, atē ahē tīpḍō puttār
heaven-of mid of-thee also sin was-committed, and now thy son
 bhūnā jōgā nū rēbā; jīhī tīpḍē hōr kāmā ātē, tihī
to-become worthy not I-remaind; as thy other servants are, so

mũ bī rakh.”” Tã uñhi-karī appē babbē-kēnī gēā.
me(-to) also keep.”” Then arisen-having his-own father-to he-went.
 Oh āi-tiã dūr thiā tã tis-nī hēri-karī babbē-nī dāh āi, atē
He yet far was then he (acc) seen-having the-father-to pity came, and
 dauri-karī tis-nī piāri kī, atē matē phōkū dittē Tã
run-having him-to love was-made, and many kisses were-given. Then
 puttrē tis-nī bōlū, ‘hē bā, aũ surgē-rā hī tã tīṇḍā
by-the-son him-to it-was-said, ‘O father, by-me heaven-of also and of-thee
 hī pāp kittā, tã tīṇḍā puttar haṇuā jogā nā
also sin was-committed, and thy son to-become worthy not
 rēhā.’ Babbē appē kāmē-nī bōlū, ‘kharē kharē
I-remained.’ By-the-father his-own servants-to it-was-said, ‘good good
 lukrē kaḍhī lēi-jehiā, atē us-nī lūā; usē-rē haṭhā
clothes having-brought-out bring, and him-to put-on; his on-hand
 aṅgūthī, perā juṭē; atē haḍḍī dhām dhuṇī lā, kī sab
ring, on-foot shoes; and a-great feast preparing bring, that all
 khāmē, atā rājī bhānē; kīṭī jē ēh miṇḍā puttar
we-may-col, and happy we-may-be; why that this my son
 marī-gēōrā-thiā, sē jītā bhūā; hirōrā-thiā, abē mili-gyā.’ Tã
dead-gone-was, he alive became; lost-was, now found-went.’ Then
 sē rājī bhūṇā luggē.
they happy to-be began.

Ucē-rā jēṭhā puttar paṭi-māh thiā. Jā gharē nēṣ
His elder son the-field-in was. When the-house was
 yā, tã gājā-bājā sūnā. Tã ikki kāmā śadōi-karī
he-came, then music-etcetera was-heard. Then one servant having-colled
 puchchhā, ‘ēh kutū bhū?’ Tēnī tis-sētē balū, ‘tīṇḍā
it-was-asked, ‘this what is?’ By-him him-to it-was-said, ‘thy
 bbāi yā, tã tīṇḍē-babbē badhāi thaṭī, kī rājī-bājī
brother came, and by-thy-father a-feast was-prepared, because safe-(§)-sound
 ghar yā.’ Tã nīrū mūh karī bhēhar baiṭhā.
house(-to) he-came.’ Then ugly face having-made outside he-sat.
 Tisē-rā baū bhēhar yā, tã sē patēd. Tini appē
His father out came, then he entreated. By-him his-own
 bā-ētō balū, ‘hēr, ēṭī barhē mū tīṇḍī ṭēhal katē
father-to it-was-said, ‘look, so-many years I thy service a-doing
 bhūi, tã tīṇḍā sikkhrē-bahār nā gyā; tã miṇḍē
became (i.e. passed), and thy instructions-out not I-went; and me-to
 taī kadī ikk bakrī-rā chhēlū hī nā dittū, kī appē
by-thee ever one goat-of young-one even not was-given, that my-own

yār sajpā-sētē khusī katā; paṇ jhē ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jini tiṇḍi ghar-bhāri airā kamṁā-maṇḍi ḡuāi, tāi
son came, by-whom thy property ugly deeds-in was-lost, by-thee
 usē-rē-tāi dhām lāi. Tēni tis-nī balā, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
 tū sadā mñ-kamē bhūṭā, jē mindā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
 khu-i kanā atē rāji bhūnā jarā thīā. kēhī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāi marī-gēorā-thīā, sē jindā bhūā; hirōrā-thīā, sē
brother dead-gone-was, he alive become; lost-was, he
 milī-gyā.
found-went.'

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (OHAMĒĀLĪ).

CHITANI DIALECT

(STATE, CHAMBA.)

SPECIMEN 11

ਉਖ ਫੇਮ ਨੇਤੀਆਂ ੭ ੧੭ ਸਾਖੀ ਸੇ ੨੭
 ਨ ਮੁਨੀ ਸੇ ੩੬ ਗੁਰੂ ਸੇ ੩੭ ਕਲੇਸੀ ਸੇ ੩੮
 ਕਲੇਸੀ ਸੇ ੩੯ ਗੁਰੂ ਸੇ ੪੦ ਧਾਨੀ ਸੇ ੪੧
 ਧਾਨੀ ਸੇ ੪੨ ਧਾਨੀ ਸੇ ੪੩ ਧਾਨੀ ਸੇ ੪੪
 ਧਾਨੀ ਸੇ ੪੫ ਧਾਨੀ ਸੇ ੪੬ ਧਾਨੀ ਸੇ ੪੭
 ਧਾਨੀ ਸੇ ੪੮ ਧਾਨੀ ਸੇ ੪੯ ਧਾਨੀ ਸੇ ੫੦
 ਧਾਨੀ ਸੇ ੫੧ ਧਾਨੀ ਸੇ ੫੨ ਧਾਨੀ ਸੇ ੫੩
 ਧਾਨੀ ਸੇ ੫੪ ਧਾਨੀ ਸੇ ੫੫ ਧਾਨੀ ਸੇ ੫੬
 ਧਾਨੀ ਸੇ ੫੭ ਧਾਨੀ ਸੇ ੫੮ ਧਾਨੀ ਸੇ ੫੯
 ਧਾਨੀ ਸੇ ੬੦ ਧਾਨੀ ਸੇ ੬੧ ਧਾਨੀ ਸੇ ੬੨
 ਧਾਨੀ ਸੇ ੬੩ ਧਾਨੀ ਸੇ ੬੪ ਧਾਨੀ ਸੇ ੬੫
 ਧਾਨੀ ਸੇ ੬੬ ਧਾਨੀ ਸੇ ੬੭ ਧਾਨੀ ਸੇ ੬੮
 ਧਾਨੀ ਸੇ ੬੯ ਧਾਨੀ ਸੇ ੭੦ ਧਾਨੀ ਸੇ ੭੧
 ਧਾਨੀ ਸੇ ੭੨ ਧਾਨੀ ਸੇ ੭੩ ਧਾਨੀ ਸੇ ੭੪
 ਧਾਨੀ ਸੇ ੭੫ ਧਾਨੀ ਸੇ ੭੬ ਧਾਨੀ ਸੇ ੭੭
 ਧਾਨੀ ਸੇ ੭੮ ਧਾਨੀ ਸੇ ੭੯ ਧਾਨੀ ਸੇ ੮੦
 ਧਾਨੀ ਸੇ ੮੧ ਧਾਨੀ ਸੇ ੮੨ ਧਾਨੀ ਸੇ ੮੩
 ਧਾਨੀ ਸੇ ੮੪ ਧਾਨੀ ਸੇ ੮੫ ਧਾਨੀ ਸੇ ੮੬
 ਧਾਨੀ ਸੇ ੮੭ ਧਾਨੀ ਸੇ ੮੮ ਧਾਨੀ ਸੇ ੮੯
 ਧਾਨੀ ਸੇ ੯੦ ਧਾਨੀ ਸੇ ੯੧ ਧਾਨੀ ਸੇ ੯੨
 ਧਾਨੀ ਸੇ ੯੩ ਧਾਨੀ ਸੇ ੯੪ ਧਾਨੀ ਸੇ ੯੫
 ਧਾਨੀ ਸੇ ੯੬ ਧਾਨੀ ਸੇ ੯੭ ਧਾਨੀ ਸੇ ੯੮
 ਧਾਨੀ ਸੇ ੯੯ ਧਾਨੀ ਸੇ ੧੦੦

ਯਹੋ ਹੋਰਾ ਨ ਖੁਲੀ ਜਿਨੈ ਸੇ ਹੀਰੋ ਭਯੋ ਸੋਭ
 ਪਾਸੇ ਖੁਲੀ ਹੋਰਾ ਸੇ ਮੀਰੋ ਯਹੋ ਹੋਰਾ ਨ ਖੁਲੀ
 ਯਹੀ ਖੁਲੀ ਹੋਰਾ ਨ ਖੁਲੀ ਯਹੀ ਸੋਭ ਯਹੀ ਸੋਭ
 ਨਾਮੀ ਪਾਸੇ ਨ ਸੋਭੇ ਮੀਰੋ ਸੋਭ ਨਾਮੀ
 ਹੋਰਾ ਨ ਯਹੋ ਹੋਰਾ ਹੀਰੋ ਮੀਰੋ ਯਹੀ
 ਯਹੋ ਯਹੋ ਹੀਰੋ ਸੋਭੇ ਪਾਸੇ ਮੀਰੋ ਯਹੋ
 ਨ ਮੀਰੋ ਜਿਨੈ ਯਹੋ ਨ ਖੁਲੀ ਖੁਲੀ ਸੋਭੇ
 ਪਾਸੇ ਮੀਰੋ ਨ ਸੋਭੇ ਯਹੀ ਹੀਰੋ ਹੀਰੋ
 ਹੀਰੋ ਸੋਭੇ ਮੀਰੋ ਸੋਭੇ ਯਹੀ ਹੀਰੋ ਯਹੀ
 ਹੀਰੋ ਯਹੋ ਯਹੀ ਹੀਰੋ ਯਹੀ ਹੀਰੋ ਨ ਹੀਰੋ
 ਹੀਰੋ ਯਹੀ ਹੀਰੋ ਹੀਰੋ ਨ ਯਹੀ ਹੀਰੋ

ਓ ਯੋ ਕਰੇ ਅਧੀ ਜੁਗੇ ਓਹੀ ਗਰੇ ਨੇ ਤੁ
 ਸਨੀ ਨੇ ਅਧੀ ਨੇ ਤੁਯੇ ਨਗੇ ਕੰਤੇ ਤੁਯੇ
 ਤੁਮੀ ਅਗੇ ਪਾਸੇ ਮੰਗੀ ਨੇ ਸਨੀ ਕਰੇ ਤੁ
 ਤੁਯੇ ਕਰੀ ਪਾਸੇ ਮੰਗੇ ਮਾ ਤੁਯੇ ਅਧੀ ਤੁਮੀ
 ਮੁਥੇ ਓਹੇ ਤੁਯੇ ਕਰੇ ਤੁਯੇ ਮੰਗੇ ਓਯੇ
 ਕਰੇ ਤੁਯੇ ਤੁਯੇ ਤੁਯੇ ਮੰਗੇ ਓਯੇ ਤੁਯੇ
 ਨੇ ਤੁਯੇ ਮਾ ਪਾਸੇ ਮੰਗੇ ਮਾ ਤੁਯੇ
 ਤੁਯੇ ਮੰਗੇ ਮੁਥੀ ਕਰੇ ਮੰਗੇ ਅਧੀ ਮੰਗੇ
 ਮੰਗੇ ਮੰਗੇ ਪਾਸੇ ਮੰਗੇ ਮੰਗੇ ਨੇ ਤੁਯੇ
 ਮੰਗੇ ਕਰੇ ਮੰਗੇ ਮੰਗੇ ਮੰਗੇ ਮੰਗੇ ਮੰਗੇ
 ਤੁਯੇ ਅਧੀ ਕਰੇ ਮੰਗੇ ਮੰਗੇ ਮੰਗੇ ਮੰਗੇ

[illegible]

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਹੁਕਮਾਂ ਅਨੁਸਾਰ
ਸਿੱਖਾਂ ਨੂੰ ਧਾਰਮਿਕ ਅਤੇ ਸਮਾਜਿਕ ਸੁਧਾਰ ਲਈ
ਉਤਸ਼ਾਹਿਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ
ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਆਪ ਵਿੱਚ ਯੁੱਗ-ਯੁੱਗ
ਦੇ ਸੰਸਾਰੀ ਕਾਰਜਾਂ ਵਿੱਚ ਵੀ ਸਮਾਜਿਕ
ਦਾਇਰੇ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ।
ਇਸ ਤਰ੍ਹਾਂ ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਆਪ ਵਿੱਚ
ਅਤੇ ਸਮਾਜ ਵਿੱਚ ਸੁਧਾਰ ਲਈ ਯਤਨ
ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ
ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਆਪ ਵਿੱਚ ਅਤੇ
ਸਮਾਜ ਵਿੱਚ ਸੁਧਾਰ ਲਈ ਯਤਨ
ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĪNĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lohāḥikrī-iē Rāḥī-Narpatā-rī ch jē, — Kuḷi
Statement one Lohāḥikrī-of Rāḥī-Narpat-of this that. — A-daughter
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi assē dōnhā bhāi giṭhē
my-brother-Juālā-of is. Her betrothal by-us both brothers together
 ki. Tīkrigaphē Parsām-nī dittōi thī. Phiri Parsāmē
was-made. Tīkrigaphē(-of) Parsām-to given she-was. Then by-Parsām
 hōi jō kari-lēi. Tā jē asē-rī janēi-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure
 assū-kanā lēi-lāi. Paḥj rupayyē ak sō nagad lēi.
us-from was-taken. Five rupees one hundred cash was-taken.
 Paḥjā-ghat chālī rupayyē an-, gōrū-, bhāṇḍ-, pūhōrū-, drāṭī-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,
 kudālī-mē bhāṇḍ. Phiri ch kuḷi asē-gharē rēhī
mattock-in were-deducted Then this daughter in-our-house remained.
 Phiri bhāi-Juālē gallā jī, 'kuḷi asē-gharē rēhī.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.
 Jē kuḷi lēnā (for lēā), sē tīndā rupayyā dēma.' Phiri
Who the-daughter will-take, he thy rupee will-give.' Then
 kuḷi rēhī. Sē mindē-gharē rēhī. Jā kuḷi
the-daughter remained. She in-my-house remained. When the-daughter
 baḍī muṭyār hāi (for bhāi), tā kuḷi-rī chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with
 laggi. Phiri trē-chōūr-mahinē chāl jaggōri
begun Then (for-)three-four-months the-intrigue begun
 rēhī. Tā ikk-rōj rāti chōri-kari
remained (i.e. continued) Then one-day at-night theft-doing (i.e. stealthily)
 Parjā appē-gharē-nī lēi-gā. Phiri mī apnī-jō-kanē
Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with
 salāhā ki jē. 'kuḷi kuī gēi?' Phiri mīvāi jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rē gharē gēi. Usā Syālē-mahnū-kachchhā puchchhās
Syālē-Parjā-of in-house went. By-her Syālē-man-from it-was-asked
 jē, 'asī kulī idi āi kī nahī āi?' Parjē bōlū
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'haū lēi-ā.' Phiri jōi bōlū jē, 'kulī
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tã lēi-ā, par asē rupayyē kū' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chali-jā. Rupayyē jē tumhārē laggorē ātē, tinhā bhari-dēmā.
go-away. The-rupees which your speak are, those I-will-fully-refund.'
 Phiri miṇḍī jō chali-āi. 'Mā-pran arji-parchā māi kar.
Then my wife came-away. 'Me-on petition-application not make.
 Haū bhari-dēmā.' Ut-prant aṭṭhū-rōz mī Uchhbā apnā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own
 guāl bhiri bhējyā. Mī Uchhbē-nā (for mī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou
 gāhā-(for gāhī)-karī Parjē-Jagṭē-kanā puchchh jē, "tū miṇḍī
gone-having Parjā(-and)-Jagṭā-from ask that, "thou my
 kulī lēi-gēh Rupayyē diṇē kī nahī diṇē?"
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given? "
 Phiri Parjē gallā jē, 'tū chali-gāh. Āssē dasē.
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihē tindrē-gharē ēlē, tērē (for tindrē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tiṭṭh-ūprant dasē-pandrē-dihē Parjā jā kulī atē Jagṭā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagṭā
 chār (for chaur) hūē (for bhūē) bhalē māps Parganē-rē ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-karī mindē-gharē āē Mī puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēnī āē?' Unhā bōlū jē, 'tindrē-gharē-kanā āssē kulī
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tã niōrī.' Mī bōlū jē, 'kulī tã
certainly was-taken' By-me it-was-said that, 'the-daughter certainly
 tuhē niōrī-āi. Miṇḍā dēdh sō rupayyē miṇḍē-mūhē
by-you taken-away-is My one-and-a-half hundred rupees in-my-presence
 aggē chhad Mī rupayyē sahukārā-kanā chukī ātē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bōlū jē, 'bhyāgā rupayyē-rī gall tōn-kanē āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

kari-lāmē' Rāt-māh phiri kulī jā Parjā chali-nathē.
will-arrange.' The-night-in then the-girl as-well-as Parjā run-away.
 Jē bhūg bhūi, tā 'Jagte hōlū jē, 'Parjā tā
When morning became, then by-Jagte it-was-said that, 'Parjā indeed
 kulī lēi-gēā.' Jagte hōlū jē, 'haū apnō-gharē-ni
the-daughter took-away.' By-Jagte it-was-said that, 'I my-own-house-to
 kulī lēi-gēā. Parjā kitā tuhārē rupayyē dēmā, kitā tuhārē
the-daughter took-away. Parjā either your rupees will-give, or your
 kulī pujōi-dēmā' Phiri Jagtā apnō-gharē-ni chali-gēā. Tā
daughter will-return' Then Jagtā his-own-house-to went-away. Then
 kulī Parjā pachohhā jē, 'tā-tā mō-ni ghinī-lā.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc) brought (here).
 Tindū babb tidi thā. Tini mīndē-babbē-rē rupayyē dītē ki
Thy father there was. By-him my-father-of rupees were-given or
 na dītē?' Tā Parjē bōlū jē, 'bhāi, rupayyē mījō
not were-given?' Then by-Parjē it-was-said that, 'O, the-rupees to-me
 nahī jurē.' 'Tā mī hōlū jē. "jis-rē rupayyē hētē, haū
not are-got' 'Then by-me it-was-said that, "whom-of rupees are, I
 tisē-rē gharē-ni chali-gēi." Tā kulī mīndē-gharē
him-of house-to went-away." Then the-daughter in-my-house
 achhi-rēhi. Tā kōi-mahint bi mārē (for mīndē)-gharē
having-come-remained. Then for-about-a-month also in-my-house
 rēhi. Tā Parjē mī-prau arji dītī
she-remained. Then by-Parjā me-upon petition was-given
 phōjdārī-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpāt, by caste Rāthī, an inhabitant of Lōhtikrī, to the following effect:—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'¹ Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him) :— So I said to him, 'I intended to go to the house of some one who had money.' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

¹ Among the Churāhis, a man who slopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 184. We shall see that the young men did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀḲĪ.

PaṅgwāḲī is the name of the dialect of Chamṅālī spoken in Paṅgi.

The position of Paṅgi in regard to the other portions of the Chamba State has been described in the introduction to Chamṅālī, and need not be further discussed here.

To the north of Paṅgi lies the Tibeto-Burman-speaking province of Zaskar. To its west lie Pádar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmirī are spoken. To its south lies the Churāh Wazīrat of Chamba. The dialect of Paṅgi itself is named PaṅgwāḲī. It is a form of Chamṅālī, and is therefore the furthest outpost of Western Pabāḡi looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Paṅgi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Paṅgi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Paṅgi was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Paṅgi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for PaṅgwāḲī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that PaṅgwāḲī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadravāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ḡi*, the eye; *ḡi* or *ḡi*, a house; *kāḡ*, a son; *ḡappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

<i>ā</i> , <i>āḡ</i> , come (past. part.).	<i>baḡhē</i> , rejoicing.
<i>āḡē</i> , now.	<i>ḡiḡ</i> , a field.
<i>ager</i> , in front.	<i>bāḡar</i> , <i>bēḡar</i> , outside.
<i>antar</i> , in.	<i>baḡh</i> , up.
<i>āsi</i> , mouth (Kāshmirī <i>ās</i>).	<i>baḡḡ</i> , seed.
<i>baḡ</i> , <i>ḡaa</i> , <i>baḡḡ</i> , a father.	<i>baḡā</i> , <i>baḡḡā</i> , a year.
<i>baḡḡā</i> , big.	<i>baḡ</i> , <i>baḡḡ</i> , <i>baḡ</i> , a father.

¹ Chamba Gazetteer (1904), page 2.

bēhar, bāhar, outside.
bhūi, a buffalo.
bhūi, a younger brother.
bhūi, a younger sister.
blurā, blarōfā, a loud.
blarīh, outside.
blūi, an elder brother.
bhōpā, bhūpā, to become.
bichoh, in.
bīdhāpā, to send.
bīhūpā, to sit
lūuk, down.
būē, a tree.
chuklū, angry.
chūhūā, to complete.
chōth, two days after to-morrow;
 two days before yesterday.
dih, compassion
ḡokhā-jē, towards the direction of.
dand, dant, a tooth.
dādā, an elder sister.
dās, the sun.
dihm, a feast
ḡhēḡḡh, the belly
ḡhēḡḡh, dancing.
dīārā, a day.
ḡlukhā, hungry
dī, to
dāstī, for.
dēḡvī, jēḡvī, where
dēḡkhāḡ, jikhāḡ, when.
dēḡvī with.
dēḡlī, jōlī, a wife.
dēḡth, jōth, a bull.
ētā, (his) many.
gā, gone.
ḡūḡḡrā, a stream.
ḡharētḡ, a husband.
ḡhēḡḡ, to go.
ḡhīt, a song.
ḡichīḡḡḡ, ignorant.
ḡih, ḡī, a house.
ḡirā, a village.
ḡōrā, a cow

ḡūḡḡ, to cause to go, to lose.
keckekhā, white.
kōnō, to be defeated.
kapḡḡhū, to walk.
lūth, the hand.
lē, yes.
kēḡḡ, to see.
hī, yesterday.
jīḡl, a mother.
jūn, to come.
irī, here.
irīā, from here.
itḡlī, here.
ḡarōlī, debauchery.
jē, to.
ḡēḡhāḡḡ, a woman.
jērī, dēḡḡḡ, where.
jikhāḡ, dēḡkhāḡ, when.
jūtū, alive.
jūchū, to yoke.
jōlī, dēḡlī, a wife.
jōson, the moon.
jōth, dēḡth, a stream.
jūḡḡ, well.
kānā, kōnā, a servant.
kānā, from.
kānē, together with.
kand, to do.
kātḡḡ, how much? how many?
kātḡḡ, how much? how many?
kēḡḡ dēḡḡ, to divide.
kēḡḡ, along with.
kḡḡḡ, kḡḡḡ, the foot.
kīā, from.
kikhāḡ, when?
kīs, why?
kīḡ, how?
kēḡ, a son, a boy.
kōḡḡ, where?
kōḡ, kēḡḡ, a daughter, a girl.
kupāḡ, the head.
kūḡḡ, kḡḡ, a daughter, a girl.

<i>lāpā</i> , to prepare.	<i>parē</i> , the day before yesterday.
<i>lihrē</i> , garments.	<i>pasūr</i> , the day after to-morrow.
<i>liqā</i> , an ox.	<i>patā</i> , behind.
<i>magar</i> , the head.	<i>patyōr</i> , after.
<i>māḷqā</i> , a man.	<i>pār</i> , to-morrow.
<i>māna</i> , to beat.	<i>puṭh</i> , upon.
<i>moṇju</i> , a bed.	<i>sagāl</i> , a fox.
<i>marā</i> , a man.	<i>sahr</i> , a city.
<i>matā</i> , much.	<i>suppar</i> , a hill.
<i>mathar</i> , <i>maṭhā</i> , small.	<i>ṣaḡal</i> , tar.
<i>nakk</i> , the nose.	<i>talārā</i> , wise.
<i>naṣpā</i> , to run.	<i>thathā</i> , to conciliate.
<i>nēḥē</i> , no.	<i>tikar</i> , up to.
<i>nēpā</i> , to take.	<i>tikhay</i> , then.
<i>nir</i> , near.	<i>ūtē</i> , down.
<i>paddhar</i> , a plain.	<i>urē</i> , there.
<i>pōr</i> , beneath.	

Several of the above words suggest connexion with Kashmiri. Thus *banh*, down, may be compared with the Kashmiri *bōn*; *kārī*, a girl, with *kār*; *puṭh*, upon, with *pēth*; and *patā*, behind, with *pato*.

Pronunciation.—As in Churāhi the vowel scale is indefinite. We have *a* becoming *ai* in *sahr* (Urdū *shahr*), a city, and *i* becoming *ai* in *baijū* (Hindī *bīj*), a seed. As in Churāhi *u* becomes *i* in *lihrē*, clothes.

In Kashmiri, epenthesis is a common feature of the language. Thus the base *kōr*, a girl, becomes *kār*, when the nominative termination *a* is added. The same occurs in regard to the same word in Pāṅgwālī. Here we have the word *kōū* (i.e. *kōrā*), a boy. But when the word is made feminine by changing the final *ā* to *i*, we get *kōi* or *kūrī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *mārāi*, but the final *i* is thrown back before the *l*, and we actually have *mārit*.

We are reminded of Kulāi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōlī* or *dzōlī*, a wife; *jikhay* or *dzikhay*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchā*, for *jōtā*, to yoke.

The curious change of *r* to *r* in *marā*, a man, which we have noticed in Churāhi, also occurs in Pāṅgwālī, and also the dropping of *r* before another consonant, as in *kēnā*, for *kārā*, to see; *mānā*, for *mārā*, to strike; *kānā*, for *kārā*, to do; and *kōnā*, for *kārā*, to be defeated. It may be noted that in Sindhi the word for "man" is also *marā*.

In just the same way *i* is dropped before another consonant, as in *bōtā*, for *bōtī*, I am saying.

In the Prāccha languages of the north-west frontier *r* or *r* between two vowels is often dropped, and the same is the case here. Thus, *kēi* or *kūrī*, a girl; *kōi* (for *kōrā*), a boy; *dzōi* (for *jōrī*), with. So, the word *gāh*, a house, represents the Sanskrit *grāha*, in

which lower the *o* *s* *n* *h* *c* *o* *n* *a* *n* *o* *w* *l* *a* *a*
 o *p* *p* *d* *n* *r* *f* *o* *n* *h* *a* *n* *b* *e* *f* *d* *l* *a* *s* *r* *d* *e* *c* *e*
 Occ *s* *o* *s* *a* *l* *n* *i* *r* *w* *o* *l* *w* *e* *f* *i* *n* *d* *t* *e* *s* *n* *a* *n* *i* *n* *d* *e* *n* *t* *e*. Thus *ant* *o* *r*,
n *b* *o* *o* *f* *m* *t* *e* *P* *n* *a* *n* *d* *u* *r*; and the Persian *dand*, a woman, is represented by
n *o* *t* *h* *d* *a* *n* *d* *a* *n* *t*, while *zand*, alive, becomes *jinfā*.

An initial *y* is aspirated in the words *ghāi*, a song, and *ghāpi*, to go; a change which is common in all East Iranian languages, and which occurs also in the Maiyā form of the Pārsi languages, in the word *ghudā*, an ass.¹

In the Pisācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashkiri word for 'sister' is *sus*, in Shīnā it is *sañ*, and in Pushtai it is *sāi*. Similarly, in Pangwāñ the word for 'buffalo' is not *bañāñ*, but *bāñ*.

NOUNS.—The declension of nouns presents some variations from Standard Chamtali.

Masculine *tadbhaca* nouns in *ā* like *ghoṇā*, a horse, can also end in *ī*, so that we have *chhālī*, a kid; *bahrī*, a he-goat; *aphhērī*, an egg; *attrī*, so many, *māmī* or *mānī*, to strike; *dittī* or *dittā*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōṛē*, horses. But in the Parable we have *kṛā*, not *kṛē*, for sons.

Similarly, the oblique form singular and plural is *ghôrê*. Thus, *ghôrê-di*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barāḥ*, a year, which is feminine, has its oblique singular and uninflected plural *barī* or *barīḥ*.

Other masculine nouns do not change in the oblique form. Thus, *day*, a field, has its nominative plural, and oblique form singular and plural also *day*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ō*. Thus, *gāh*, a house, *gāhē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrē* drop the *ā* before adding the *ō*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *ī* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūī*, a girl or girls; oblique singular and plural, *kūī*; *puṭhī*, the back; *piṭhī*, backs; *piṭh* or *piṭhā*, of a back or backs; oblique singular and plural, *piṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē āti; barē-tē tēhul kī*, I did thy service for so many years.

Besides the locative in *é*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are :—

Accusative-Dative. *dī, jē, to; dōstē, for.*

Ablative. *kand*, *kiā*, from; *kā*, *kamē*, with, together with; *kā*, with, by means of.

Locative. *biechch*, in; *putth*, on; *antlar*, in.

¹ Possibly, however, this word is an instance of transfer of ascription *intrans* for *quith*.

² The geminate termination was originally *rs*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sukōkūrē gī gū*, he went to the house of a banker; and *mē lau* (for *harē*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gīhē*, and again we have *jāhā kōū bāy* (for *bōyē*) *thūū*, the elder son was in the field, while on the other hand we have *tēs mūkkhē kāl bhūū gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kīū* and *aū* (nominative) *pāp kīū* for 'I did sin,' and we have *mūhar kōū* (for *kōē*) *apē māl ikittā kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daulū-kīū lammā*, taller than the sister; *sabī-kīū kharā*, best of all, best; or we may have *tharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined:—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē, mā.</i>	<i>tē, tā.</i>
Oblique	<i>mō.</i>	<i>tan.</i>
Genitive	<i>mē, māp.</i>	<i>tē, tūp.</i>
Plur.		
Nominative	<i>as, ās. asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēp.</i>	<i>tūh, tāhp.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined:—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, as.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, asē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inhē.</i>	<i>unhē.</i>

Instead of the genitives singular *čsē* and *asē*, the Parable sometimes gives *čsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnā, jēnā, jōn.</i>	<i>tēnā, tēn.</i>
Obl.	<i>jis.</i>	<i>tēs.</i>
Gen.	<i>jīsē.</i>	<i>tēsē.</i>
Plur		
Nom	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnā, jīnā</i>	<i>tēnā, tēnā.</i>
Obl.	<i>jis.</i>	<i>tēn.</i>
Gen.	<i>jīnāē.</i>	<i>tēnāē.</i>

The **Interrogative Pronouns** are *kas*, who ? ag. sing. *kinā*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on ; and *li*, what ? obl. sing. *liē*.

The **Indefinite Pronouns** are *kōi*, anyone, someone, and *kichēkh*, anything something. The other forms of *kōi* have not been noted. *Kichēkh* is immutable. *Jē kōi*, whoever ; *jē kichēkh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asē* or *asī*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindi *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *as*, *sē* and *sī* ; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *kanā* or *kanā* which is treated exactly like *asā*, having a masculine plural *kanē*, and a feminine singular and plural *kanī*. Cf. Shīnā (Pīācha) *kanō*, he is.

Finally for the third person singular or plural, we can have *ahī*, is, or are. This does not change for gender.

The past tense is *thiyō* or *thiyō*, was. This is treated exactly like the Hindi *thā*, having a masculine plural *thiyō* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *nā* or *nā* to the root. Thus, *bisnā* or *bisnā*, to sit. If the root ends in *r* or *n*, the *nā* or *nā* generally becomes *nā* or *nā*, and the *r* is usually omitted. Thus, *śunā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārnā* or *mārnā*, or, more usually, *nānā* or *mānā* to strike ; so *karnā* or *karnā*, or, more usually, *kanā* or *kanā*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *bīṣā*, to sit; *māra*, to strike; *kara*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus—

ac māra (for *mārā*) *lagā*, he began to die (of hunger).

baṭhē kara (for *kara*) *lagā*, they began to do rejoicing.

ṣēṣi sū chāraṇ bīṭhū, he sent (him) to feed swine.

Note the two verbs *ṣā*, to come, and *ghāṣā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tā*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *ḥētā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *kūtā*, doing. In the word *bātā* for *bōtā*, saying, an *t* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle.

Thus:—

<i>bhūṭā</i> , to become	pres. part.	<i>bhūtā</i> .
<i>ṣā</i> , to come.	" "	<i>ṣā</i> .
<i>ghāṣā</i> , to go.	" "	<i>ghātā</i> .
<i>dāṣā</i> , to give.	" "	<i>dātā</i> .
<i>nāṣā</i> , to take.	" "	<i>nātā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāṭā*, eaten; *pūṭā*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṭā</i> , to become.	past part.	<i>bhā</i> or <i>bhōṭā</i> .
<i>ṣā</i> , to come.	" "	<i>ā</i> or <i>ū</i> .
<i>ghāṣā</i> , to go.	" "	<i>ga</i> , pl <i>gōṭā</i> , f. <i>gētā</i> .
<i>māṭā</i> , to die.	" "	<i>mō</i> (<i>mōṭā</i> , <i>mōṭ</i>).
<i>dāṣā</i> , to give.	" "	<i>dittā</i> .
<i>nāṣā</i> , to take.	" "	<i>nā</i> (also <i>nātā</i>).
<i>kartā</i> , to do.	" "	<i>kā</i> (also <i>kātā</i>).
<i>bijṣā</i> , to know.	" "	<i>buddhā</i> .
<i>bīṣā</i> , to sit.	" "	<i>bīṣhā</i> .

Once or twice we come across Standard Chamṣālī past participles in *ā*. Thus, *mārā*, struck. These are evidently borrowed.

As in other Chamṣālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ō* or *ōṭā*. Thus, *mārō* or *mārōṭā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yār* or *yārā*

gā, gone, " *gayār* (*ā*).

dittā, given, " *dītār* (*ā*).

bīṣhā, seated, " *bīṣhārā*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mārī*, having struck. To this *kai* (for *kari*) or *kāi* is generally added. Thus, *mārī-kai* or *mārī-kāi*. The form without *kai* is mainly confined to intensive compound verbs, such as *bāpī dēnā*, to divide out; *ghinā ghēpā*, to take away.

The verb *īnā*, to come is irregular, making *gai-kai*, having come.

The **Noun of Agency** is formed by changing the *ni* (or *nā*) of the infinitive to *ācalā* (or *nācalā*). Thus :—

bisāpā, to sit; *bisāpācalā*, one who sits or is about to sit.

mānā, to strike; *mānācalā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *bis*, sit there; *bisā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *quār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

		Imper. 2 sing.
<i>bhānā</i> , to become.		<i>bhā</i> .
<i>īnā</i> , to come.		<i>āi</i> .
<i>ghēpā</i> , to go		<i>gā</i> or <i>ghā</i> .

The **Old Present and Present Subjunctive** has only been noted in the first person singular. We have *bhōṣ*, I may be, and *kātṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōṣ* and *kūtṭā* may also be used, though Mr. Bailey (*bakā*, I shall sit) and the Parable (*khāṣ*, I will eat) employ this form for the future. In the Parable *khāṣ* may equally well be translated 'I may eat.' In Kāshmiri this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *ai bisā*, I sit, or am sitting; feminine *ai bisāi*, and so for all persons of the singular. The plural is *ās bisā* (fem. *bisāi*), we sit or are sitting. Similarly *ai māṭā*, I strike, or am striking; *ai bōṭā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-ā* to *-tāh* (plural *-tāḥ*; fem. sing. and plur. *tāḥ*). It does not change for person. Thus, *ai bisā-tāh*, I was sitting; *ās bisā-tāh*, we were sitting; *ai bisā-tāḥ*, she was sitting, or they (fem.) were sitting. Similarly *ai māṭā-tāh*, I was striking, and so on.

The **Future** is formed by adding *ai* to the root. Thus, *bisāi*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *bisāi*, and the feminine for both numbers is *bisāi*. Similarly from *mānā*, to strike. *mārāi*, *mārāi*, *mārāi*.

If the root ends in a vowel, the termination is *i* simply. Thus, from *ghēnā*, to go, we have *ghēi*; from *khāpā*, to drink, *khāi*; from *dēnā*, to give, *dēi*; and from *nēpā*, to take, *nēi*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhāpā, to become, future *bhōl*.

igā, to come, „ „ *yāh*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēta*, I will go (properly, I am going), and *bōta*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *bhāē*, I will eat, and Mr. Bailey gives *bisē*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aē bīstā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *bīstāh*, (if) I had sat, etc. We have an example of it in the Parable, *aē kutāh*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamāli and Hindi. Thus, —

aē bīthā, I sat.

mē mārā, I struck him.

aē bīthā aē, I have sat.

mē mārā aē, I have struck him.

aē bīthā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aē pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *bī*, (thou) preparedst a feast, and also *tē bāñ* (for *bāñē*) *dhām bī-sā*, thy father has prepared a feast, in which not only is the nominative *bāñ* used instead of the agent *bāñē*, but also we have *bāñ*, when we should expect *bāñē*, although the *sā* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēpā*, to go. Thus :—

aē mārā ghēlā, I am being struck.

aē mārā ghēl, I shall be struck.

aē mārā gū, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāpā, to eat.

khāpāpā, to give to eat.

pāpā, to drink.

pāpāpā, to give to drink.

supā, to hear.

supāpā, to cause to hear.

chāpā, to graze (intrans.). *chāpā* or *chāpāpā*, to graze (trans.)

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMŚĀLĪ).

PAṄGWĀLĪ DIALECT.

(STAIR, CHAMBER.)

୧୩ ୧୫ ୧୬ ୧୭ ୧୮ ୧୯ ୨୦ ୨୧ ୨୨ ୨୩ ୨୪ ୨୫ ୨୬ ୨୭ ୨୮ ୨୯ ୩୦
 ୩୧ ୩୨ ୩୩ ୩୪ ୩୫ ୩୬ ୩୭ ୩୮ ୩୯ ୪୦ ୪୧ ୪୨ ୪୩ ୪୪ ୪୫ ୪୬ ୪୭ ୪୮ ୪୯ ୫୦
 ୫୧ ୫୨ ୫୩ ୫୪ ୫୫ ୫୬ ୫୭ ୫୮ ୫୯ ୬୦ ୬୧ ୬୨ ୬୩ ୬୪ ୬୫ ୬୬ ୬୭ ୬୮ ୬୯ ୭୦
 ୭୧ ୭୨ ୭୩ ୭୪ ୭୫ ୭୬ ୭୭ ୭୮ ୭୯ ୮୦ ୮୧ ୮୨ ୮୩ ୮୪ ୮୫ ୮୬ ୮୭ ୮୮ ୮୯ ୯୦
 ୯୧ ୯୨ ୯୩ ୯୪ ୯୫ ୯୬ ୯୭ ୯୮ ୯୯ ୧୦୦

ଦୈତ୍ତ ମେ ଦଠି ମୀ ଜାତେ ଜାମେ ଓମ୍ । ଓମ୍
 ଧରା ମେ ମୁଖୀ ମୈ ଓମ୍ ଓମ୍ ଦଠି ମୁଖ
 ମାତ୍ର ଲଗ । ଦଠି ଦାୟୁ ଦଠି ମେ ମାଳୀ
 ଧୂତ ଓମ୍ ଓମ୍ ମେ ଦୈତ୍ତ ଓମ୍ ଦଠି ମେ ମୁଖ
 ଧୂତ ମିତ୍ତ ଦଠି ଓମ୍ ଧୂତ ମିତ୍ତ । ଦାୟୁ ଓମ୍
 ମିତ୍ତ ଓମ୍ ମେ ମେ ଓମ୍ । ମିତ୍ତ ଓମ୍ ମେ
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 ଦାୟୁ ଦଠି ଓମ୍ ମେ । ଓମ୍ ମୁଖ ମେ
 ମିତ୍ତ ମିତ୍ତ ଦଠି ମେ ମିତ୍ତ ଲଗା ମିତ୍ତ ମିତ୍ତ
 ମିତ୍ତ ମିତ୍ତ ମିତ୍ତ ମିତ୍ତ ମିତ୍ତ ।

ମିତ୍ତ ଦୈତ୍ତ ଓମ୍ ଦଠି ଦଠି ମୁଖ ଦି
 ଧୂତ ମିତ୍ତ ଓମ୍ ଓମ୍ ଦି ଧୂତ ମିତ୍ତ । ଓମ୍ ଓମ୍
 ମିତ୍ତ ଦଠି ମିତ୍ତ ଦଠି । ଦଠି ଦାୟୁ ମେ
 ମେ ଦୈତ୍ତ ଧୂତ ଧୂତ ମିତ୍ତ ମିତ୍ତ

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ਲੁਧੁ ਧੁੰਗੁ ਤੇ ਲੁਧੁ । ਤੇ ਧੰਗੁ ਤੇ
ਲੁਧੁ ਤੇ ਧੰਗੁ ਤੇ ਲੁਧੁ ॥ ੨੩ ॥
ਧੰਗੁ ਤੇ ਲੁਧੁ ਤੇ ਧੰਗੁ ਤੇ ਲੁਧੁ
ਧੰਗੁ ਤੇ ਲੁਧੁ । ਤੇ ਧੰਗੁ ਤੇ ਲੁਧੁ ॥

ਧੰਗੁ ਤੇ ਲੁਧੁ ਧੰਗੁ । ਧੰਗੁ ਤੇ
ਧੰਗੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ।
ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ
ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ । ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ
ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ
ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ
ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ
ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ ਤੇ ਲੁਧੁ

[illegible]

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBAĀLĪ).

PANGWĀLĪ DIALECT.

(SĪTĀ, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik baṭi dō kōṣē thē. Maṭhar kōṣē apṛē luṇ-jē
(Of) one father two sons were. The-younger son his-own father-to
 hoṭi. 'hē bauā, wāṇ ghar-bāṛī hōṣā kēhī-dē.' Taṭ
said, 'O father, my property(-of) share having-divided-give.' Then
 apṛē ghar-bāṛī bāṇṭi-dittī. Thōrhe dhīyāṣ paṭyōr maṭhar
his-own property was-divided-out. A-few days after (by-)the-younger
 kōṣē apṛē mōḍ ikittā kī, phurī dūr-muṭkhō naṣī-gā.
son his-own property together was-made, again in-a-far-country ran-away.
 Phīrī apṛē māī jarōṭī naṣī-chhī. Jāṇ sabh
Again his-own property (is-)debauchery was-squandered When all
 nuṭi-batī. taṭ tēs-muṭkhē kāl bhōi-gā; taṭ sō
was-squandered-completely, then in-that-country a-famine became; then he
 dhukhā maraṇ lga. Taṭ sūhōkāṛ gī gā; tēnī apṛē
hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
 bōg sūr chōraṇ bidhā. Tēnī apṛē-māṇē kī,
field wine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
 'jē pākṛē sūr khāṭē inī-hichā sū bī khāṭi.' Taṭ
'let eat husks the-swine eat those-from-among I too will-eat.' Then
 koi nā dēiā Jāṭ tēs dhyān n, anī bōḍi,
any-one nor gives. When his thought came, by-him it-was-said,
 'mē-ban gī kuttō kamē hanē; tēnē khān-jē moti
'my-father in-house how-many labourers are; to-them eating-for much
 roṭī hanī, tē aṭ dhukhā maraṇ lga. Aṭ apṛē baṭi-jē
bread is, and I hungry to-die began. I my-own father-to
 chālī-ghēṭā, tā tēs-jē bōḍi, 'hē bauā, mī surgē pāp
am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
 kīa atē tē hī pāp kī; ab tē kōṣē bhūṣē
was-committed and thy even sin was-committed; now thy son to-be
 jōgā nā rēhā; jīṭ hō kāmē hanē, tīṭ mō bī rakkh
worthy not I-remained; as other labourers are, so me too keep."
 Taṭ khayā bhōi-kā, apṛē baṭi dākhe-jō gā Taṭ-tā
Then erect become-having his-own father direction-to he-went Still

ān̄r thyā, sē kāi-kāi bañ-jē dāh lag-kāi bhōi;
far he-was, him seen-having father-to compassion begun-having become;
 dōur ditti, gal kyāri kī, phach- ētti.
running was-given, (on-)heel, as bracing was-made, kisses were-given.

Kōā bōlū, 'lē bañā, āñ (for mē) surgā bi pāp, kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tā tē 'bi pāp kiā, tā tē kōā āñ kū bañ-?'
and thy even sin was-committed, and thy son I how may-be-made?'

Baū apū kāmē-jē bōlū, 'kārē lī arē
The-father his-own labourer-to said, 'good good
 līkē kadhi-ghinā, tā tēs-ñ lūa; hatthā angūthi
clothes bring-ye-forth, and him-to put-ye-on; one-hand carrying
 lūā, khārē puṭē lūā, tā hadd dhām jā, tā bañhē
put-ye, on-foot shoes put-ye-on, and a-great feast prepare-ye, and happiness
 kārā, yūā ēh mē lōā mō-thyā, sē jātī sī, hēyā-thyā, sē
make-ye, because this my son dead-was, he living is, lost-was, Ie
 mē-gā.' Taū nadibē karap lagī.
found-went. Then merchants to-make they-began

Jēthā kōā bāg thyā, Jōñ gihē nīr ā,
The-elder son (in-)the-field was, When of-the-house near he-came,
 tāñ ghit dhēgū rōwā sonē Taū ik kāmē bhōi;
then singing dancing noise was-heard, Then one labourer was-called,
 tēs puchhān lagā, 'ēh kī bhū-sū? Uñ tas-jē
him to-ask he-began, 'this what becoming-is? By-him him-to
 bōlū, 'tē bhāi 'ā-sā, tā tē hañ dhūn
it-was-said, 'thy younger-brother come-is, and (by-)thy father a feast
 lāñ-sī, kī sō rō-i-bāj puījā.' Taū sī chakhū-ā; tē
prepared-is, that he soft-sound arrived. Then he angry-came; then
 antar nā ga Taū bañ bēkar āi-kōi thutban
inside not he-went Then the-father outside come-having to-conciliate
 lagū Apū bañ-jē bōlan lagā, 'hēr, mē ētti harē
began His-own father-to to-say he-began, 'see, by-me so-many years
 tē pēhal kī tē bēk-kiā hāhar nē bhōā; tē mō-jē
thy service was-done, thy sayings-from out not I-became; by-thee me-to
 ik chhēlā bi nā ditti kī āñ upū bacchhē-kāñ
one kul even not was-given that I my-own friends-with
 mōj katath. Jōñ tē kōā ā, jēn tē
happiness might-have-made When thy son came, by-whom thy
 māl jarōti-mē guāi-chhāi, tāñ tasi-dōsti dhām 'kī.
property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōhū, ' hō kōē, tū n; mō-kē asū ;
By-him him-to it-was-said. ' O son, thou daily (always) me-with art ;
 jē mō-kē asū, sē sabh tē asē ; taō asī badhē lī
whatever me-with is, that all thing is ; then we happiness also
 katan tū klausī bī bhūn thīā, kī tī bhāi
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thīā, sē jīmā sā ; hīran-thyā, ab mēl-gē.
dead-was, he living is, lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamṛājī	Gāñ or Bharmāñ.
1. One . . .	Ik	Ok
2. Two . . .	Dō	Dēt
3. Three . . .	Trai	Tāi
4. Four . . .	Chaur	Chaur ahāñ . . .
5. Five . . .	Pañ	Pañ
6. Six . . .	Chhi	Chhiñ
7. Seven . . .	Satt	Satt
8. Eight . . .	Arth	Añh
9. Nine . . .	Nan	Nan
10. Ten . . .	Das	Dakh
11. Twenty . . .	Bih	Bih. bihi . . .
12. Fifty . . .	Pañjāh	Pañjāh
13. Hundred . . .	Sau	Khou
14. I	Hāñ	Añ, mñ, āñ . . .
15. Of me . . .	Mērā	Mērā
16. Mine . . .	Merā	Merā
17. We	Asi	Asañ assñ
18. Of us . . .	Hamārā	Indhā
19. Our	Hamārā	Indhā
20. Thou . . .	Tū	Tū
21. Of thee . . .	Tērā	Tērā
22. Thine . . .	Tērā	Tērā
23. You	Tuñ	Tuñāñ tñs-ñ . . .
24. Of you . . .	Tumhārā	Tundhā
25. Your	Tumhārā	Tundhā

PHRASES IN THE CHAMÉALI DIALECTS.

Chamali.	Pañgwāli.	English.
Ak, ikk	Vak, ik	1. One.
Dā dāi	Dāi, dā	2. Two.
Tā, tām	Tāi	3. Three.
Chār	Chaar	4. Four.
Pañj	Pañj	5. Five.
Chhā, chhā	Chhā, chhā	6. Six.
Satt	Satt	7. Seven.
Aṭh	Aṭh	8. Eight.
Naḥ	Naḥ	9. Nine.
Daḥ	Daḥ	10. Ten.
Bāh	Bāh	11. Twenty.
Pañjāh	Pañjāh	12. Fifty.
Sā	Sā	13. Hundred.
Āi	Āi	14. I.
Mā, mā	Mā, mā	15. Of me.
Mā, mā	Mā, mā	16. Mine.
Ā, ā	Ā, ā	17. We.
Ā, ā	Ā	18. Of us.
Ā, ā	Ā	19. Our.
Tā	Tā	20. Thou.
Tā, tā	Tā, tā	21. Of thee.
Tā, tā	Tā, tā	22. Thine.
Tā, tā	Tā, tā	23. You.
Tā, tā	Tā	24. Of you.
Tā, tā	Tā	25. Your.

26 He	O
27 Of him . . .	Uso-rā . . .
28. His . . .	Uss-rā . . .
29 They . . .	Ō, eē . . .
30 Of them . . .	Unhē-rā . . .
31. Their . . .	Unhē-rā . . .
32. Hand . . .	Hatth . . .
33. Foot . . .	Paṇ . . .
34. Nose . . .	Nakk . . .
35. Eye . . .	Hakkh . . .
36 Mouth . . .	Mūh . . .
37. Tooth . . .	Dand . . .
38. Ear . . .	Kaṇ . . .
39. Hair . . .	Dāl . . .
40. Head . . .	Sar . . .
41. Tongue . . .	Jibbh . . .
42 Belly . . .	Pēt . . .
43. Back . . .	Piṭṭh . . .
44. Iron . . .	Loṣā . . .
45. Gold . . .	Sunnā . . .
46. Silver . . .	Chāṇḍi . . .
47. Father . . .	Bab, babb . . .
48. Mother . . .	Mā . . .
49. Brother . . .	Bhāi . . .
50 Sister . . .	Bhāy, baihn . . .
51. Man . . .	Māphū, admi . . .
52. Woman . . .	Trimat . . .

O	S	2 H
Uśā	Īśā	27. Of him.
Usa	Īśā	28. His.
O	Un	29. They.
Unherā	Un-kēā	30. Of them.
Unhērā	Un-kēs	31. Their
Hath, hatt	Hath	32. Hand.
Paṭ, pē	Khāṭ, khū	33. Foot.
Nak	Nak, nakh	34. Nose.
Tir, akhri	Tir	35. Eye.
Mū	Āsi	36. Mouth.
Dant	Dant, dand	37. Tooth
Kann	Kann	38. Ear.
Kās ārnā	Kās	39. Hair.
Si	Magar, kupā	40. Head.
Jibh	Jibh	41. Tongue.
Paṭ	Paṭ	42. Belly
Pitth	Pitth	43. Back.
Lōha	Lōhā	44. Iron.
Sannā	Sunnā	45. Gold.
Chāsi	Ruppā	46. Silver
Babb, bābb	Bau, babb, kaū	47. Father.
Yāhe, mā	ī, ijji	48. Mother.
Bhai bhā	Bhā (elder), bhā (younger).	49. Brother.
Bhri (younger)	Daddi, dāddi (elder), bhā (younger).	50. Sister.
Mahpā, māpā	Mahpā, māpā, māpā	51. Man
Trinā	Jhālā, jēhālā	52. Woman.

53	W	L
54.	Child . . .	Bachchā, jēgat, kupi (u g +)
55.	Son . . .	Putr, putar .
56.	Daughter . . .	Dhīr . . .
57.	Slave . . .	Kammā . . .
58.	Cultivator . . .	Karsān . . .
59.	Shepherd . . .	Puhāl, puhālā .
60.	God . . .	Parimōsar . . .
61.	Devil . . .	Bhūt, pasāch . . .
62.	Sun . . .	Sūraj . . .
63.	Moon . . .	Chandramā . . .
64.	Star . . .	Tārā . . .
65.	Fire . . .	Agg . . .
66.	Water . . .	Pāp . . .
67.	House . . .	Ghar . . .
68.	Horse . . .	Ghorā . . .
69.	Cow . . .	Gā . . .
70.	Dog . . .	Kutā . . .
71.	Cat . . .	Billi . . .
72.	Cock . . .	Kuk'ar . . .
73.	Duck . . .	Batā . . .
74.	Ass . . .	Khōti, gadhā . . .
75.	Camel . . .	Ū . . .
76.	Bird . . .	Chirī, chirā . . .
77.	Go . . .	Jā . . .
78.	Eat . . .	Khā . . .
79.	Sit . . .	Baih . . .

अ	इ	उ
	इ	उ
Bachchā	Bachchā	54. Child.
Bachchā	Kōā	55. Son.
Bachchā	Kā, kār	56. Daughter.
Bachchā	Kamā, kāmā	57. Slave.
Bachchā	Jindār	58. Cultivator.
Bachchā	Pahāl	59. Shepherd.
Bachchā	Pramāsur	60. God.
Bachchā	Bhūt	61. Devil.
Bachchā	Dā	62. Sun.
Bachchā	Jān	63. Moon.
Bachchā	Tār	64. Star.
Bachchā	Āg	65. Fire.
Bachchā	Pāp	66. Water.
Bachchā	Ghā, gī	67. House.
Bachchā	Ghār	68. House.
Bachchā	Gorā, gā	69. Cow.
Bachchā	Kut	70. Dog.
Bachchā	Bālā, balār	71. Cat.
Bachchā	Kul	72. Cock.
Bachchā	Batak	73. Duck.
Bachchā	Khātā, gadhā	74. Ass.
Bachchā	Ū	75. Camel.
Bachchā	Chār, pakhrā	76. Bird.
Bachchā	Gā	77. Go.
Bachchā	Khā	78. Fat.
Bachchā	Bis	79. Sit.

C m	A
81. Beat	Mār
82. Stand	Khaṭṭha
83. Die	Mar
84. Give	Dā
85. Run	Dār
86. Up	Uppa
87. Near	Nāre, nār
88. Down	Jakk
89. Far	Dār
90. Before	Aggā
91. Behind	Pichhā
92. Who	Kun
93. What	Ka
94. Why	Kāṇṇ
95. And	Hā. atē
96. But	Par
97. If	Jē
98. Yes	Hā
99. No	Nā
100. Alas	Hē
101. A father	Dab
102. Of a father	Babbā
103. To a father	Babbā-jō
104. From a father	Babbā-kachhā
105. Two fathers	Dō tabb.
106. Fathers	Dabb

A 3	A	S C m
Mar	Kutp	81. Bent.
Kharē aph	Kharē bho	82. Stand.
Mar	Mar	83. Die.
Də	Də	84. Gave.
Daur, knitpə, naś	Dər, naś	85. Run.
Upar, nlrə	Bath	86. Up.
Nir, lādha	Nir	87. Near
Təph, mda	Banh, ūrə	88. Down.
Dūr	Dūr	89. Far
Aggə, aggar, hāgrə, agrhə	Agar	90. Before.
Pichchə, pichchə	Patā, patā	91. Behind.
Kanū	Kanū	92. Who.
Kutā, kitā	Ki	93. What.
Kaini, kəini	Kis	94. Why.
Hər	Hərə	95. And.
Par	Par	96. But
Je	Yin	97. If
Hā	Ā	98. Yes.
Nā	Nā	99. No.
Hās	Hās	100. Alas.
Babb	Ban	101. A father.
Babbə-ra	Bau	102. Of a father.
Babbā-ni, kabbə-ni	Bau-jə	103. To a father.
Babbū-kunā, kabbū-kunā	Bau-kil	104. From a father.
Də babb	Dāi bau	105. Two fathers.
B bb	Bau	106. Fathers.

37 O h	B
108. To fathers . . .	Bubbī-jō . . .
109. From fathers . . .	Bubbī-kachhā . . .
110. A daughter . . .	Dhiā . . .
111. Of a daughter . . .	Dhiā-jō . . .
112. To a daughter . . .	Dhiā-jō . . .
113. From a daughter . . .	Dhiā-kachhā . . .
114. Two daughters . . .	Dō ākhā . . .
115. Daughters . . .	Dhiā . . .
116. Of daughters . . .	Dhiā-jō . . .
117. To daughters . . .	Dhiā-jō . . .
118. From daughters . . .	Dhiā-kachhā . . .
119. A good man . . .	Bhālā ādmī . . .
120. Of a good man . . .	Bhālā ādmī-jō . . .
121. To a good man . . .	Bhālā ādmī-jō . . .
122. From a good man . . .	Bhālā ādmī-kachhā . . .
123. Two good men . . .	Dō Bhālā ādmī . . .
124. Good men . . .	Bhālā ādmī . . .
125. Of good men . . .	Bhālā ādmī-jō . . .
126. To good men . . .	Bhālā ādmī-jō . . .
127. From good men . . .	Bhālā ādmī-kachhā . . .
128. A good woman . . .	Bhālā bīmāt . . .
129. A bad boy . . .	Burā jāgat . . .
130. Good women . . .	Bhālā bīmāt . . .
131. A bad girl . . .	Burā kūrī . . .
132. Good . . .	Bhālā, bhālā . . .
133. Better . . .	(U-jachhā) khārī . . .

Babb	B	7 Of h
Babba-ni, babbe-ni	Baŋ-jē	108 To fathers.
Babba-kanā, babbe-kanā	Baŋ-kiā	109 From fathers.
Dhin	Kāi	110. A daughter.
Dhēnā-rā	Kāi-ē	111. Of a daughter.
Dhēnā-ni	Kāi-jē	112. To a daughter.
Dhēnā-kanā	Kāi-kiā	113. From a daughter.
Dy dhēnā	Dai kāi	114 Two daughters.
Dhētā	Kāi	115 Daughters
Di dhēnā-rā	Kāi-ē	116. Of daughters.
Dhēnā-ni	Kāi-jē	117. To daughters.
Dhēnā-kanā	Kāi-kiā	118. From daughters.
Bhalā mēhāpū	Bhalē mēhāpū	119 A good man.
Bhalē mēhāpū-rā	Bhalē mēhāpū-ē	120. Of a good man.
Bhalē mēhāpū-ni	Bhalē mēhāpū-jē	121. To a good man.
Bhalē mēhāpū-kanā	Bhalē mēhāpū-kiā	122 From a good man.
Dy bhalē mēhāpū	Dai bhalē mēhāpū	123 Two good men.
Bhalē mēhāpū	Bhalē mēhāpū	124. Good men
Bhalē mēhāpū-rā	Bhalē mēhāpū-ē	125 Of good men.
Bhalē mēhāpū-ni	Bhalē mēhāpū-jē	126. To good men.
Bhalē mēhāpū-kanā	Bhalē mēhāpū-kiā	127. From good men.
Bhalā trimat	Bhalī phalāpū	128. A good woman.
Burā galdhri	Burā kōā	129 A bad boy.
Bhalā trimatē	Bhalī phalāpū	130. Good women
Bur kaji	Burī kaji	131. A bad girl
Bhalā, kharā	Bhalā, kharā	132. Good.
(T's kanā) Pharā	(Tēs-kiā) kharā	133 Better

134. Best	Sathu-kachhā kharā	Sabar-thaū kharā
135. High	Uchhā	Uthpā
136. Higher	(Us-kachh) uchhā	Madā nthpā
137. Highest	Sabhnī-kachhā uchhā	Sabhi-thaū nthpā
138. A horse	Ghōpā	Ghōpā
139. A mare	Ghōpī	Ghōpī
140. Horses	Ghōpō	Ghōpō
141. Mares	Ghōpī	Ghōpī
142. A bull	Sānh	Sānh
143. A cow	Gā	Gā
144. Bulls	Sānh	Sānh
145. Cows	Gāī	Gāī
146. A dog	Kuttā	Kutr
147. A bitch	Kutti	Kutri
148. Dogs	Kuttō	Kutr
149. Bitches	Kutti	Kutri
150. A he-goat	Bakrā	Bakrē
151. A female goat	Bakri	Bakri
152. Goats	Bakrō	Bakrō
153. A male deer	Hurap	Hurap
154. A female deer	Harnī	Harpī
155. Deer	Hurap	Harp
156. I am	Haī hai	Āī hū, hū
157. Thou art	Tū hai	Tū haī, hā
158. He is	Ō hai	Ōh hā
159. We are	Āst hin	Āssē hū, han
160. You are	Tast hin	Tassē hin, han

P a n g a l	
b a k h	34 B
uthēa . . .	135. High.
(Tēs kās) uthēā . . .	136. Higher.
Sahî kiā uthēā . . .	137. Highest.
Ghōra	138. A horse.
Ghōra	139. A mare.
Ghōre	140. Horses.
Ghōri	141. Mares.
Oh n	142. A bull
Gora	143. A cow.
Ch n	144. Bulls.
Gope chāri	145. Cows.
Kuttar	146. A dog
Kuttri	147. A bitch
Kuttrē	148. Dogs.
Kuttri	149. Bitches
Bakrā	150. A he-goat
Bakri	151. A female goat.
Bakrē	152. Goats.
Harān	153. A male deer.
Harāi	154. A female deer.
Harān	155. Deer.
Δ asā, sē, as . . .	156. I am
Τ asā, sē, as . . .	157. Thou art.
Ε asā, sē, as, ahi . .	158. He is.
As asē, sē, as . . .	159. We are.
Ι as asē, sē, as . . .	160. You are.

G T	Oh h h n
162. I was . . .	Hañ thiya Añ thā . . .
163. Thou wast . . .	Tā thiya Tā thā . . .
164. He was . . .	O thiya Ō thā . . .
165. We were . . .	Asi thiyā Asā thīō . . .
166. You were . . .	Tasi thiyā Tasā thīō . . .
167. They were . . .	Ō thiyā Ō thīō . . .
168. Be . . .	Hā Bā . . .
169. To be . . .	Hānā Bhānā . . .
170. Being . . .	Hānā Bhānā . . .
171. Having been . . .	Hān-kari Bhān-kari . . .
172. I may be . . .	Hāñ hāñ Añ bhuchhā . . .
173. I shall be . . .	Hāñ hāñ Añ bhōñā, bhuchhāñā . . .
174. I should be . . .	Hāñ hāñā
175. Beat . . .	Mār Mār . . .
176. To beat . . .	Mārā Mārā . . .
177. Beating . . .	Mārā Mārā . . .
178. Having beaten . . .	Mār-kari Mār-kari . . .
179. I beat . . .	Hāñ mārāñ Añ mārāñ, mārāñāñ, māñ māñ
180. Thou beatest . . .	Tāñ mārāñ Tāñ mārāñ, mārāñāñ, māñ māñ
181. He beats . . .	Ō mārāñ Ōñ mārāñ, mārāñāñ . . .
182. We beat . . .	Asi mārāñ Asā mārāñ, mārāñāñ, māñ māñ
183. You beat . . .	Tasi mārāñ Tasā mārāñ, mārāñāñ, māñ māñ
184. They beat . . .	Ō mārāñ Ōñ mārāñ, mārāñāñ . . .
185. I beat (<i>Post Tense</i>) . . .	Māñ mārāñ Māñ mārāñ . . .
186. Thou beatest (<i>Post Tense</i>) . . .	Tāñ mārāñ Tāñ mārāñ . . .
187. He beat (<i>Post Tense</i>) . . .	Unī mārāñ Unī mārāñ . . .

	8	
8	8	
As thya	.	162. I was
Un tlyā	.	163. Thou wast.
We thya	.	164. He was.
As thya	.	165. We were.
Ius thye	.	166. You were
Is thye	.	167. They were.
B	.	168. B
Bha n	.	169. To be.
B s	.	170. Being.
La karī, bhāi-kaī	.	171. Having been
A' bhoṣ	.	172. I may be.
A' bhāi	.	173. I shall be.
A' bhāi	.	174. I should be.
Bat	.	175. Beat.
K tpa	.	176. To beat.
K tti	.	177. Beating.
Katā-kai	.	178. Having beaten
A' kuttā	.	179. I beat
Tu kuttā	.	180. Thou beatest.
Se luttā	.	181. He beats.
As luttā	.	182. We beat.
Tu kuttā	.	183. You beat.
Se kuttā	.	184. They beat.
Ma' kuttā	.	185. I beat (<i>Past Tense</i>)
Ta' kuttā	.	186. Thou beatest (<i>Past Tense</i>).
Tūu kuttā	.	187. He beat (<i>Past Tense</i>).

88 We beat (<i>Pres. Pres.</i>)	Ass māreā . . .	Ass māreā . . .
189 You beat (<i>Pres. Pres.</i>)	Tuā māreā . . .	Tuā māreā . . .
190 They beat (<i>Pres. Pres.</i>)	Uā māreā . . .	Uā māreā . . .
191 I am beating . . .	Ha māreā . . .	Ha māreā-hi, māreā-hi . . .
192 I was beating . . .	Ha māreā-thi . . .	Ha māreā-thi . . .
193 I had beaten . . .	Ma māreā-thi . . .	Ma māreā-thi . . .
194 I may beat . . .	Ha māreā . . .	Ha māreā, māreā . . .
195 I shall beat . . .	Ha māreā . . .	Ha māreā, māreā . . .
196 Thou wilt beat . . .	Tu māreā . . .	Tu māreā . . .
197 He will beat . . .	Ō māreā . . .	Ō māreā . . .
198 We shall beat . . .	Ass māreā . . .	Ass māreā, māreā . . .
199 You will beat . . .	Tu māreā . . .	Tu māreā . . .
200 They will beat . . .	Ō māreā . . .	Ō māreā . . .
201 I should beat . . .	Ha māreā . . .	.....
202 I am beaten . . .	Ha māreā-jāreā-hi . . .	Ha māreā-jāreā-hi . . .
203 I was beaten . . .	Ha māreā-jāreā-thi . . .	Ha māreā-jāreā-thi . . .
204 I shall be beaten . . .	Ha māreā-jāreā . . .	Ha māreā-jāreā . . .
205 I go . . .	Ha jāreā . . .	Ha jāreā, jāreā . . .
206 Thou goest . . .	Tu jāreā . . .	Tu jāreā . . .
207 He goes . . .	Ō jāreā . . .	Ō jāreā . . .
208 We go . . .	Ass jāreā . . .	Ass jāreā . . .
209 You go . . .	Tu jāreā . . .	Tu jāreā . . .
210 They go . . .	Ō jāreā . . .	Ō jāreā . . .
211 I went . . .	Ha gā . . .	Ha gā, gā-hi . . .
212 Thou wentest . . .	Tu gā . . .	Tu gā, gā-hi . . .
213 He went . . .	Ō gā . . .	Ō gā, gā-hi . . .
214 We went . . .	Ass gā . . .	Ass gā, gā-hi . . .

A	S W b a P a T n e
Tnō kuirē	189. You eat (<i>Past Tense</i>).
Tēnht kūtē	190. They beat (<i>Past Tense</i>).
Añ kūtēñ asā	191. I am beating.
Añ kūtēñ tñyē	192. I was beating.
Māñ kūtēñ-ēyē	193. I had beaten.
Añ kūtēñ	194. I may eat.
Añ kūtēñ	195. I shall beat.
Tñ kūtēñ	196. Thou wilt beat.
Sē kūtēñ	197. He will beat.
Añ kūtēñ	198. We shall beat.
Tñ kūtēñ	199. You will beat.
Sē kūtēñ	200. They will beat.
Añ kūtēñ	201. I should beat.
Añ mññ-ghēñ	202. I am beaten.
Añ mññ-ghēñ	203. I was beaten.
Añ mññ-ghēñ	204. I shall be beaten.
Añ ghēñ	205. I go.
Tñ ghēñ	206. Thou goest.
Sē ghēñ	207. He goes.
Añ ghēñ	208. We go.
Tñ ghēñ	209. You go.
Sē ghēñ	210. They go.
Añ gñ	211. I went.
Tñ gñ	212. Thou wentest.
Sē gñ	213. He went.
Añ gñ	214. We went.

26. You come	Thassa gō, guchhā-rē
217. They went	Ō gō guchhā-rē
217. Go	Gāh
218. Bring	Gāhndā
219. Come	Gō, guchhā-rē
220. What is your name ?	Thunhā nē kyā ?
221. How old is this horse ?	Īs ghāpō-rē kōmī unahā bē ?
222. How far is it from here to Kashmīr ?	Guchhā-unā Keshmīr kōtī dūr hā ?
223. How many sons are there in your father's house ?	Thēr bāhō-nā ghāpō-nā bēhē pōtr hā ?
224. I have walked a long way to-day	Ajī hā dūr bēhē bādāhā
225. The son of my uncle is married to my sister	Mōs chāhō-rē puttārē sō-rē bēhē bādāhā
226. In the house is the saddle of the white horse	Hochhā ghāpō-rē lāhē ghāpō udār hā
227. Put the saddle upon his back	Usō-rē pītthī uppar kāhī bāh
228. I have beaten his son with many stripes	Mai usō-rē putār-jō mōhē mōhē
229. He is grazing cattle on the top of the hill	Sā ghōrjō-jō dhāpō-rē chōhī-pēr chōhē kārō hā
230. He is sitting on a horse under that tree	Sō us vākhō-rē bēhē chāhō-pār bēhē-rē hā
231. His brother is taller than his sister	Thō-rā bhāī apnī bhāhō-kachhā lumā hā
232. The price of that is two rupees and a half	Idhō-rā mōl dūst rūpāyē hā
233. My father lives in that small house	Īsā hāh us mikhō ghōrā andar mīhādā-hā
234. Give this rope to him	Us jō dh rūpāyē dē
235. Take those ropes from him	Us kachhā sō rūpāyē lē
236. Bent down well and bind him with ropes	Us jō jūvī mōhē sō jōi kārō pēkār
237. Draw water from the well	Kūhē kachhā pēnī kachh
238. Walk behind you	Mōs aggē chāl
239. Whose boy comes behind you ?	Kasō rā jāgāt tārē pichhō bādā-hā
240. From whom did you buy that ?	Tārē kōs-kachhā kharīdē ?
241. From a shopkeeper of the village	Gērē-rē hānā bādā-hā

8. 560	216 They went.
63	217 Go.
628	218, Going
65	219 Gone
Te nā hi ?	220 What is your name ?
Th p'āp'ā kant kabāḥ blāḥ ?	221, How old is this horse ?
Trivā Kāśmīr kantā dār chī ?	222 How far is it from here to Kashmir ?
18 kārḥ gih kant kōḥ nāḥ ?	223 How many sons are there in your father's house ?
Am aḥ dūr ānāpā	224 I have walked a long way to day.
Mā kākā kār nāḥ daddā lāḥ bhāḥ,	225 The son of my uncle is married to his sister.
Gihā antāḥ barchakhā ghāḥ kāḥ nāḥ.	226 In the house is the stable of the white horse.
A 6 pītā-pūtā kārḥ rākāḥ.	227 Put the saddle upon his back.
Am aḥ kār māḥ kārḥ	228 I have beaten his son with many stripes.
Ōḥ rēhī chāt pūtā gōḥ chātāḥ lāḥ nāḥ.	229 He is grazing cattle on the top of the hill.
Ōḥ ghōḥ pūtā nāḥ bhāḥ pār bhāḥ nāḥ.	230 He is sitting on a horse under that tree.
Use bhāt nāḥ daddā-kāḥ lāḥ nāḥ aḥ.	231 His brother is taller than his sister.
Use mull adhār rūpayā nāḥ.	232 The price of that is two rupees and a half.
Māḥ hāḥ nāḥ māḥ gih antāḥ bhāḥ nāḥ.	233 My father lives in the small house.
Ph rūpayā nāḥ dāḥ	234 Give this rupee to him.
Am kārḥ gh rūpayā nāḥ	235 Take those rupees from him.
Am i pūtā kutthar rajār lāḥ bhāḥ.	236 Beat him well and bind him with ropes.
Khī hō-kāḥ pāḥ kārḥ	237 Draw water from the well.
Me agār agār bhāḥ	238 Walk before me.
Kāḥ kārḥ tē pātā itā ?	239 Whose boy comes be- hind you ?
Am th kārḥ kārḥ gihā ?	240 From whom did you buy that ?
G kārḥ hāḥ nāḥ	241 From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Pangwāli has been, for questions of geographical convenience, classed as a dialect of Chanēālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Lulu. It is, therefore, to be expected that in many particulars Pangwāli should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pothāri is merging into Kāshmirī, and Pangwāli may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. On the other hand Pangwāli also shows signs of Chanēālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Pangwāli, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects :—

	Number of speakers, 1901.
Bhadrawāhī)	
Bhalest)	20,377
Pāḍari)	4,540

TOTAL	25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhalest are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhadrā, with the accent on the second syllable, while Kāshmirīs call it Bōḍarkōh. Bhalest is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍari is the language of Padar, a mountainous portion of the Kāshmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Sirī, where Kishtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmirī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Dōgri. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Dōgri and Chanēālī to their south and Dōgri to their west. North of Padar lies the Zaskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmirī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to *epenthetic change* which is a prominent feature of that language. By *epenthesis* is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon **manni*. So, in Kāshmirī the base *māt* means 'father.' When the letter 'a' is added to form the nominative singular, the long *ā* becomes *ē*, and we get *mēt*, and when the letter 'i' is added the *a* becomes *ō*, and we get the nominative plural *mōt*.

Again, in Kāshmirī, the base of the word meaning 'a weaver' is *uōwar*. If we add 'a' to form the nominative singular, it changes the preceding *a* to *ē*, so that we get *uōwēr*, but this new *ē* in the second syllable again changes the preceding *ō* to *ō̄*, so that we ultimately get *uōwōr*. In Kāshmirī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadravāhī group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmirī examples certain small letters written above the lines. These indicate a series of very short vowels *ū, ē̄, ō̄*, and *ā* much shorter than the ordinary short vowels of India. In fact they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāṇḍrī.

We have already drawn attention to instances of epenthesis in Pungwālī and these need not be repeated. For Bhadravāhī we may quote:—

<i>lēhēpō</i> , a he-goat,	<i>īshāillī</i> , a she-goat.
<i>kō</i> , a boy,	<i>kō̄</i> , a girl.
<i>bāṭhī</i> , a cow,	oblique form <i>būṭhō̄</i> .
<i>ghōrī</i> , a mare,	oblique form <i>ghō̄rē̄</i> .
<i>būṭhī</i> , an elephant,	oblique form <i>būṭhō̄</i> .
<i>būṭhō̄rālō̄</i> , he will fall,	<i>būṭhō̄rālāi</i> , she will fall.

Bhadravāhī is very similar. Thus we have:—

<i>khirkēl</i> , he will fall,	<i>khirkāl</i> , she will fall.
<i>ōi</i> , come thou,	<i>ēō̄</i> , come ye.

The infinitive 'to come' is *ōiṅ*.

In Pāṇḍrī epenthesis is much more prominent. We may quote:—

<i>gōṭhar</i> , a son,	<i>gōḍhar</i> , sons.
<i>kōi</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghār</i> , a mare,	<i>ghārār</i> , of a mare
<i>gā</i> , a cow,	<i>gā</i> , cows.
<i>bhār</i> , a sister,	<i>bhār</i> , sisters.
<i>hān</i> , he is.	<i>hān</i> , she is.
<i>ghān</i> , fallen (masc.),	<i>ghānī</i> (fem.).
<i>hān</i> , he became,	<i>hānī</i> , she became
<i>ānā</i> , he comes, <i>ānā</i> she comes; <i>ānā</i> , he will come; <i>ānā</i> , she will come:	
<i>ānā</i> , you will come (masc.); <i>ānā</i> , you will come (fem.).	
<i>bānā</i> , I shall sit, <i>bānā</i> , thou wilt sit.	
<i>hānā</i> , he will strike; <i>hānā</i> , she will strike	

and many others.

In Pādari the vowel *y* is often inserted before *r* or *ṛ* as in Kāshmiri. Thus, *gyilā*, the back; *gyilā*, for *dittā*, given; *lyekhap*, to write. So also the possessive pronouns *mīnā*, my; *tīnā*, thy; *hīnā*, our, are little more than orthographical variations of *mīnā*, *tīnā*, *hīnā*. The optional forms, *mīnā*, *tīnā* and *hīnā*, show that the *gy* is merely a variant of *ṛ*.

There is one striking peculiarity of the treatment of consonants in the Bhadrāwāh group. In Gādī and Churōhī we come across unexpected instances of the insertion of *r*, as in *bhrākhhān* (Hindī *bhākhā*), hungry; *bhrākhl* or *bhrākhlā*, a sheep. In Pangwālī *bhrākhhān* underwent a further change, becoming *bhrākhlā*. Here we have *bā* becoming *bhr*, and then becoming *gh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhi and *ḍ* in the Lahol dialect (see Vol. II, Pt. I, pp. 54 and 70).

In the Bhadrāwāh group there are numerous instances of this change. Very often *bhr* becomes *ghl* rather than *gh*.

Thus *ghlākhlā*, hungry (Bhad.).

bhrā or *ghlā*, a brother (Bhad.).

bhrābhr (Churōhī), *bhrābhr* (Pang.).

ghlākhlā (Bhad.), *ghlākhlā* (Bhad.), a red bear

bhrākhl, *bhrākhl* (Churōhī), *bhrākhl* (Bhad.), *bhrākhl* (Bhad.), a sheep.

bhrākhl (Kulī), *ghlākhl* (Bhad.), *ghlākhl* (Bhad.), *ghlākhl* (? *ghlākhl*) (Pād.), a leopard.

Cf. *Bhrākhlā* (Bhad.), Bhadrāwāh.

Sometimes *b* alone becomes *ghl*, as in Bhad. *bābābā*, Pād. *ghlābā*, to bind. *Gr* becomes *ghl* in Bhad. and Bhal. *ghlā*, Sanskrit *grāma*, a village.

Again we find *r* often becoming *hl* or *hl*, as in

hlā (Pang.), *hlā* or *hlā* (Bhad.), *hlā* (Pād.), three

hlākhl (Bhad.), Sanskrit *kāśira*, a field.

hlākhl (Bhad.), the back; *trākhl* (Kāshmiri), *trika* (Sanskrit), the lower part of the back.

hlā (India generally), *hlā* (Bhad.), a woman.

kētrā or *kētrā*, how many? (Bhad.).

The Bhad. word for night, *ghlā*, also seems to belong to this set, but its origin is obscure.

¹ Bhad. = Bhadrāwāhī, Bhal. = Bhalai, Pang. = Pangwālī, Pād. = Pādari.

The change of *bhr* to *dh* is very interesting, and has not been noted at the other hand there are several cases of *tr* becoming *th* in the Piśācha in the Pashai *puṭhā* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ṭṣ* and *ṭṣ*. Thus in Bhad we have *ṭṣūṛ*, four; *ṭṣarāṇ*, to graze; *ṭṣkū*, the e *ṣakhaṇ*, when; *ṣē*, who.

The letter *g* is liable to be dropped between two vowels, as in *lao* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, also in the middle of a word it is sometimes dropped, as in *chāpū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages *d* tends to become *t*, especially in borrowed words. Thus, *antōr* (Persian *and*) *antū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dant* (Kashmiri), bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *marṛ*, a mare. A similar change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛ* *wiṣṛ*, where; *irā* or *ēr*, here, and so on. In *knū*, a girl, a medial *r* has been dropped in the Chamba dialect.

In Churāhi and Paṅgwāli we noticed how the possessive pronouns precede the letters. The same is the case in Pādari, as will be seen from the following table.

	my	thy	our
Chamṛāli	<i>mērū</i>	<i>tērū</i>	<i>hamārū</i>
Bhadrawāli	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>
Bhaṭṣi	<i>mērū</i>	<i>tērū</i>	<i>asērū</i>
Churāhi	<i>mērū</i>	<i>tērū</i>	<i>asērū</i>
Paṅgwāli	<i>mērū</i>	<i>tērū</i>	<i>hērū</i>
Pādari	<i>mērū, mērū</i>	<i>tērū, tērū</i>	<i>hērū, hērū</i>

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāli forms *ishū* and *tishū* may be compared with Kafir (Piśācha) *ind-ēsh*, my, and *iti-ēsh* thy. The forms *hērū* and *hamārū* compared with the Kāshmiri *sōn*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwāli and Churāhi is further illustrated from the following comparative vocabulary of a few selected words.

English.	Paṅgwāli.	Bhadrawāli.	Bhaṭṣi	Pādari
Ass . . .	<i>khōtā</i>	<i>khaṭhān</i>	<i>khōtrū</i>	...
Bear (Black bear)	<i>rikkh</i>	<i>ikkh</i>	<i>ikkh</i>	<i>yaṭh</i>
Bear (Red bear)	<i>bhrabbā</i>	<i>ghlabba</i>	<i>dhilbba</i>	...
End . . .	<i>pakhra</i>	<i>ṣuṭh</i>	...	<i>pōkhar</i>

English	Punjabi	Shadrawāli	Shuāsi	Pāndri	Remarks
Body . . .	qair	jind	..	jan	
Boy . . .	kaṛ	kaṛphā, mōṛphā	ka	gōbbāur	Ksh. gōbbāur
Bread . . .	rāt	roṭṭā	..	ruat	
Brother . . .	bhāṇ, bhāi	dhlā, bhā	kāk, bhai	bbā	Ksh. bhā
Brutalo . . .	bhāt	bhāt	baat	baat	Ksh. baat
Cow . . .	gā	baghā	gā	gā	Ksh. gā
Daughter . . .	kaṛī, kṛī	kāṛ, kṛī	kāṛ, kṛī	kṛī	Ksh. kṛī
Day . . .	din	zhāz	..	diā	Ksh. diā
Egg . . .	anḍhā	hāṇ	..	thāṇ	Ksh. thāṇ
Eye . . .	ṭir	ṭshī	..	ṭir	Ksh. aḥhī, eye; ṭir, eyelid
Face . . .	..	tutter	..	tōṭar	
Father . . .	bah, bat	bāb, bāz, ban	bāb, bāṛ	bah	Ksh. bāb, bāṛ
Field . . .	..	ṭbēṭl	..	..
	bāg	bāgṛ	..	bāgṛ	
Fish . . .	maḥṛṭ	maḥṛ	..	maḥṛṭ	
Goat . . .	kāṛ	kāṛ, kṛī	kat	kṛī	Ksh. kṛī
Goat (maso.) . . .	bakrī	ṭbēṭr	ṭbēṭr	bakrī	Ksh. ṭbēṭr
Goat (fem.) . . .	bakrī	ṭbēṭl	ṭbēṭl	bakrī	Ksh. ṭbēṭl
Good, clean, beautiful	bhārā	chāṇ	..	chāṇ	Ksh. chāṇ
Hair . . .	kēs	śir-ṭl	..	śirṭh	Ksh. śirṭh
Head . . .	kupāl	dōg	..	maḥṛ	
Hill . . .	ṭōṭh, ṭgōṭh	dhār	dhār	phāt	
Husband . . .	gharēṭh	maṇā	rōn, māṇā	dhāṇ	Ksh. rōn
Kite (the bird) . . .	ṭil	śōn	..	glān	
Leopard . . .	..	dhāṭg	ḡlāg	ḡlāg	
Man . . .	maṛ, māṇṭ	maṛ	maṭṭā	maṭṭā	Ksh. māṭṭā
Moon . . .	jōṣan	chāṇap	..	ṭāṇṭ	Ksh. ṭāṇṭ
Mother . . .	ijī	bāṇ	bat	ḡ	
Mouth . . .	āṇ	ṭā	..	ṭōṭar	Ksh. ṭā, ṭā
Night . . .	rāt	ḡlāz	..	..	Ksh. rāt

English.	Pangwān.	Bhadrawāhī.	Bhaṭṭāl.	Pāḍarā.
Ox	lund	dāut	dāut	ladhēl
Plain, a . . .	paddhar	paddhri		madān
Ram (subst.) . .	uēgh	dēē		mēgh
River	daryē	nirē	...	gadār
Rail, to . . .	nasān	naspā	...	nasān
Say, to . . .	bōlā	zōnā	dzōnā	bōlān
Seed	bāṭā	bāḍ	..	bēḍā
Sheep	bhēd	bhāḍḍ	dhēḍḍ	dāngī
Sister	dēddi, bhāi	barān, bairān	lāyī	bhēn
Sleep, to . . .	sōnē	zōnān	..	uchān
Small	mathrī	nīkī	nīkri	mathar
Son	lōā	lō	lō	lūā
		māṭhā, mōṭhā	...	...
			bōkut	...
Stream (subst.) .	gōddri	gōd	..	pāān
Sun	dēs	dihāṭ	..	dīus
Thief . . . .	...	tōur	..	tōur
Tongue	jūh	zūbh		dacbi
Tooth	dand	dant	..	dann, dand
Town	sāh	sāhr	...	sāhr
Tree . . . .	...	lātā	...	bōṭṭ
Village	gāṭ	dhā	dīā	thāṭ
Water	pān	pāri	pāri	pāān
Wire	jōli, dōli	dhī	zōnān	dīgal
Woman . . . .	...	thī	...	...
			lōā	...
			..	khihā, ghōnā
	ṭhāzā	..	..	...

Numerals.

Pagwāñi	Bhadrawāñi	Pādari	Kishnūr
yak	ak	yak	akh
tai	dai	dai	zai
tiai	tai	tiai	trai
chaur	tsūir, tsōir	tsōar	tsōr
pañi	panis	pānz	pōnā
hne	sai	tsai	shai
sant	sati	sati	sai
uth	uph	atti	ōh
zay	zai	zai	zai
las	das	dai	dai
bh	bai	bai	wai
sau	sanū	sau	hai

tes —The only book dealing with these languages is the Rev. T. Grahame *languages of the Northern Himalayas*, published by the Royal Asiatic Society frequently referred to in this volume. This contains short Grammars and of Bhadravāñi, Bhāñi and Pādari. In this account of the group I have atest use of his work, and again take an opportunity of expressing my grati- help afforded by it.

BHADRAWĀHĪ AND BHALĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhalēśī is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōrā*, a horse, is *ghōrē-rā* in Bhadravāhī and *ghōrēū* in Bhalēśī. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for Bhalēśī, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the pronunciation of these two languages has been dealt with in the preceding pages and will not be repeated here. In the Declension of nouns *tailbhava* nouns in *ā*, like *ghōrā*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōrā*, *ghōrau*, or *ghōrō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages:—

ghōrā, a horse.

	Bhadravāhī	Bhalēśī
Sing.		
Nom.	<i>ghōrā</i> (-ā, -au, -ō)	<i>ghōrā</i> .
Ag.	<i>ghōrē</i>	<i>ghōrē</i> .
Dat.	<i>ghōrē-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōrē-kara</i>	<i>ghōrā</i> .
Gen.	<i>ghōrē-rā</i>	<i>ghōrēū</i> .
Loc.	<i>ghōrē</i>	<i>ghōrē</i> .
Voc.	<i>ghōrā</i>	
Plur.		
Nom.	<i>ghōrē</i>	<i>ghōrē</i> .
Ag.	<i>ghōrēṭ</i>	<i>ghōrē</i> .
Dat.	<i>ghōrēn-jō</i>	<i>ghōrēn</i> .
Abl.	<i>ghōrēn-kara</i>	<i>ghōrēn</i> .
Gen.	<i>ghōrēn-kērā</i>	<i>ghōrēn-kērū</i> .
Loc.	<i>ghōrēn-mṭ</i>	<i>ghōrēn-madṭ</i> .
Voc.	<i>ghōrāu</i>	

For the locative we may also add *mṭ* (Bhad.) or *madṭ* (Bhal.) in the singular. Thus, *ghōrē-mṭ*, *ghōrē-madṭ*. For the ablative other Bhad. postpositions are *sṭ* and *sṭhṭ* and Bhal. may use *kaṣṭā*, as in *ḡṭāṭā baṭṭhṭāṭē kaṣṭā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the Bhad. genitive plural, we may have *kara* instead of *kērū*. The genitives can all end in *ā* (*v*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as:—

	Bhadrawāhī	Bhaḷesī
Sing.		
Nom.	<i>ghar</i> (<i>ghōr</i>)	<i>ghar</i> .
Ag. and Loc.	<i>gharē</i>	<i>gharē</i> .
Gen.	<i>ghar-rā</i> , <i>gharē-rā</i>	<i>gharēū</i> .
Abl.	<i>gharē-kara</i>	<i>gharā</i> .
Obl.	<i>gharē</i>	<i>gharē</i>
Plur.		
Nom.	<i>ghar</i>	<i>ghar</i> .
Ag.	<i>gharē</i>	<i>gharan</i> .
Gen.	<i>ghar-kērā</i>	<i>ghar-kēū</i> .
Abl.	<i>gharan-kara</i>	<i>gharān</i> .
Obl.	<i>gharan</i>	<i>gharan</i> .

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khākhō*, from the well. Compare the Bhal. abl. in *ā*.

	Bhadrawāhī	Bhaḷesī
Sing.		
Nom.	<i>hāthī</i>	<i>hāthā</i>
Ag. and Loc.	<i>hāthī</i>	<i>hāthīē</i> .
Gen.	<i>hāthī-rā</i>	<i>hāthīū</i>
Abl.	<i>hāthī-kara</i>	<i>hāthīō</i> .
Obl.	<i>hāthī</i>	<i>hāthī</i>
Plur.		
Nom.	<i>hāthī</i>	<i>hāthī</i> .
Ag.	<i>hāthīē</i>	<i>hāthīē</i> .
Gen.	<i>hāthī-kērā</i>	<i>hāthī-kēū</i> .
Abl.	<i>hāthī-kara</i>	<i>hāthīān</i> .
Obl.	<i>hāthī</i>	<i>hāthīan</i> .

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the Bhal. agent plural is *hāthīē*, not *hāthīan* as we might expect. *Hāthīē* is the form given by Mr. Bailey.

naū, a noun, and *ban* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rā*, *banē-rā*, dat. *naūē-jō*, *banē-jō*, and so on.

For feminine nouns, we have:—

	Bhadrawāhī	Bhaḷesī
Sing.		
Nom.	<i>kūī</i>	<i>kūī</i> .
Ag. and Loc.	<i>kūī</i>	<i>kūīē</i> .
Gen.	<i>kūī-rā</i>	<i>kūīēū</i> .
Abl.	<i>kūī-kara</i>	<i>kūīā</i> .
Obl.	<i>kūī</i>	<i>kūīē</i> .

Lāṭi, a daughter.

	Bhadrawāhī	Bhalēsi
Plur.		
Nom.	kāṭā	kāṭā
Ag.	kāṭāṭ	kāṭā.
Gen.	kāṭi-kēṭā	kāṭi-kēṭā.
Abl.	kāṭi-karu	kāṭān.
Obl.	kāṭi	kāṭān.

Note the Bhal. shortening of the *ā* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *gaṭṭāṭi*, a cow, has *ḡṭṭāṭi* in the other cases of the singular, and *ḡṭṭāṭāṭ*, etc. in the plural.

ḡṭṭāṭi, a sister.

	Bhadrawāhī	Bhalēsi
Sing		
Nom.	ḡṭṭāṭi	ḡṭṭāṭi.
Ag.	ḡṭṭāṭā	ḡṭṭāṭā.
Gen.	ḡṭṭāṭi-rā	ḡṭṭāṭi-rā.
Abl.	ḡṭṭāṭi-karu	ḡṭṭāṭi.
Obl.	ḡṭṭāṭi	ḡṭṭāṭi.
Plur.		
Nom.	ḡṭṭāṭi	ḡṭṭāṭi.
Ag.	ḡṭṭāṭāṭ	ḡṭṭāṭi.
Gen.	ḡṭṭāṭi-kēṭā	ḡṭṭāṭi-kēṭā.
Abl.	ḡṭṭāṭi-karu	ḡṭṭāṭi.
Obl.	ḡṭṭāṭi	ḡṭṭāṭi.

The genitive postpositions (Bhad.) *rā*, *kēṭā* (*kāṭā*), Bhal. *rā*, *kēṭā*, are as usual adjectives, becoming *rā*, *kēṭā*, *rā*, *kēṭā* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rā*, *kāṭā*, *rā*, *kēṭā* when agreeing with a feminine noun; thus, (Bhad.) *ḡṭṭāṭi-rā kēṭāṭāṭ-karu*, from a shopkeeper of the village; (Bhad.) *ḡṭṭāṭi-rā kēṭāṭāṭ*; (Bhal.) *ḡṭṭāṭi-rā kēṭāṭāṭ*, the saddle of the white horse. Mr. Bailey says that *rā*, *kēṭā* (*kāṭā*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ā* (*ā*, *ra*, *ḡ*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns T h s wo ona ou un i u d

	Head avāhi	Bhāḥi	Bhāḥi-avāhi	Bhāḥi
Sing.				
Nom.	ah	ah	ah	ah
Ag.	ah	ah	ah	ah
Obj.	ah	ah	ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah	ah	ah	ah
Plur.				
Nom.	ah	ah	ah	ah
Ag.	ah	ah	ah	ah
Obj.	ah	ah	ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah	ah	ah	ah

In the genitive singular, note how Bhāḥi, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	Pron		Tara	
	Bhāḥi-avāhi	Bhāḥi	Bhāḥi-avāhi	Bhāḥi
Sing.				
Nom.	ah, ah	ah	ah	ah
Ag.	ah	ah	ah	ah
Obj.	ah, ah, ah	ah	ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah, ah, ah	ah	ah	ah
Plur.				
Nom.	ah, ah, ah	ah	ah, ah, ah	ah
Ag.	ah, ah, ah	ah	ah, ah, ah	ah
Obj.	ah, ah, ah	ah	ah, ah, ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah, ah, ah	ah	ah, ah, ah	ah

In the Bhadravāhi forms. Mr. Bailey writes every *a* as cerebral. The specimens give them as shown above, and probably both forms are remark applies to the remaining pronouns.

The Relative and Correlative are :—

	WHO, WHICH		IN
	Rho ² tsavāhi.	Rhātsā	
Sing.			
Nom.	ā, au	ā	tā, eā, tū
Ag.	agānā	āgānā	āgānā
Obj.	as	ās	tū tū, tās, tās
Abl.	..	āsā	..
Gen.	asānā	āsānā	tāsānā
Plur.			
Nom.	asānā, au	āsānā	tāsānā, tāsānā
Ag.	asānā, asānā	āsānā	tāsānā, tāsānā
Obj.	asānā, asānā, asānā	āsānā, ās	tāsānā, tāsānā, tāsānā
Abl.	..	āsānā	..
Gen.	asānā, asānā, asānā	āsānā	tāsānā, tāsānā, tāsānā

The Interrogative Pronouns are :—

	WHO?		WH
	Rho ² tsavāhi.	Rhātsā	
Sing.			
Nom.	hānā	hānā	hānā
Ag.	hānā	hānā	hānā
Obj.	hānā, hānā	hānā	hānā
Abl.	..	hānā	..
Gen.	hānā, hānā	hānā	hānā
Plur.			
Nom.	hānā	hānā	..
Ag.	hānā, hānā	hānā	..
Obj.	hānā, hānā	hānā, hānā	..
Abl.	..	hānā	..
Gen.	hānā, hānā	hānā	..

The Indefinite Pronouns are :—

Bhadrawāhī—*kōi*, anyone, someone; acc. *kēchē*; gen. *kēchē-rā*; *kichēkh*, anything, something (immutable); *zai kōi*, whoever; *zai kichēkh* or *zēn kichēkh*, whatever.

Bhalēsi—*kōi*, anyone, someone; dat. *kēchē*; gen. *kēchēhā*; *kichēkh*, anything, something (immutable); *zē kōi*, whoever; *zē kichēkh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows :—

	Bhadrawāhī.	Bhalēsi
Sing.		
1	<i>āi</i> , I am	<i>āhā, āh</i>
2	<i>as</i>	<i>ahā, ās</i>
3	<i>ās, as, ās</i>	<i>ahā, ās</i>
Plur.		
1	<i>āhā</i>	<i>ahā, āhā</i>
2	<i>āsāh</i>	<i>ahā, āhā</i>
3	<i>āsā ās</i>	<i>ahā</i>

The Past Tense is masc. *thiū* (Bhaj. *thiū*), pl. *thiū* (Bhaj. *thiū*); (Bhad.) fem. sing. and plur. *thi*; (Bhaj.) fem. sing. *thē*, plur. *thi*

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiū*, *thiān*, *thiō*. Similarly for Bhalēsi.

The following are the paradigms of the Active Verbs :—

	Bhadrawāhī	Bhalēsi
Infinitive	<i>kuṭṭā, to strike</i>	<i>kuṭṭā</i>
Present participle	<i>kuṭṭā, striking</i>	<i>kuṭṭā</i>
Past participle	<i>kuṭṭā, struck</i>	<i>kuṭṭā</i>
Static Past participle	<i>kuṭṭōrō, in the state of being struck</i>	<i>kuṭṭōrō</i>
Conjunctive participle	<i>kuṭṭā, having struck</i>	<i>kuṭṭā</i>
Ditto in compound verbs	<i>kuṭṭā, having struck</i>	<i>kuṭṭā</i>
Noun of agency	<i>kuṭṭōrā, a striker. one about to strike</i>	<i>kuṭṭōrā</i>

The doubling of the *t* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tā* (*tā, tān, tō, etc.*) of the present participle to *tā*. The usual form in *i* is, however, employed in compound verbs, as in *matā gūhā, to be found*

In Bhalēsi the feminines of the present and past participles are slightly irregular. In the singular they change the final *ā* (*ā, ān or ā*) to *ā*, not to *i*. Thus, *kuṭṭā, kuṭṭā*. In the plural, they take *i*, as usual. Thus, *kuṭṭā, kuṭṭā*.

The following verbs are noted by Mr. Bailey as more or less irregular, —

	Bhadrawāhi	Bhalēsi
To be, become	<i>bhōpū</i>	<i>bhōqū.</i>
To come	<i>ējū</i>	<i>aiqū.</i>
To go	<i>gūhū</i>	<i>gūhū</i>
To remain	<i>rēhū</i>	...
To eat	<i>khāpū</i>	<i>khānū.</i>
To drink	<i>pūpū</i>	<i>pūpū.</i>
To give	<i>dēpū</i>	<i>dēnū.</i>
To say	<i>zauū</i>	<i>dzōpū</i>
To do	<i>kairū</i>	<i>karnū.</i>
To know	<i>zānū</i>	<i>dzōpū.</i>
To bring	<i>āpū</i>	<i>apū.</i>
To take away	<i>nūnū</i>	<i>nēpū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhi	Bhalēsi
To become	<i>bhōpū</i>	<i>bhōqū.</i>
Pres. Part.	<i>bhāntū</i>	<i>bhōtū.</i>
Past Part.	<i>bhōō</i>	<i>bhōō.</i>
To come	<i>ējū</i>	<i>aiqū.</i>
Pres. Part.	<i>ētū</i>	<i>aiqū.</i>
Past Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>ōū.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahētū.</i>
Past Part.	<i>jan</i> (pl. <i>jē</i>)	<i>qēū</i> (pl. <i>qē</i> ; fem. sg. and pl. <i>qēi</i>).
Static Past Part.	<i>jōrū</i>	<i>gēpū.</i>
To eat	<i>khāpū</i>	<i>khānū.</i>
Pres. Part.	<i>khātū</i>	<i>khāntū.</i>
Past Part.	<i>khānū</i>	<i>khānū.</i>
To drink	<i>pūpū</i>	<i>pūpū.</i>
Pres. Part.	<i>pūtū</i>	<i>pūtū.</i>
Past Part.	<i>pūū</i>	<i>pūū.</i>
To give	<i>dēpū</i>	<i>dēnū.</i>
Pres. Part.	<i>dētū</i>	<i>dētū.</i>
Past Part.	<i>dēū</i> or <i>dētū</i>	<i>dētū.</i>
To say	<i>zauū</i>	<i>dzōnū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zauū</i>	<i>dzōtū.</i>
To do	<i>kairū</i>	<i>karnū.</i>
Past Part.	<i>kīū</i>	<i>kēū.</i>

	Bhadrawāhi	Bhalēsi
To know	<i>zāpnū</i>	<i>zāpnū.</i>
Past Part.	<i>zāpn</i>	<i>zāpnū.</i>
To bring	<i>āpnū</i>	<i>āpnū.</i>
Past Part.	<i>āpn</i>	<i>āpnū.</i>
To take away	<i>napnū</i>	<i>nāpnū.</i>
Pres. Part.	<i>napn</i>	<i>nāpn.</i>
Past Part.	<i>nāpn</i>	<i>nāpn.</i>

In addition to these, in Bhadrawāhi, the verb *lagñū*, to be attached, to begin, has its past participle *lagñ* or *lāñ*, and its static participle *lagnū* or *lagñnū*. As usual this verb makes an inceptive compound, as in *tā gāñnē lagnū* (or *lagñnū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ō*. Thus, *lut*, strike thou; *luftō* (for *lutō*), strike ye

Irregular Imperatives are:—

	Bhadrawāhi	Bhalēsi
To come	<i>ēpnū</i>	<i>ēpn.</i>
come thou	<i>ēi</i>	<i>āi.</i>
come ye	<i>ēpn</i>	<i>ēiō.</i>
To remain	<i>rāpnū</i>	..
remain thou	<i>rāñ</i>	...
remain ye	<i>rāpn</i>	...

Mr. Bailey notes other forms of the Bhadrawāhi Imperative in *banhēl* or *banhādā*, bind thou, and *banhādāth* or *banhādāthē*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhi there is a special combine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kup-* is doubled.

	Bhadrawāhi		Bhalēsi
	masc.	fem.	
Sing.			
1	<i>kutīon</i> or <i>kutī</i>	<i>kutī</i>	<i>kuṭīō.</i>
2	<i>kutīs</i>	<i>kutī</i>	<i>kuṭīas.</i>
3	<i>kutīē</i>	<i>kutī</i>	<i>kuṭīō.</i>
Plur.			
1	<i>kuṭīam</i>	same as masc.	<i>kuṭīam.</i>
2	<i>kuṭīath, kutīat</i>	"	<i>kuṭīath.</i>
3	<i>kuṭīap</i>	"	<i>kuṭīap</i>

The following forms are irregular:—

	Bhadrawāhi	Bhalēsi
To be, become	<i>bhōpnū</i>	<i>bhōpn.</i>
Sing. 1	<i>bhōpn</i>	<i>bhōñ.</i>
2	<i>bhōps</i>	<i>bhōs.</i>
3	<i>bhōpnē</i>	<i>bhō.</i>

		Bhadrawāhi	Bhālēsi
To be, become		<i>bhōmā</i>	<i>bhōmā</i>
Plur.	1	<i>bhāam</i>	<i>bhōm.</i>
	2	<i>bhōuth</i>	<i>bhōth.</i>
	3	<i>bhām</i>	<i>bhō.</i>
To come		<i>ējṇā</i>	<i>amā.</i>
Sing.	1	<i>ējṇ</i>	<i>ēiṭ.</i>
	2	<i>ējṇas</i>	<i>ēis.</i>
	3	<i>ējṇ</i>	<i>ēis.</i>
Plur.	1	<i>ējṇam</i>	<i>ēm.</i>
	2	<i>ējṇath</i>	<i>ēith.</i>
	3	<i>ējṇan</i>	<i>ēin.</i>
To go		<i>gāḥmā</i>	<i>gāḥmā.</i>
Sing.	1	<i>gāḥ</i>	<i>gāḥā.</i>
	2	<i>gās</i>	<i>gāḥas.</i>
	3	<i>gāḥē</i>	<i>gāḥē.</i>
Plur.	1	<i>gāḥam</i>	<i>gāḥam.</i>
	2	<i>gāḥath</i>	<i>gāḥath.</i>
	3	<i>gāḥan</i>	<i>gāḥan</i>
To remain		<i>rāḥmā</i>	...
Sing.	1	<i>rāḥ</i>	...
	2	<i>rāḥs</i>	...
	3	<i>rāḥē</i>	...
Plur.	1	<i>rāḥam</i>	...
	2	<i>rāḥath</i>	...
	3	<i>rāḥan</i>	...
To eat		<i>kāḥmā</i>	...
Plur.	1	<i>kāḥam</i>	...
To say		<i>zāḥmā</i>	...
Plur.	2	<i>zāḥ</i>	...

The Future changes for gender. Bhālēsi follows Pādarī in this ten Bhadrawāhi Thus:—

	BHADRĀWĀHĪ.		BHĀLĒSĪ
	Masc.	Fem.	Masc.
Sing.			
1 . . .	{ <i>kutālā, kutlā</i>	{ <i>kutālā</i>	{ <i>kuttar, kuttēn</i>
2 . . .			{ <i>kuttal</i>
3 . . .			{ <i>kutlā</i>
Plur.			
1 . . .	<i>kutālā, kutlā</i>	<i>kutālā</i>	<i>kuttal</i>
2 . . .	<i>kutālā, kutlā</i>	<i>kutālā</i>	<i>kuttal</i>
3 . . .	<i>kutālā, kutlā</i>	<i>kutālā</i>	<i>kuttal</i>

It will be seen that, as in the case of Pādari, Bhalēsi drops its terminations.
The following are irregular:—

	Bhadrawāhī	Bhalēsi
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōṇō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējēū</i>	<i>aṇū</i>
Sing. 1	{ <i>ējēlō</i> <i>ējēl</i> <i>ējel</i>	{ <i>ēin</i> <i>ēyēl</i> <i>ēyel</i>
2		
3		
Plur. 1	<i>ējmelē</i>	<i>ēimelē</i>
2	{ <i>ējēlē</i>	{ <i>ēyēl</i> <i>ēin</i>
3		
To go	<i>gāḥnū</i>	<i>gāḥnū</i>
Sing. 1	<i>gāḥlō</i>	<i>gāḥan</i>
2	<i>gāḥlō</i>	<i>gāḥal</i>
3	<i>gāḥlō</i>	<i>gāḥal</i>
Plur. 1	<i>gāmalē</i>	<i>gāḥmal</i>
2	{ <i>gāḥlē</i>	{ <i>gāḥal</i> <i>gāḥan</i>
3		
To remain	<i>rēhnū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīṇū</i>	<i>pīṇū</i>
Sing. 1	(Regular)	<i>pīṇan</i>
To give	<i>dēṇū</i>	<i>dēṇū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kārṇū</i>	<i>kārṇū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāṇū</i>	<i>dāzāṇū</i>
Sing. 1	<i>zānlō</i>	<i>dāzāṇan</i>
To bring	<i>aṇū</i>	<i>aṇū</i>
Sing. 1	<i>aṇalō</i>	<i>aṇan</i>
To take away	<i>nāṇū</i>	<i>nēṇū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadravāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmirī feminines.

	BHADRABĀHĪ.		BHĀJĀHĪ.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
1 . . .	kutlō	kutlōch	kutlō (-tus, -tō)	kutlōch
2 . . .	kutlā	kutlāch	kutlās (-ts)	kutlāch
3 . . .	kutlō	kutlōch	kutlō (-tus, -tō)	kutlōch
Plur.				
1 . . .	kutlām	kutlāchām	kutlām	kutlāchām
2 . . .	kutlāth, kutlōt	kutlāchāh	kutlāth	kutlāchāh
3 . . .	kutlā	kutlāchā	kutlā	kutlāch

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

	BHADRABĀHĪ.		BHĀJĀHĪ.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Masc. . . .	kutlō thlō		kutlō thlō	
Fem. . . .	kutlō thl		kutlō thl	
Plur.				
Masc. . . .	kutlō thlō		kutlō thlō	
Fem. . . .	kutlō thl		kutlō thl	

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrāvāhī *bīṣharnū* and the Bhāḥsī *khirkṣū*, both meaning 'to fall'. Thus:—

	Bhadrāvāhī	Bhāḥsī
I fell	<i>aū bīṣharnū</i>	<i>aū khirkṣū</i>
I struck him	<i>mī kuttā</i>	<i>mī kuttā</i>
I have fallen	<i>aū bīṣharnū ā</i>	<i>aū khirkṣū hī</i>
I have struck him	<i>mī kuttā ā</i>	<i>mī kuttā ā</i>
I had fallen	<i>aū bīṣharnū thī</i>	<i>aū khirkṣū thī</i>
I had struck him	<i>mī kuttā thī</i>	<i>mī kuttā thī</i>

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

Bhadrāvāhī

To eat	<i>kṣhānū.</i>
To cause to eat	<i>kṣhānū.</i>
To drink	<i>pīnū.</i>
To give to drink	<i>pīnū.</i>
To hear	<i>śṛṇū.</i>
To cause to hear	<i>śṛṇū.</i>
To graze	<i>ṣṣānū.</i>
To cause to graze	<i>ṣṣānū.</i>

No examples, except *ṣṣānū*, to cause to graze, are available for Bhāḥsī.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

BHADRAWĀH.

(KASHMIR DASHĀR.)

Aki-zōpē dūi mōttihē thīō. Tēnan-manzrā nekpō
One-person (-of) two sons were Them-from-among by-the-younger
 appē-baṇē-sēhī zāñ, 'hē hā-zī, zē hasō aī mālō,
his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 āi-dē.' Phiri tōmī tēnan apnī ghor-bāri hanṭi-dittō
gice' Then by-him to-them his-own p. property was-divided (-and)-given.
 Thōpē-lihōzan-manz nikpē-mōttihē sēbbh-kīelchh akōttihā kiñ,
A-few-days-in by-the-younger-son everything together was-made,
 bhiri nki-dūr-dēsē-manz jāñ, aur tēpī tainī apnī ghor-bāri
and a-far-country-to he-went, and there by-him his-own property
 lachpōpē-manz nāñ. Bhiri zālhan tainī sēbbh
debauchery-in was-caused-to-fly And when by-him all
 khaich kiñ, tēs-kaukhō-manz bōrō kāl pāñ, bhiri tē
expenditure was-made, that-country-in a-great summe fell, and he
 lāchār bhōpā lagō. Bhiri tē tēs-kaukhō-māñ āki-sāhōrdār-ghōrō
helpless to-become began. And he that-country-in a-citizen-in-the-house
 jāñ. Tainī tē apnī-bāgrī-manz sūr tsānō bhējō, aur zē
went. By-him he his-own-field-in sowing to-feed was-sent, and what
 phak sūr khātō-thiē, tē khūsi-sēhī khārō ohātō-thiō,
chaff the-sowing eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēñ dētō-thiō. Bhiri hōñi-māñ ēttō.
because to-him anyone not giving-was. And sense-in having-come,
 zaurō lagō ki, 'mērō-baṇē-rē kētrō nōkar mast rōṭibālō āñ,
to-say he-began that, 'my-father-of how-many servants much breads are,
 aur zē ābhakkhō mōrtā. Añ nēñ appē-baṇē-kā gōlō,
and I hungry am-dying. I having-arisen my-own-father-near will-go,
 aur tēs-sēhī zōñ, 'hē hā-zī, añ tusan-kā aur Pramēñur-kā
and him-to I-will-say, 'O father-sir. I you-near and God-near
 gunāhgār bhāñ, aur hunē āñ is-lāik nēñ ki tus mī-jō
sinner become, and now I this-worthy (am-)not that you me-to

mōtthā zōth. Mī appē nōkaran-manzrā akī-rū zēthū
 son may-say. Me your-own servants-from-among one-of us
 banāñ. Bhiri ūthā apnē-bauē-kējō tgalō. Hōju tē
 make. And having-awaken his-own-father-near he-went. Still he
 dūre thiō ki tēs hērtā tēs-rē hauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur daurtā tē apnē-galē-schā lō, aur barī phēmri
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōtthē kē-sēhā zañ ki, 'hē hā-zī, tusam-hā
 was-given. By-the-son him-to it-was-said that, 'O father-sir, you-near
 aur Pramān-ūy-kū ganāhgār bhāb, aur huṇē aī is-lāik
 and God-near stander (I-became, and now I this-worthy
 nēth ki tus mī-jō mōtthā zōth.' Bhiri tēs-rē bauē
 (and)-not that you me-to son may-say. And him-of by-the-father
 apnē-nōkaran-jō zañ ki. 'chhail barnū kashī
 his-own-servants-to it-was-said that, 'good garment having-brought-out
 āud, aur is lōāth, aur ēsē-rē hartnē aūthi aur
 bring-ye, and this-one cloth-ye; and this-one-of on-hand ring and
 pāñ jutō lōāth, aur ējā, as kham aur khusī kēram,
 (on)-feet shoe cloth-ye, and come-ye. we may-eat and rejoicing we-may-do,
 ki ih mōrō mōtthā mōrī-jā-tāio. Bhiri zintā bhūi-jā;
 because this my son dead-gone-was, and living became;
 harāi-jōrō thiō, bhiri malī-jā.' Phūi tēnā sarē khusī karnē
 lost-gone was, and was-got. Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū bañū mōtthā ūdārē-manz thiō. Zakhan ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nūrē āi gītī-rī aur natnē-rī awāj suni. Bhiri ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-lā puchchhā, 'ēn lūp ai?' Taini tēs-jō
 servant having-called it-was-asked, 'there eekot is?' By-him him-to
 zañ ki, 'tuō bhrā ōrō ai ki tuō-hauē barī dham
 it-was-said that, 'your brother come is so-that by-your-father great feast
 ki. ihūl-rē ki tēs tē rāzi-bāzī malō' Taini karōdhā
 was-made, because that to-him he safe-sound was-got. By-him anger
 bhūō, aur antēr gāhnū nā chāō Phiri tēs-rē hauē
 become, and within to-go not he-wished. Then of-him of-the-father
 bēr ēttā tēs-jō zañ. Taini apnē-bauē-jō zōbāb
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, āitrē-bar āū tērī tōhōl karō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rēhō, aur kadī nūc-hukunō-rē habrō nā bhūō; kōdā tuseī
remained, and ever thy-order-of outside not become; ever by-you
 mī-jō ak chhēlē-rū chhērū bhi nā āittō, ki āū
me-to a goat-of kid even not was-given, that I
 appē-yāran-sēhī khūī karō; aur zakhaq tāsū ēh
my-own-friends-with rejoicing might-have-made; and when your this
 mōtthū āū, zainī tuī jaidād kañjran-patī gōāī, tuseī
son come, by-which your property hundreds-after was-wasted, by you
 tēs-rē lai bōī dham kī.' Aur tainī tēs-sēhī zañī,
him-of for a-great feast was-made? And by-him him-to it-was-said,
 'hē mōīhā, tū sadā-i mī-satīhī rēhā, zōn-kichch mērō ai,
O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hupē khūī karni munnāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
 qhūā marī-jōrō thīō, tē zintū bhāī-jāū; aur harōrō thīō,
brother dead-gone was, he living became; and lost was,
 tē māī-jāū.
he was-got'

PĀḌARĪ.

As already stated, Pāḍar lies to the extreme north of Pangi, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangi *via* Bhaḷesī and Bhadravāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷesī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kāshmir Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tūkri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels *ä*, *ë*, *ö*, referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Taddhara nouns in *ä* may probably also end in *ü* or *ö*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ü* or *ö*, such as *dīsü*, a day, *manövu*, a man, which are declined like nouns in *ä*. Mr. Bailey often writes nouns and participles as ending in *u* and *ü*, not *ö* and *ü*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *u* or in a short *ü*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, *ä* or *ö*, or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*.

¹ There is one exception. Mr. Bailey's *en*, I represent by *ä*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pādzāī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadravāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension of nouns** :—

	<i>ghōrī</i> , a horse.	
	Sing.	Plur.
Nom.	<i>ghōrī</i>	<i>ghōvē</i> .
Ag.	<i>ghōrē</i>	<i>ghōrī</i> .
Dat.	<i>ghōrīs</i>	<i>ghōrī</i> .
Abl.	<i>ghōrēl</i>	<i>ghōrī-kal</i> .
Gen.	<i>ghōrīr</i>	<i>ghōrī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Pangwāī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōrē-dzē* in Bhadravāhī. the oblique plural is formed by adding an (*ghōrān*), and we have a similar ending, *an*, in the Pādzāī *gōmā-bich*, among harlots. In Kāshmirī, the corresponding word is *gūn* (dat. plur *gūnan*), a procurer, and, here too, the word appears to be masculine. In one case, *dalh dīn pūttar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmirī.

With the genitive plural postposition *kar*, we may compare the Bhadravāhī *kīrī*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōrār*, fem. *ghōrēr*, equivalent to the Hindi *ghōrē-kā*, *ghōrē-ki*. No form has been noted equivalent to the Hindi *ghōrē-kē*.

Similarly is declined—*manhān*, a man, dat. *manhās*

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i>
Dat.	<i>badhēlās</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlār</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ā*, as in *mājīrī-bich-dzē*, to among the servants: *khurō-bich*, on the feet. *ampar sajnā-samēl*, with my own friends.

We see epenthesis occurring in *gōdān*, a son, plural *gōdān*, just as Kāshmirī has *wāndar*, a monkey, plural *wāndar*.

The word *bah* or *bāb*, a father, has its dative *bābās* or *bābā-dzē*, and so on. Its vocative is *bābā*.

Hāith', an elephant, (note the epenthesis) is thus declined:—

	Sing.	Plur.
Nom.	<i>hāith'</i>	<i>hāthi</i>
Ag.	<i>hāithi</i>	<i>hāithi</i>
Gen.	<i>hāithiar</i>	<i>hāithi-kar</i>

and so on.

Kūi, a girl, a daughter, is thus declined:—

	Sing.	Plur.
Nom.	<i>Lōi</i>	<i>kūi</i>
Ag.	<i>kūi</i>	<i>Lōi</i>
Dat.	<i>kūyas</i>	<i>kūi</i>
Abl.	<i>kūyal</i>	<i>kūi-kal</i>
Gen.	<i>kūyar</i>	<i>kūi-kar</i>

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghūrī*, a mare; dat. *ghūrēs*; gen. *ghūrer*. *Bahrī*, a she-goat, has its nominative plural *bā'kēr*.

Bhēp, a sister, is thus declined:—

	Sing.	Plur.
Nom.	<i>bhēp</i>	<i>bhēp</i>
Ag.	<i>bhēpi</i>	<i>bhēpi</i>
Dat.	<i>bhēnus</i>	<i>bhēpi</i>
Abl.	<i>bhēpal</i>	<i>bhēpi-kal</i>
Gen.	<i>bhēpar</i>	<i>bhēpi-kar</i>

Gā, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of Adjectives is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ēri*. Thus *kattar*, how many, fem. *kaltēr*, or *kaltēri*. See, for instance, sentence 225, and compare the remarks made above about the genitive. For the genitive, we have *asēr bhēpi-samēt*, with his sister, in sentence 225. So, in the Parable, *allēr hour nāgēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal Pronouns are thus declined:—

	I	Thou
Sing.		
Nom.	<i>ai</i>	<i>tā</i>
Ag.	<i>mai</i>	<i>toī</i>
Dat.	<i>mai, mai</i>	<i>toī, tau</i>
Abl.	<i>mai</i>	<i>tāl</i>
Gen.	<i>mai, mei</i>	<i>tiū, tēp</i>
Plur.		
Nom.	<i>as</i>	<i>tus</i>
Ag.	<i>asē</i>	<i>tusē</i>
Dat.	<i>asē</i>	<i>tusē</i>
Abl.	<i>as-kal</i>	<i>tus-kal</i>
Gen.	<i>hiū, hēp</i>	<i>tōh, tūp</i>

The Demonstrative Pronoun *ēh*, this, is thus declined:—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhē, ēūhēṣ, amoy.</i>
Ag.	<i>ēini</i>	<i>aiṇhē, iṇhē.</i>
Dat.	<i>as</i>	<i>aiṇhē, iṇhē.</i>
Abl.	<i>asol</i>	<i>aī-kol.</i>
Gen.	<i>asor</i> (f. <i>asēr</i>)	<i>aī-kar</i> (f. <i>-kēr</i>).

Amoy has only been noted in the Parable,—*amoy bag*, these husks.

There is also a pronoun *ēh*; dat. sing. *as*; plur. nom. *ūhṇ* or *ūhṇṣ*; but no other forms have been noted, or are given by Mr. Bailey. *Er-dōstē* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>ḍe</i>	<i>sē.</i>
Ag.	<i>ḍeīnē</i>	<i>tēimē, tin.</i>
Dat.	<i>ḍas, ḍis</i>	<i>tas, tis</i> (pent. <i>tath</i>).
Abl.	<i>ḍasol, ḍisat</i>	<i>tasol, tisat.</i>
Gen.	<i>ḍasor</i> (f. <i>ḍasēr</i>)	<i>tasar</i> (f. <i>tasēr</i>).
Plur.		
Nom.	<i>ḍeḥ, ḍeḥṇṣ</i>	<i>sē, tūhṇṣ.</i>
Ag.	<i>ḍaiṇhē</i>	<i>tainhē</i>
Dat.	<i>ḍainhē</i>	<i>taiphē</i>
Abl.	<i>ḍai-kol</i>	<i>taī-kol.</i>
Gen.	<i>ḍai-kar</i> (f. <i>-kēr</i>)	<i>taī-kar</i> (f. <i>-kēr</i>).

The neuter form *tath* also occurs in Kāshmirī. It is used when referring to inanimate objects, as in *tath kuthē andar*, in that house. The animate form *tas* also occurs in Kāshmirī.

The Interrogative Pronouns are *kūh*, who? and *kī*, what? The former has ag. *kēni*; dat. *kas*; abl. *kasol*; gen. *kusar* (f. *kasēr*)

Mr. Bailey gives *ku, ēr* (f. a feminine form) as the genitive of *kī*. In the Parable *ēh kayan kuṣ*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are:—

kar-kanē, anyone, someone.

kichh or *kijh*, anything, something.

ḍeḥ-konē whoever.

ḍeḥ-kichh, whatever.

The word for 'own', equivalent to the Hindi *apnā*, is *ampar*, fem. *ampēf*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēf bhēṇal hōrā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainē*, plural *hanṣ*, *hōr*, *hun*, or *hainē*. This is masculine, the corresponding feminine form being *hen* or *hainē* for both numbers. This

present tense does not change for person. We may compare with it the (Pīlācha) Shigā *hauū*, he is

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē'</i>	<i>thē'</i>
Fem.	<i>thi</i>	<i>thi</i>

It does not change for person.

The **Active Verb** is thus conjugated:—

Infinitive—*kōṭap*, to strike

So *qzhāron*, to fall; *bhōp*, to be, to become; *uḷḷap*, to come; *ghēp* or *gēp*, to go; *hēṣap*, to sit; *khāp*, to eat; *pīp*, to drink; *dēp* or *dēp*, to give; *tēp*, to take; *bōlan*, to speak, *karan*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭāi*, striking.

So the fem. of *qzhāron*, falling, is *qzhānē*, like *hauū*, above.

Irregular are:—

<i>bhōp</i> , to become,	pres part.	<i>bhōṇna</i> ; f. <i>bhōnāi</i>
<i>uḷḷap</i> , to come,	"	<i>uḷḷna</i> , pl. <i>uḷḷē</i> ; f. <i>uḷḷāi</i> .
<i>ghēp</i> , to go,	"	<i>ghēna</i>
<i>dēp</i> , to give,	"	<i>dēṇna</i> .
<i>bōlan</i> , to speak,	"	<i>bōnna</i>

The assimilation of *l* to *n* in the case of *bōlan* has parallels in other dialects. Cf. pp. 800, 828, 848, 852.

Past Participle—*kōṭta*, beaten, pl. *kōṭtē*; f. sing. and plur. *kōṭtāi*. Here the *t* has been doubled on account of the accent.

Irregular are:—

<i>bhōp</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhōi</i> .
<i>uḷḷap</i> , to come,	"	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>āi</i> .
<i>ghēp</i> or <i>gēp</i> , to go,	"	<i>gō</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēi</i> .
<i>hēṣap</i> , to sit,	"	<i>bēṭhā</i> .
<i>khāp</i> , to eat,	"	<i>khā</i> ; f. <i>khāi</i> .
<i>pīp</i> , to drink,	"	<i>pīū</i> ; f. <i>pī</i> .
<i>dēp</i> , to give,	"	<i>dypitā</i> ; f. <i>dittā</i> .
<i>tēp</i> , to take,	"	<i>tēa</i> .
<i>karan</i> , to do,	"	<i>kēū</i> ; f. <i>kēi</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhalōsi. Mr. Grahame Bailey marks the final *a* of *kōṭtā* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ō* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are:—

<i>āḍgaṇ</i> , to come,	static part.	<i>ār</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	"	<i>gōṇ</i> .
<i>brāṇ</i> , to sit,	"	<i>bīhār</i> .
<i>lēṇ</i> , to take,	"	<i>lēan</i> , <i>lēār</i> .
<i>bōlaṇ</i> , to speak,	"	<i>bōlār</i> .
<i>korāṇ</i> , to do,	"	<i>kōār</i> .

It will be observed that there is a tendency to shorten the vowel bet

The **Conjunctive Participle**—*kōit-kar*, having struck.

When used in compound verbs, the *Lar* is dropped, and *kōig* becomes. Thus from *rakkhaṇ*, to place, we have *raikkh khar*, or *raikkh tsho chhār*, put down. From *khōṇ*, to lose, we have, in the Parable, *h* entirely

The **Imperative** 2nd sing. is the same in form as the root, the *i* thus, *kōt*, strike thou; *kōtai*, strike ye.

Irregular are:—

	Imperative.	
	Sing.	Plur.
<i>āḍgaṇ</i> , to come	<i>aih</i>	<i>āḍgai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gah</i>	<i>ghē</i>
<i>brāṇ</i> , to sit	<i>bēs</i>	<i>bētai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been found.

The **Future** has the 2nd and 3rd persons identical and changes as follows:—

'I shall strike,' etc.

	Fut.		Fut.
	Masc.	Fem.	
1	<i>kōṭai</i> , <i>kōtai</i>	<i>kētai</i>	<i>kōtai</i> , <i>kātai</i>
2 and 3	<i>kōtai</i>	<i>koṭai</i>	<i>kōtai</i>

Where the root of the verb ends in a consonant, the first person is on the form *kōtai*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, is nasal.

The second and third persons always *end* in *l*. The following examples will show the important part that epenthesis plays in this tense:—

q̄shārān, to fall

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 q̄shārūl	2 q̄shārēl	3 q̄shārūl	4 q̄shārēl
2 and 3	q̄shārūl	q̄shārēl	q̄shārūl	q̄shārēl

dhārān, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 dhārūl	2 dhārēl	3 dhārūl	4 dhārēl
2 and 3	dhārūl	dhārēl	dhārūl	dhārēl

adzārān, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 adzārūl	2 adzārēl	3 adzārūl	4 adzārēl
2 and 3	adzārūl	adzārēl	adzārūl	adzārēl

ghārān or gārān, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 ghārūl	2 ghārēl	3 ghārūl	4 ghārēl
2 and 3	ghārūl	ghārēl (?)	ghārūl	ghārēl (?)

bēshārān, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 bēshārūl	2 bēshārēl	3 bēshārūl	4 bēshārēl
2 and 3	bēshārūl	bēshārēl	bēshārūl	bēshārēl

dēṣ, to give, makes *daṣṣ*, *dēṣi*, etc. ; *lēu*, to take, makes *lēṣ*, *lēṣi*, etc. ; *karaṇ*, to do, makes *kōruṣ*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aṁ kōṭua*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭue*, and the fem. sing. and plur. *kōṭni*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aṁ kōṭua thā*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭuṣṭh*, plur. *kōṭuṣṭh* ;

Fem. sing. and plur. *kōṭuṣṭh*

The **Past Tense** is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

aṁ dḥhira, I fell

maṭṭ kōṭṭa, I struck him

aṁ dḥhiraṇ hūn, I have fallen.

maṭṭ kōṭṭa hūn, I have struck him.

aṁ dḥhiraṇ thā, I had fallen

maṭṭ kōṭṭa thā, I had struck him.

So, with a feminine object, we have *hīṇā bābbḥ mātṭ dḥhiraṇ hēṇ hīn*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maṭṭ pāp kēṁ hainā*, I have done sin, and also *maṭṭ pāp hēṇ*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

bhāṇ, to eat

bhāṇa, to cause to eat.

pāṇ, to drink

pāṇa, to cause to drink.

bhūṇaṇ, to hear

bhūṇaṇa, to cause to hear (Compare Gāḍī).

lāraṇ, to graze

lāraṇa, to cause to graze

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

aṁ taḥḥur bhāṇ lāṇā, he began to be helpless.

aṁ kḥuṣṭi kuraṇ lāṇā, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWAH GROUP.

PUNJAB.

(KASHMIRI DARRAR.)

Yuk-maulpas dōi kōē thō. Tin-bichal māṭhapē
To-a-man two sons were. Them-from-among by-the-younger
 babba-dzē bōiā ki, 'bah hābbā, mālar hand dzē
the-father-to it-was-said that, 'O father, of-the-property share which
 māi-dzē dāl-hī māi-dzē dē.' Tañ tin māl inhē-dzē
me-to will-come me-to give.' Then by-him the-property them-to
 bap-d-yittā. Haur dakh dīpā pūttar māṭhap-kuē sobh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything
 jama-kair-kar yuk-dār-malkhar sail kēā, haur tat ampar
collected-made-having of-a-far-country journey was-made, and there his-own
 māl lap-pena-sāthī up-d-yittā. Haur dzapal sōbh kbarch
property debauchery-with was-caused-to-fly-away. And when all expenditure
 kōr-gā, tis-mulch-bich matā kāl pāē, haur sē laohār bhōp
was-made, that-country-in a-great famine fell, and he helpless to-become
 lagā. Tañ tis-mulkhar yak bay-maunhū-karā tañ gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him
 tis ampar-bagri-bich sūr tēān langā. Haur tas maushā
as-for-him his-own-field-in sown to-feed he-was-sent. And to-him desire
 thē ki 'amay bag dzē sūr kuānū ampar yad bharā,' ki
was that 'those barks which the-sine eat my-own belly I-may-fill,' because
 har-kanē tas-dzē nā dīna-thō. Tañ hōsh-bich didz-kar hōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,
 'mīn-hābbas kattay majār lōrī. haur añ drukk maran lagōr.
'to-my-father how-many servants are (?)', and I (of-) hunger to-die (am-) begun.
 Añ khapa-bō ampar-hābbas-lakh gēnā, haur tas-dzē bōlāl ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,
 "bah hābbā, māi dharinar haur tiup-bajūr pāp kēā-bainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and
 ah is-jōgar noī ki bhiri tiān kuā bōlōr. Māl-dzē
now this-worthy I-am not that again thy son (I-may-be-) called. Me (acc.)

sarpar majūrō-bich-dzē yakar rēn bujb.' ' Taū khara bō'-kar
thine-own servants-among-to of-one like consider. ' Then erect become-having
 ampar-bābbas-lakh vis-gā. Haur sē hazab dūr thē' ki tas
his-own-father-near he-went-away. And he yet far was that him
 hūr'-kar tassar-bābbas dayā jūgi, haur jauir'-kar tas hīro-pūr
seen-having to-his-father compassion awake, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Kvē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, ' bah bābbā, maī dharmar haur tūq agrāu pāp kēn, haur ab
that, 'O father, by-me of-religion and of-thee before sin was-done, and now
 is-jōgar nōī ki bhirī tūq kuā bōlō.' Bābbā
this-remedy I-am-not that again thy son (I-may-be-) called.' By-the-father
 ampar-naukar-dzē bōlā, ' ehhair chhair liōkar kaqā' dē, haur
his-own-servants-to it-was-said, 'good good garment bringing-out give, and
 tis jāban-dē; haur tassar-hatē aṅgūthī, haur khurī-bich padīor lan-dā;
to-him put-on; and on-his-hand a-ring, and the-foot-on shoes put-on;
 haur az kuaī haur khushi kōrū, sē-kis mēp śh knā marōr-thē',
and we may-eat and rejoicing will-make, because my this son dead-was,
 ah zina han'; khōī-gōr-thē', ab miōr-han'. Taū sē khushī karū
now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
 lagā.
 began.

Haur tassar mōū kua bag-luch thē'. Qapal gī-dzē nērē
And his big son the-field-in was When the-horse-to near
 ā, gīlār haur nāteṅēi bak khupī. Taū yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 bayā'-kar puchchhā ki, ' ēh kayin hin?' Tin tas-dzē bōlā
called-having it-was-asked that, 'there what are?' By-him him-to it-was-said
 ki, ' tūq lhaē aur han', haur tūq-hōbbō matā dhān kōor hin',
that, 'thy brother come is, and by-thy-father a-great feast made is,
 or-dōsti ki tas kharā-chhair kō. Tin karū-sē
this-because that him safe (-and)-sound (r) he-was-found.' By-him anger-with
 nahī mā ki andar gēr. Taū tassar bāb bahar
not (r) it-was-wished that within he-may-go. Then his father outside
 āidz'-kar tas-dzē morāwar lagā. Tin bābhā-dzē juwāb-luch
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, ' hir, ittar-baran nū (for maī) tūq tahl kōor-hin', haur
it-was-said, 'see, for-so-many-years by-me thy service done-is, and
 kapāl tūq hukm badap nā haqā Bhurī taī kadī yak bakrū
ever thy order against not (I-)walked. But by-thee ever a of-goat

tshaur mā³-dē nā dyittā ki ampa-sajñ-samēt khushī kōrui.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dypal tiffa ēh kuā ā, dēs tiup māl gāna-bich
And when thy this son came, for-whom thy property harlots-among
 urā³-dyittā, tā³ na-dōstī matā dhām kī³ Tīn tas-dē³
was-caused-to-fly-away, by-thee him-for a-great feast was-made. Iy-him him-to
 bōā, 'bāh kuā, tā sadā mēp-lakh han³, haur dē³-kīchh mūp
it-was-said, 'O son, thou always of-me-with art, and whatever mine
 hānā, sē tiup haurā. Bhiri khushī mūp, haur khushī bhōp
is, that thine is But rejoicing (I) to-make, and rejoicing to-become
 laian the, sē-kis tiffa ēh bhāc marōr-thē³, sē zīua han³; khōi-gōr-thē³,
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
 āh mīōr-han³.
now got-is.

STANDARD LIST OF WORDS AND PHRASES
FOR THE BHADRAWAH GROUP.

English.	Bhadrawālī.	Prasū.
1. One	Ek	Yuk.
2. Two	Do	Dū.
3. Three	Trā, trā	Tū.
4. Four	Paśā, Loār	Loār.
5. Five	Pāñc	Pāñ.
6. Six	Ṣaṭ	Ṣaṭ.
7. Seven	Sapt	Sap.
8. Eight	Aṣṭ	Aṣṭ.
9. Nine	Nai	Nai.
10. Ten	Daś, dāś	Daś.
11. Twenty	Viś	Viś.
12. Thirty	Trīṅś	Trīṅś.
13. Hundred	Śatā, śat	Śat.
14. I	Aḥ	Aḥ.
15. Of me	Mam, mā	Mam, mā.
16. Mine	Mam, mā	Mam mā.
17. We	As	As.
18. Of us	Isa	Isa.
19. Our	Isa	Isa.
20. Thou	Tu	Tu.
21. Of thee	Tvā, tvā	Tvā, tvā.
22. Thine	Tvā, tvā	Tvā, tvā.
23. You	Tu	Tu.
24. Of you	Tvā, tvā	Tvā, tvā.
25. Yours	Tvā, tvā	Tvā, tvā.

G H	O	Ss
27. Of him . . .	Uac̣rū, taṣrū . . .	Taṣar.
28. His . . .	Uac̣rū, ṭiṣrū . . .	Taṣar
29. They . . .	Ūghā, ōnhā, tap̣ā . . .	Tāhn ^a , ūhp ^a .
30. Of them . . .	Unkarū, tapkarū . . .	Taī-kar.
31. Their . . .	Unkarū, tapkaṛ . . .	Taī-kar.
32. Hand . . .	Haūh . . .	Hat.
33. Foot . . .	Pāo . . .	Khur.
34. Nose . . .	Nakk . . .	Nakk.
35. Eye . . .	Ēghī, aish . . .	Ŧir.
36. Mouth . . .	Āś, aśi . . .	Tōtar.
37. Tooth . . .	Dart . . .	Dann, daud.
38. Ear . . .	Kann . . .	Kann.
39. Hair . . .	Śirāi . . .	Rōth.
40. Head . . .	Dög . . .	Magur.
41. Tongue . . .	Zibbh . . .	Dgēbh.
42. Belly . . .	Paṛ . . .	Pē.
43. Back . . .	Pṛth, phiggē . . .	Pỵth.
44. Iron . . .	Labū, laū . . .	Lōh.
45. Gold . . .	Sannō . . .	Sōnna.
46. Silver . . .	Chāndi . . .	Chāndi.
47. Father . . .	Bau, bāb . . .	Bab, hāb
48. Mother . . .	Āmmā, hāi . . .	Ij, yj.
49. Brother . . .	Dhā, bhā . . .	Bhā.
50. Sister . . .	Bahp, bahp . . .	Bhēp.
51. Man . . .	Mann, mard . . .	Mauhū, mōhan.
52. Woman . . .	Thli . . .	Khuhō, ghōn ^a .

3 W

Dz z

54. Child	Māṭṭhā, mōṭṭhā	Kuā
55. Son	Kō, māṭṭhā, mōṭṭhā	Kuā.
56. Daughter	Kōi, kuī	Kōi.
57. Slave	Kīmī	Kām ^r .
58. Cultivator	Zimḍār	Jimḍār.
59. Shepherd	Puḥāl	Pahāl.
60. God	PōrōmḥLōr	Nērān.
61. Devil	Sāitēu	Harṃān.
62. Sun	Sārāj, dihārō	Dins.
63. Moon	Chāṃsapi	Ṭṣainnē.
64. Star	Tāiō	Tār ^r .
65. Fire	Agg	Ag
66. Water	Pāi	Pāiṇ ⁱ .
67. House	Ghar ghōr	Gih ghar.
68. Horse	Ghōpō	Ghōr ^r .
69. Cow	Barshi	Gē
70. Dog	Kutar	Kōtar, (<i>fem.</i>) kōtār.
71. Cat	Bili (<i>f.</i>), balū (<i>f.</i>)	Bālē, (<i>fem.</i>) balēi.
72. Cock	Kukkur	Kōkkar, (<i>fem.</i>) kōkar.
73. Duck	Batak	Ār.
74. Ass	Khāthō, khaṭhan	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Ṭārī, (sarōlli)	Pōkkhar.
77. Go	Gāh	Gah.
78. Eat	Khā	Khā.
79. Sit	Dīs	Bēs

g	ud
80 C m	A
81 Beat	Kut Kbt.
82. Stand	Ugh Khar blō
83. Die	Mar Mar
84. Give	Dō, dāh Dōr
85 Buy	Nāc' dau Nās.
86 Up	Bēh Bēh. batyū ¹ .
87. Near	Nērē Nērē
88 Down	Banh Nōpō, wōnd ¹
89. Fast	Dār Dār
90 Before	Aggar, agri Agar.
91. Behind	Pattar, pattri, patti Pattrar, pottr, pāttar
92. Who	Kaan Kāyē.
93 What	Kan Kī.
94. Why	Kajē, hi Kājē.
95. And	Phur, bhiri, or Tē.
96. But	Magar Tō.
97. If	Agar Dzal
98. Yes	Ā, hē Ā.
99 No	Nahī, nēh Nō, nahī
100. Also	Apōs Hai hai.
101. A father	Ban Bāh.
102 Of a father	Banō-rā Bābōn.
103 To a father	Banō-jō Bābōs
104 From a father	Banō-sū Bābōb.
105. Two fathers	Dār ban Dār bāb.
106. Fathers	Ban Bāb

O	h	B u u	B b k
108	To fathers	Baau-jō	Bāb.
109	From fathers	Baau-sī	Bāb-kal.
110	A daughter	Kāi	Kāi.
111	Of a daughter	Kāi-rū	Kāi-ar
112	To a daughter	Kāi-jō	Kāi-as.
113	From a daughter	Kāi-sī	Kāi-al.
114	Two daughters	Dai kāi	Dai kāi
115	Daughters	Kāi	Kāi.
116	Of daughters	Kāi-rū	Kāi-lar.
117	To daughters	Kāi-jō	Kāi.
118	From daughters	Kāi-sī	Kāi-kal
119	A good man	Ak kharō mōnā	Yak kharō mōhap
120	Of a good man	Ak kharō mōnā-rū	Yak kharō mōhapar
121	To a good man	Ak kharō mōnā-jō	Yak kharō mōhapas.
122	From a good man	Ak kharō mōnā-sī	Yak kharō mōhapal.
123	Two good men	Dai kharō mōnā	Dai kharō mōhap.
124	Good men	Kharō mōnā	Kharō mōhap.
125	Of good men	Kharō mōnā-kūru	Kharō mōhan-kar.
126	To good men	Kharō mōnā-jō	Kharō mōhan.
127	From good men	Kharō mōnā-sī	Kharō mōhan-kal.
128	A good woman	Ak kharī ghī	Kharī ghīp.
129	A bad boy	Ak burō mōnā	Yaggar kō.
130	Good women	Kharī ghī	Kharī ghīp.
131	A bad girl	Ak burī lōi	Yaggar lōi.
132	Good	Kharō, kharō, kharā	Kharō
133	Better	(Is-kara) kharō	(Tasol) kharā.

134. Best	Sōbbhan-kara kharā	Sōbb-kal kharā.
135. High	Uchchā	Uchchā ^a
136. Higher	(Ja-kara) nēchhā	(Tasā) aḷhā ^a .
137. Highest	Sōbbhan-kara nēchhā	Sōbb-kal aḷhā ^a
138. A horse	Ghōṣ	Ghōṣā.
139. A mare	Ghōṣī	Ghōṣī.
140. Horses	Ghōṣ	Ghōṣ
141. Mares	Ghōṣī	Ghōṣī.
142. A bull	Dānt	Badhāṣī.
143. A cow	Badhāṣī	Gā.
144. Bulls	Dānt	Badhāṣī.
145. Cows	Bādhāṣī	Gā.
146. A dog	Kutar	Kutar.
147. A bitch	Kutarī	Kutar.
148. Dogs	Kutar	Kutar.
149. Bitches	Kutarī	Kutar.
150. A he goat	Tshēn	Bakrā.
151. A female goat	Tshāḷī	Bakrī.
152. Goats	Tshēn	Bakrā (fem. bākri)
153. A male deer	Harīn	.....
154. A female deer	Harīnī	.....
155. Deer	Harīn	.....
156. I see	Aū ā	Aū han ^a , fem. hīn ^a .
157. Thou art	Tū ā, as	Tū han ^a , fem. hīn ^a .
158. He is	Ōh āhē, ai	Sū han ^a , fem. hīn ^a .
159. We are	As āhū	As han ^a , hīn ^a , han ^a , fem. hīn ^a .
160. You are	Tas āhū, āhū	Tas han ^a , hīn ^a , han ^a , fem. hīn ^a .

Tā y 20	Y h n u	Tāha ^a ha ^a , hā ^a , ha ^a , fem. hā ^a
162 I was	Añ chā ^a (fem. thi)	Añ thā ^a , fem. thā.
163 Thou wast	Tā hā ^a	Tā thā ^a , fem. thā.
164 He was	Oh chā ^a	Ss thā ^a , fem. thā.
165 We were	As thā ^a (fem. thi)	As thā ^a , fem. thi.
166 You were	Tas thā ^a	Tas thā ^a , fem. thi.
167 They were	Tāha ^a thā ^a	Tāha ^a thā ^a , fem. thi.
168 Be	Bhā ^a	Bhā.
169 To be	Bhā ^a	Bhā.
170 Being	Bhā ^a	Bhā.
171 Having been	Bhā ^a	Bhā.
172 I may be	.. ..	Añ.
173 I shall be	Añ bhā ^a	Añ.
174 I should be	.. ..	.. ..
175 Beat	Kā ^a	Kā ^a
176 To beat	Kā ^a	Kā ^a .
177 Beating	Kā ^a	Kā ^a .
178 Having beaten	Kā ^a	Kā ^a -kar.
179 I beat	Añ kūtā ^a	Añ
180 Thou beatest	Tā kūtā ^a	Tā kūtā ^a , fem. kūtā ^a .
181 He beats	Oh kūtā ^a	Sē
182 We beat	As kūtā ^a	As
183 You beat	Tas kūtā ^a , kūtā ^a	Tas kūtā ^a , fem. kūtā ^a .
184 They beat	Tāha ^a kūtā ^a	Tāha ^a
185 I beat (Past Tense)	Mā kūtā ^a , kūtā ^a	Mā
186 Thou beatest (Past Tense)	Tā kūtā ^a , kūtā ^a	Tā kūtā ^a , fem. kūtā ^a .
187 He beat (Past Tense)	Uñ kūtā ^a	Tāni

188. We beat (<i>Pres. Tense</i>).	आहं कुण्डो	...	...	आहं
189. You beat (<i>Past Tense</i>)	Tusā kutō	...	...	Tasū } kōṣa, fem. kō-ā.
190. They beat (<i>Past Tense</i>).	Ugā kutō	...	...	Taḡhā }
191. I am beating	Āh kutō lagōṣ (or lart)	...	...	Āh kūtā
192. I was beating	Āh kutō thū	...	...	Āh kōṣa, fem. kōṣā
193. I had beaten	Mā kutō thū	...	...	.....
194. I may beat	Āh kutāu	...	...	.....
195. I shall beat	Āh kutā, kutā	...	...	Āh kūtā, fem. kūtā
196. Thou wilt beat	Tū kutā, kutā	...	...	Tū kūtā, fem. kūtā
197. He will beat	Ōh kutā, kutā	...	...	Sā kūtā, fem. kūtā
198. We shall beat	As kutā, kutā	...	...	As kūtā, fem. kūtā
199. You will beat	Tas kutā, kutā	...	...	Tas kūtā, fem. kūtā
200. They will beat	Ūhā kutā, kutā	...	...	Tāhā kūtā, fem. kūtā
201. I should beat . . . .	.....	...	...	.....
202. I am beaten	Āh kutō	...	...	.....
203. I was beaten	Āh kutō thū	...	...	.....
204. I shall be beaten	Āh kutā	...	...	.....
205. I go	Āh gāhā	...	...	Āh }
206. Thou goest	Tū gāhā	...	...	Tū } ghāṣa, fem. ghāṣā
207. He goes	Ōh gāhā	...	...	Sā }
208. We go	As gāhā	...	...	As }
209. You go	Tas gāhā	...	...	Tas } ghāṣā, fem. ghāṣā
210. They go	Ūhā gāhā	...	...	Tāhā }
211. I went	Āh jā	...	...	Āh }
212. Thou wentest	Tū jā	...	...	Tū } jā, fem. jā
213. He went	Ōh jā	...	...	Sā }
214. We went	As jā	...	...	As, jā, fem. jā

T	T
Unhā jā	Tahn' } <i>See under Gā.</i>
Geh	Gah
Galtē	Ghēna.
Jano	Gā
1 20 nāñ kun ai ?	Tau nāñ ki hau' ?
P' ghōrē-ri kētri (or kōtri) imr ai ?	Ēh ghōwar kat tash han' ?
Kasmar itjhi kētrē (or k. rih) dūr ai ?	Īpi Kasmar katētr dūr han' ?
Leiv kauē-rē ghōrē kētrē ur itjhi ai ?	Tōn bōbar kat gōbhar han' ?
Az vī dūr dūr hāpātā ēn.	Āz ai barē dūral sur han'.
Mā chāohē-rē māthē-rē ha nēñi kōhē-erū hūnē	Mīn māthar bōbar gēō. būn tōr blēni sāmēt bēh kōr han'
Cū r' ghōrē-ri kēthi ghōrē ah	Cū chōthā rōpāi kēthi han'
f sārē phiggē pur kēthi lath.	Tasār purē pūc kēphā tsharē
Mi asērē mōphā mast kuttē.	Māf tatar kōs māō kōpā.
Oh gōrē phūtāns tikkī pur t arnē lōghē āhē.	Sē phūt pār gōi tē būkēr tārnā.
Ur bātē kōth ah ghōrē pur b sōd n.	Sē tas bōdā pad ghōrē pār bichōr han'.
Uasāi ghāi apai kōhni-kam lōmāō āhē.	Tasar bhāi ampūr bōpāi bōpā han'.
Uasāi mul ghāi rapayyē an	Tasar mul ālēē (shāē) rapāē han'
Vi nī han us nīkē ghōrē mā rchē	Mīn bāb tōth māphar kūthi ēndar han'
Pi rapayyē us-jō d'	Tas ch rapayē dāi tsharē.
Unhā rapayyē tēs-kara thla.	Tasal rapāē lēi ādāi.
Us mast kut, aur sēh-āi banhd.	Tas maihu kut-kar radgōri ki dāināhe.
Khāhē pāi kādch	Kbūhai pāi kādch.
Mī agai tsal	Māi agar agar hanē.
Kisrū mōtēhū tū pātā tthē ?	Tān pūtar kasar kōi amū ?
Ua kas-kara mullē ghinōrē thi ?	Sē kasal mōtē āna ?
Diaō-rē hētr-bāle-kun	Thēwar hanētē āna.

GUJURI

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahāyī languages (*ante*, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gajurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujuri have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujari is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwāpī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujuri is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujuri, and the resemblance of Gujuri to Mēwāpī is very striking. But still closer is the resemblance of Gujari to the Mēwāti dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujuri agrees with both Mēwāti and with Mēwāpī much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwāti very systematically, only differing from it, and agreeing with Mēwāpī in regard to one or two points of detail.

As compared with Mēwāti it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwāti.

Mēwāti is the language of the Mēos, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujuri may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujari in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwāti. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwāti and the speakers of Gujuri have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

Gujuri and Mēwāti.

¹ Mewar is called 'Gujarat,' or the country of Gūjars, by Al-Birūnī (*Sachau's translation*, I, 202).

² For instance, Gujari has nothing resembling the Jaipuri verb substantive *chāṭ*, I am.

It will further be noted that in many cases, there is a word common to the two languages, Gujarati having preserved the form which is not found in Mewāṭī. Thus

GUJARĪ.	MĒWĀṬĪ
<i>trē</i> , three	<i>tin</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>kē</i> , I	<i>soi</i> (oblique form used for nominative)
<i>hatt</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhya</i>
<i>kann</i> , the ear	<i>kān</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujarī forms are more archaic than those of Mewāṭī.

The Mewāṭī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatt*, etc., before becoming fixed as we have them now. In the Gujarī *trē*, an *r* has been preserved which has been lost in Mewāṭī, and in the case of the word for 'I', Mewāṭī has lost the old nominative, preserved by Gujarī, and has substituted the oblique form exactly as has occurred in Standard Hindostānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJARĪ.	MĒWĀṬĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōṛī</i> , a horse	<i>ghorā</i>
Obl.	<i>ghōṛā</i>	<i>ghorā</i>
Plur. Nom.	<i>ghōṛī</i>	<i>ghōṛī</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Sing. Nom.	<i>bēh</i> , a sister	<i>bāhā</i>
Obl.	<i>bēh</i>	<i>bāhā</i>
Plur. Nom.	<i>bēhā</i>	<i>bāhā</i>
Obl.	<i>bēhā</i>	<i>bāhā</i>
Sing. Nom.	<i>ghōṛī</i> , a mare	<i>ghōṛī</i>
Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>
Plur. Nom.	<i>ghōṛī</i>	<i>ghōṛī</i>
Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>

The postposition *sa* is also used to denote the relation of the noun to the verb. Thus

	GUJARATI	MĒWĀTĪ
A. N.		<i>am</i>
D. Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tā</i>	<i>tāī</i>
Gen.	<i>kā</i>	<i>kā</i>
Loc.	<i>mā</i>	<i>māī</i>

In both dialects the genitive postposition is an adjectival *kā*, obl. masc. *kā*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kā*. In Gujarati, perhaps under the influence of Panjābī, the feminine *kī* becomes *kī* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tu*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujarati forms are preserved better by Mēwātī than by Mēwātī.

Personal Pronouns.

		GUJARATI.	MĒWĀTĪ.
I.	Nom.	<i>hāī</i>	<i>maī</i> (Mēwātī, <i>hāī</i>)
	Ag.	<i>māī</i>	<i>maī</i>
	Obl.	<i>ma</i>	<i>māī</i> (Mēwātī, <i>ma</i>)
	Gen.	<i>mārō</i>	<i>mārō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-māī</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>māhārō</i>	<i>māhārō</i>
Thou.		<i>tāī</i>	<i>tāī</i>
	Ag.	<i>tāī</i>	<i>tāī</i>
	Obl.	<i>tu</i>	<i>tāī</i> (Mēwātī, <i>tu</i>).
	Gen.	<i>tārō</i>	<i>tārō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-māī</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujarati singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistan¹ or from Panjābī. At the same time, note how, in the nominative singular, both Gujarati and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJARATI.	MĒWĀTĪ.
This.		<i>yāī</i> (f. <i>yāī</i>)	<i>yaī</i> (f. <i>yāī</i>)
	Obl.	<i>yaī</i>	<i>yaī, yāī</i>
These.		<i>yāī</i>	<i>yāī</i>
	Obl.	<i>in</i>	<i>in</i>

¹ Cf. Vaidya *loc. cit.*, the oblique form of *yaī*, *ha*.

	GUJRĀL.	MĒWĀTĪ
That.	ō, ōh (f. wō)	wō, wōh (f. wā)
Obl.	as	waī, waīh
Those.	wō	wō
Obl.	as	as
Who. (sg.)	jō	jō
Obl.	jōe	jōih
Who? (sg.)	kōn	kōm
Obl.	kīs	kōih
Anyone.	kōi	kōi
Obl.	kōisē	kōih

The agreement in regard to the Verb Substantive is very striking:—

	GUJRĀL.	MĒWĀTĪ.
I am	hū, hōh	hū
Thou art	as, has	has
He is	oi, hoī	hoī
We are	hū	hū
You are	ō, hō	hō
They are	ai, hoī, hū	hoī
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thi	thi, hī
Were (m. pl.)	thā	thā, hō
Were (f. pl.)	thī	thī, hī

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gā*. In most Rājasthānī dialects as well as in Western Pāṭhānī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pāṭhānī, though Standard Pāṭhānī has *gā*.

	GUJRĀL.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārā	mārō
I strike	mārū	mārū
Thou strikest	mārē	mārōi
He strikes	mārē	mārōi
We strike	mārā	mārā
You strike	mārō	mārō
They strike	mārē	mārāi

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ā*.

In both Gujrātī and Mēwātī the future is formed as in Hindi by suffixing *gā* (pl. *gā*, f. *gā*) to the present. Thus, *mārūgā*, I shall strike.

The other parts of the verb are similarly parallel. Thus:—

	GUJRĀTĪ.	MĒWĀTĪ.
Infinitive	<i>mārṇā</i>	<i>mārṇā</i>
Present Part.	<i>mārṇō</i>	<i>mārṇō</i>
Past Participle	<i>mārṇō</i>	<i>mārṇō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārṇā-hā*, I am striking

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujarati Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujarati Words and Sentences given below on pp. 364 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujarati alone, in greater detail

GUJURĪ OF HAZARA.

The following are specimens of the Gujuri spoken in Hazara and in the Galis of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujuri Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903) subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns:—

KING		PIRA	
Nom.	Obi.	Nom.	Obi.
ghōrā, a horse	ghōrā	ghōrā	ghōrā
bāp, a father	bāp	bāp	bāp
ādmi, a man	ādmi	ādmi	ādmi
bakrā, a goat	bakrā	bakrā	bakrā
tāt, a woman	tāt	tāt	tāt

Irregular are—*ghā*, a daughter, nom. plur. *ghā*; and *gā*, a cow, nom. plur. *gā*.

The postpositions are:—

Agent	<i>nē</i>
Acc dat	<i>ac, kē</i>
Abl.	<i>tē, tē, tē</i>
Gen.	<i>kō</i>
Loc.	<i>mā, in; biokh, in; tārā, up to</i>

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahāri, but on the other hand, an ablative is formed by adding *ē*, as in *ghōrā-ē*, from far.

The genitive postposition *kō* (*bā, kā; kī, kē*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kē*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōrā-kē nāl*, with the horse, *ghōrā-kē wāstē*, for the horse; *ghōrā-kē uppar*, above the horse. *Kō* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chāngō*, good, becomes *chāngō, chāngā, chāngī, chāngē*; as *kō* becomes *kā, kā, kī* and *kē*.

Comparison is made with the ablative, as usual. Thus, *bēhē-tē bēdō*, taller than the sister; *sārā-tē chagō*, best of all, best. We have also *much a āgō*, very good, i.e. more good, and *chūāgō-tē chagō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkūp*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined:—

	I	Thou
Sing.		
Nom.	<i>hē</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mārō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The Demonstrative Pronouns are thus declined.—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>wā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>uē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhē</i>	<i>unhē</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the Reflexive Pronoun which has been noted is the genitive *apṇō*, as in *manā apṇā mazūrā jēhō bapā*, make me like one of thy servants.

The Relative Pronoun is *jō*, who, obl. sing. *jis*. No instance of the Correlative *sū* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhō*. It is borrowed from Lahndā.

The Interrogative Pronouns are *kōn* or *kaun*, who? and (neuter) *kō*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhō*, there is also the adjectival *kēhō*.

'Anyone', 'someone', is *kō*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS A—Auxiliary Verbs and Verbs Substantive

The Present —

S	Plur.
1. <i>hōā, hā, hā</i>	<i>hōā, hā</i>
2. <i>hōē, hui, ai</i>	<i>hōē, hō, ō</i>
3. <i>hōē, hai, ai, hē</i>	<i>hōē, hai, ai, hē</i>

The Past is *thō*, plur. *thā*; fem. *thī*, plur. *thī*. It does not change for person.

B—Active Verb.

The Infinitive is formed by adding *hō* to the root, as in *hōpō*, to become. If the root ends in *r* then *nō* is used instead of *hō*, as in *mārūnō*, to strike.

An oblique infinitive is formed by changing *hō* (*nō*) to *ay* (*ay*), *ay* (*ay*), or *ōy* (*ōy*). Thus *chāyay dē-chāyayō*, he sent him to feed (swine); *pāl kōhōy jūyō*, worthy to be called a son; *nuchchay-kō nōy*, the sound of dancing; *pakayay-kō wātē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *kūy-gōy khayay-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōy laggō*, he began to be (in want); *kōhōy laggō*, he began to say; *kayay laggō*, they began to make (rejoicing).

The Present Participle is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāyō*, to go, makes *jūtō*.

The Past Participle is formed by adding *ōy* to the root, as in *mārōy*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *kōyōy*, eaten; *kōyōy*, caused to fly. Irregular are:—

	Past Part. <i>ōyō</i>
<i>āyōy</i> , to come	
<i>hōpōy</i> , to become	<i>hōō</i> or <i>hō</i>
<i>lōyōy</i> , to take	<i>lōyō</i>
<i>kayay</i> , to do	<i>kōyō</i>
<i>dōyōy</i> , to give	<i>dōyō</i>
<i>jāyōy</i> , to go	<i>yōy</i> , <i>yōy</i>
<i>pōyōy</i> , to fall	<i>pōyō</i>
<i>kōyōy</i> , to say	<i>kōyō</i>
<i>rōyōy</i> , to remain	<i>rōyō</i>

Note that *kōyō* is for *kōyō*. The *i* has been transferred to the preceding syllable and *kōyō* has become *kōyō*. This is an instance of the epenthesis common in the Pishia languages spoken in the country north of Hazara.

The termination *ōy* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārōy*.

Also, *mārōy* is often written *mārōy*.

The Conjunctive Participle is formed by adding *kō* to the root, as in *mār-kō*, having struck, but the *kō* is dropped in intensive compounds, as in:—

- kōy chāyōy*, he did completely
- kōy chāyōy*, he slaughtered
- dōy chāyōy*, he gave

ā he ourc at em) Sp III
 ā n l d t he dāv led
 as g he a a ay Sp II)

The verb *chhuurpō* means to let go, as in *us-āē na chhuurpō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṃmō*, to fall, we have *paṃ gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēkhōp-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows:—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārā</i>	<i>mārō</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārō</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā*,⁷ (for *khāā*), let us eat; so from *jānmō*, to go, we have *jā*.

The **Future** is formed by adding *gō* to the Old Present. Thus:—

I shall strike, etc.

SING.		PLUR.	
MALE	FEM.	MALE	FEM.
1. <i>mārāgō</i>	<i>mārēgō</i>	<i>mārōgō</i>	<i>mārōgō</i>
2. <i>mārāgō</i>	<i>mārēgō</i>	<i>mārōgō</i>	<i>mārōgō</i>
3. <i>mārāgō</i>	<i>mārēgō</i>	<i>mārōgō</i>	<i>mārōgō</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hā mārā hōh*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hā mārā thō*, I (was) was striking; so, *ōh ōhāhō thō*, he was wishing (to eat husks); *hōi us-na nēh dōē thō*, no one was giving to him; *jēhyi kilyē zanaue khōē thō*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hā mārō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

hũ gēō, I went; *ōh gēō*, he went.

mē mōrēō, I struck him.

hũ gēō hōũ, I have gone; *ōh gēō ai*, he has gone.

mē mārēō (or, contracted, *mārē*) *ai*, I have struck him

hũ gēō thō, I had gone; *ōh gēō thō*, he had gone

mē mārēō (or *mārē*) *thō*, I had struck him.

The **Passive Voice** is formed with *jāupō*, to go, and the past participle as usual, as in *hũ mārēō* (or *mārē*) *jāupō*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances, such as *chulēpō*, to cause to go, and *chārēō*, to graze (animals).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ekun-ādmī-vā dō pūt thā. Tē nīkā-nē apnā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai bājī, tērā-māl-kō mērō hisso oh mana dē.' Tē us-nē
 'O father, thy-property-of my share that to-me give.' And hīn-by
 apnō māl unhā-bichchh bāp-d-btō. Tē thērā-dihārā-pichehhe uikkā-
 his property them-among was-divided. And few-days-after little
 pūt-ne sab katthō kar-dittō, tē dūr-mālkh-bichchh chālē-gēō, tē
 son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē apnō māl hēlpunā-mā kharāb kar-chhurēō.
 (in-) that-place him-by his property a-bancharies-in had was-made-completely.
 Jis-bēlō sārō khareh kar-chhurēō, us-mālkh-bichchh dāhō saht
 At-what-time all spent was-made-completely, that-country-in hard famae
 pāt-gēō, tē oh taing hōn laggō, tē us-mālkh-kā kisē-rēhōphālā-
 fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl ruh-gēō. Us-nē us-nu apnī zūnī zanaur chārūn dē-chalāyō.
 near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī śilpī zanaur khāṣ-thū, oh chāhē-thō kī, 'inhā-nāl hū
 W'hot hushs the-pigs eating-were, he wishing-was that, 'these-with I
 apnō bhīṣh bhārī,' tē kōl us-na nīh dē-thō. Jis-bēlō
 my-own belly may-fill, and anyone him-to not giving-was. At-what-time
 hōs-bichchh āyō apnā-dil-na kēhōn laggō, 'mērā-bāpp-kā kīnā
 sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-mony
 mazūr hē jēhrā raj-kē rōhī khāṣ. tē hū pēō
 labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukhō marū-hē fīlī utth-kō apnā-bāpp-kōlē chālūgō,
 (in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kabūgō, "bājī, mē ghunāh kō Kāudā-kō tē
 and him-to I-will-say, "O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōn jōgō nīh rēhō; mana apnā-mazūrī
 of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā bāpā." Tē chālēō, tē apnā-bāpp-kōl āyō. Ichchar oh dūr
 like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hēréō, tē us-na rēlin āyō, tē
 was, his father-by him-as-for he-was-seen, and him-to pity came, and
 dau-kē galh-nāl lā-liyō, tē pivār dātō. Pāt-nē
 run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'bāji, mē gūmūh kiē Khudā-kō tē
 the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō. tērō pūt kēhōm jōgō nīh rēhō.' Bāpp-nē nōkarā-
 of-thee; thy son to-say worthy not I-remained. The-father-by the-servants-
 nō kēhō, 'hēlō changā tē changō kapō tē-āō, tē
 to it-was-said, 'quickly, good than good garment bring, and
 us-kā galh luāō; tē us-kī ānglī-nāl ānglīhī luāō, tē us-kā
 his (oa-) neck put; and his finger-on ring put, and his
 pair-nāl chhittar luāō, tē palēō-hō baabehho lō-kī kohō, tē
 foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pāt naar-gō-tho,
 we-may-eat and happiness we-may-make, for my this son died-had,
 hun jī-gō; tē gum-gō-thō, hun thā-gō.' 'Tē wē khushī
 now food; and lost-was, now found-is.' And they happiness
 karun laggā.
 to-make began.

Us-kō bāō pāt zimf-bichch thō. Jis-bēlē ghar-kē nēpō āyō
 His big son land-in was. At-what-time house-of near he-came
 bājā-kō tē nachchap-kō wāz sunēō. Fī ekn-pōkar-
 musical-instrument-of and dancing-of voice was-heard. Then one-servant
 na bulā-kē puchchhō, 'yā kō gal hōē?' Tē
 (acc.) called-having it-was-asked, 'these what things are?' And
 us-nē us-na kēhō, 'tērō bhāi ā-gō, tē tērū bāpp-nō
 him-by him-to it-was-said, 'thy brother came, and thy father-by
 baachhō palēō-hō kōh-ebhupō, ki us-na changō-lhalō
 calf kept killed-completely, because him (acc.) well
 thā-gō.' Tē ōh khafē hūō, tē andar nīh jāō-thō Tē
 was-found.' And he angry became. and in not going-was. And
 us-kō bāpp birē gō, tē us-kā bārā tarlā kiā. Us-nē
 his father out went, and his great petitions were-made Him-by
 apnā-bāpp-na sawāō dē-ebhupō, 'itnā-samā mē tērī khizamt
 his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 lā tē kadē tērī gal nī mōrī, tē tē kadē mana
 was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dītō, yō apnā-dōstā-yārā-vāl khushī
 a-goat not was-given, that my-own-friends-companions-with happiness

karṭṭ. Jis-bēlē tērō yō pāt āyō jis-nē tērō sārō
I-may-make At-what-time thy this son came, whom-by thy all
 māḷ kanjriṭṭ hichch uḍḍāyō, tē is-kē-wāstē pāḍō-hō bachchhō
property herlots among was-squandered, by-thee him-of-for the-kept calf
 koh dittō ' Tē us-nē us-na kśhō, 'pūtā tō hamēsh mērē
was killed.' And him-by him-to it-was-said, ' O-son thou always me
 raī rahē; jitrō mērō māl haī, tērō haī Khushī
near remainest; what-much my property is, thine is. Happiness
 honī tē khush hōnō chāḡī gal thī; tērō yō bhāī
to be and happy to-be good matter was; thy this brother
 mar gō-thō, hun jī-gō, tē gum-gō-thō, han thā-gō.
died-had, now lived; and lost-was, now found-is.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hĩ ajjur-kē-nāl thō; nīkrā bhā-kē uppur chaphō khalō thō;
I flock-of-near was; little tree-of on climbed standing was;
 bakrō dānkō. Hĩ daur-kē latthō; richchh tapā lam-bichch
a-goat cried-in-pain. I run-having descended; a-bear down forest-in
lē-chalō-thō. Hā pauchēñ, kapth-bichch gatti mārī; us-nē na
taken-away-had. I arrived, back-in stone was-struck; him-by not
chhurē. Bhĩ dāji gatti mārī aūtā-bichch, fir chhōr-kē
was-left. Then another stone was-struck neck-in. then left-having
us-gō. Jit satthō bakrō us-jā hĩ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
khalō-lū, tē mēre-dar daur-kē bhĩ richchh ā-gō. Mē
stood, and in-my-direction run-having again the-bear came By-me
nīkr-jēhī kahāī mārī us-kē. Pattō ūh laggō jē kuhārī us-kē
a-littleish ace was-struck him-to. Trace not was of ace him-to
laggi-hai yā ūh laggī. Fir bakrō chā-kē nas-gō, fir
hit-is or not ions-hit. Then goat lifted-having I-run-away, then
kōhō us-na. Koh rēhō tē bhĩ ā-gō mēre-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
 Mārī dājō sāñjī pauch-āyō Fir ham-nā dūñ-nē gatti mārī,
My other companion arrived. Then us-by two-by stone was-struck,
 tē ūh nas-gō
and he ran-away

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

a little axe I had by me, but I do not know whether the axe actually touched
'not. I then lifted up the goat and ran off with it: and then I slaughtered it
ood). While I was engaged in slaughtering it, the bear again came running
ls me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GURJARI.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B. D.**East Ha-ara.*

Hũ nikrō thō, sīh hīl-gēo hākōi khānu-ma. Skat bākri n-nē
I little was, a-leopard used-was goat eat-to Seven goats him-by
 khā-chhurī. Ekun-simōdōr-kī lāhō-kī hānī-hūi khwakkī thō. Wā
cuten-were. One-landowner-of iron-of made trap was It
 mān-kē āōi sīh-kī pakru-kē-nāstō. Wā rāh-mā
asked-having it-was-brought leopard-of catching-for. It way-in
 chhal-dittī. inā bakrō hānī-dittī. Sīh āyō, jāng us-kī
was-placed, on-one-side goat was-tied Leopard came, leg its
 hichh phāc-gēi lagō dānkup. Ōs-hōlo ham rāt
in stuck he-began to-crie-in-pain At-that-cry-time we at-night
 gēā girā-na. Kēhō, 'sīh pakrō-gō-ai.' Glanā jāyō āyā.
went village-to It-was-said, 'leopard has-been-caught.' Many men came.
 Ekun-lambardār-nē laudāk mōrī, sīh māi-gēo Dō adāi
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 mān-kō thō bhārō. Atth jāpā chā-kī lē-gō-thā. Khālī
wounds-of was heavy. Eight men lifted-having took-away. Skin
 ekun-jagirdār-nē chā-lei, tē hān-nu trī rapayyā bakhshish
one-property-holder-by taken-was, and us-to thirty rupees reward
 ditti.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 140 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURI OF SWAT.

The Gujuri of Swat has two sub-dialects, Gujuri and Ajri. Ajri is the language of the Ajars, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajars are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajars sheep. They are all bilingual, speaking Gujuri or Ajri amongst themselves, but Pushtu to their neighbours, Hindû or Pathân. It is an interesting fact that one of the septs both with the Gujurs and with the Ajars is called Ohanhân which is the name of the Râjput tribe which speaks Mēwāri.

We shall first deal with Gujuri proper, the dialect of the Gujurs. These cowherds wander through the Yāsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yāsufzai Gujuri'. As may be expected, these Gujurs frequently make use of Pushtu words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwōti and Mēwāri.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Pushtu and Western Panjābi languages. These I shall notice subsequently.

The following points may be noted in regard to the grammar of the specimens :—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōrō-kō*, of a horse, instead of the more correct *ghō, ā-kō*; *mandō* (for *mondā*) *kon-mā*; *mairō bāp-ka* for *mairā bāp-kā*. Sometimes, under the influence of Pāñjābī, the oblique form ends in *ā*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tak kahiō*, but when the elder son answers his father, the Pāñjābī idiom, *apnā bāp tak*, is incorrectly used.

On the other hand, the influence of Pāñjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *barō pūt puttī mā thō*.

Amongst the prepositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tak* and *nah* are borrowed from Pushtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *ifhār-tak ā-jā*, come to this place, and *ifhār-tak jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt māyō thō* (Hindī, *mairā pūt mā thā*), my son was dead; *apnā mā-tak* (Hindī, *apnā mā tē*), from his own share; *chāngā ādmā* (Hindī, *chāngā ādmā*), good men; *is-kā pairā-mā* (Hindī, *is-kā pairā-mā*), on his feet; *apnā dōstā-kanah* (Hindī, *apnā dōstā-sath*), with (my) own friends; *chāngī trīmat* (Hindī, *chāngī strī*), a good woman; *is-kī āngūlī-mā* (Hindī, *is-kī āngūlī-mā*), on his finger.

The use of the word *yukō*, one, a, appears to be irregular. I have noted :—

Yukō bāp, a father; *yukō bāp-kō*, of a father; but *yukō fhār*, in a certain place.

Yukō dhī, a daughter; *yukō chāngī trīmat*, a good woman; *yukō dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *mā*. Thus: *mā lairo khazmat kō hai* (Hindī, *mā-nē lāri khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *tū-nī dilō hai* (Hindī, *tū-nē nahī diya hai*), by thee has not been given.

So for the third person *usā bañdiō* (Hindī, *us-nē bāñtī*), by him was divided; *us kahō* (Hindī, *us-nē kahō*), by him it was said; but *oh* (not *us* or *usā*) *uñhiō* (Hindī, *us uñha*), he rose.

The Relative Pronoun *chī* is borrowed from Pushtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārā*, I beat; *mārā hai* (not *mārō hai*).

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (*hai*) I may make (concurrent with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *dīqā nā rhā*, (anyone) was not giving; *chālā nā thō*, he was not going; *chāvā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus *khālō*, he used to eat; Plural Masculine, *khālā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khuzhāt karũ*, *khuzhāt hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-lāĩ*, and *kō jōgāĩ*, and also for *khā* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *mai taurō* (instead of *tauri*) *kharmat hō* (instead of *hī*) *hai*, I have done thy service; so we have *jilz hō*, instead of *jilz hī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŌSUFZAI GUJURI.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pāt thā Nandō pūt apnā bāp-tah
One man-of two sons were. By-the-young son his-own father-to
 kahio chi, 'ai bāp, manā appā mā tah bandō dōi-lai.' Uā
it-was-said that, 'O father, to-me thy-own property from shore give.' By-him
 dwanyam-pah apnā mā bandō. Kāi dī pachhā uandō pūt
both-on his-own property was-divided. Some days after young son
 harkuj yakē-thār kar-kā dūr dēs-tah giō. Ut isā
everything (in) one-place hiring-made for country-to went. There by-him
 appā mā mandō kam-mā uqō-hō. Chi habhā mā wajhē-hō,
his-own property had works-in was-wonsted When all (has) property was-finished,
 ch dēs-pah yakō hār qāhat āyō, oh sārō hō-giō. Oh giō,
that country-on one great famine came, he straitened become. He went,
 oh dēs-mā yakō khū kanah naukar hō-giō. Usō appā patti-
that country-in one chief with servant become. By-him his-own field-
 tah dai-gāhō, chi 'mandah zināwar chār-jai.' Oh appā mīnah-pah
to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on
 oh bhō khādō, chi zināwar khaita, hadō kaupō diyā na thū. Chi
that straw would-eat, which animals eat, but any-one giving not was. When
 sūl-mā hō-giō, isā kahio chi, 'mārō bāp-kā katnā naukar
senses-in become, by-him it-was-said that, 'my father-of how-many servants
 changō tūk khai, hū bhakō marū. Hū ūthūgō, appā bāp-tah jāwāgō,
good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,
 us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai, Khudāg-
him-to will-say that, "O father, I thy also sinner am, God-
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;
 kho appā naukarā-mā manā ghal-lai." Oh ūthō, apnā bāp-tah āyō.
but thy-own servants-among me put." He arose, his-own father-to come.
 Yō lā dūr thō, chi apnā bāp isā dāthō, tars isā kiō,
He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,
 isā bhajō, ghāra-gharai hō-giō. isā chōmiō. Pūt is-tah
to-him he-run, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai hāp. In khindā-ka bhi quashār hā, tārō bhi
it-was-said that, 'O father, I feel-af also shiver me, thus also
 gumāghār hai. Is-tō lāyiq nī chi tārō pūt hō-jawān.' Us-kā hīp
sinner an. This-of worth not-II-and that the son I-was-become' By-his father
 apnā nankarā-tah kahiō chi, 'chamgō chūra lārō is-tah qhal-tō
his-own servants-to it-was-said that, good dress bring, how-to put-on
 rukh angī is-kī āngī-mā kar-hō, parō is-kā pahā-mā kar-lō,
one ring him-of finger-on put, shoes him-of feet-on put.

Aō chi tūk khā-jā, khushāl hō-jā, is sawāb-tah chi, yō mairō
Come that food rec-ed, merry become, this reason-for that, this my
 pūt māgō thō, jūmō hōyō hai; gum gō thō, hō-lō hai.' We
son dead was, living become is, lost because was, recovered is.' They
 khushāl hō-giō.
merry become.

Hum us-kā haiō pūt pahā-mā thō (hi oh āyā, qhar-tah
Now him-of elder son field-in was. When he came, house-to
 nārō hō-giō, gīt ācham-kā awā suāō Yākō mākar-tah hōlō,
near became, songs dancing-of sound heard. One secret-to (he)called,
 usā pashhō, 'yō kī chhā hai?' Us kahiō, chi, 'tārō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
 bhāi āyō hai, tārō hāp khairāt kō hai, chi mā rōgh-jōy
brother come is. (by)thy father fear made is, as the sound-and-woth
 lādō-hai.' Oh m-giō; mālar chahā na thō. Bāp is-kā
(by-him)it-has-been-found' He asked: withou going not was Father him-of
 nākpiō, isā unanā kiō, Is āyō lūp-tah sawāb-mā
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in

kahiō chi, 'dāich, hituā māchh mādah mā tārō khar-mat kiō hai;
it-was-said that, 'ay, so-much long time by-me thy service been-done is:
 hēcuarō tārō hē-māzi nī kiō hā Bhi tāi mānī yākō lāiō nī
ever thy disobedience not-by-me done is. Still by-thee to-me one bid not
 dōō hai, chi lā apnā dāich kanah khushālī karī-hoi. Har-kādē hī
given is. that I my-own friends with merriment might-make As-soon-as when
 tārō yō pūt āyō, chi tārō mā kachmī-pah ugiyō-hai, 'tāi
thy this son came, by-whom thy property haslots-on wasted has-been, by-thee
 us-pah khairāt kiō' Us kahiō, chi, 'pūt, tū nīt mairō kōr
him-on feast made.' By-him it-was-said, that, 'son, thou always me with
 hoi, ā mairō har-jmī tārō hai. Yō mānāb thō, chi hām khushālī
art, and my everything 'thou is This proper was, that we merriment
 karē, khushālī hī, is-chi yō tārō bhāi māyō thō, jūmō hōyō hai:
make, merry be, because this thy brother dead was, alive become is:
 gum gō thō, lādō hai.'
lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YUSUFZAI GURJUL.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1893.)

Yakō jākat har dī mīh^{ss} zā chārī-thō, p. rhat-mā urā-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dūn. Yakō dī chhā-pah pū-kū chī, 'bagyār āyō hā.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is,' Tillage
 ka lōk war-nakrō, chī bagyār khātēr-tai. Chī lōk apō. bagyār
of people went-out, that wolf should-drive-off When people arrive, wolf
 nā thō. Jākat-tah in^{ss} pachhō kō, us kahuō chī, 'hā chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karā thō.' Lōk ghar-tah pachhā gō. Bājā dī yakō paryō
making was.' People house-to back went Second day one leopard
 āyō. Jākat jū-kō chī, 'warhūr-āyō; parō āyō hā.'
came. By-the-boy it-was-shouted that, 'come-running, leopard come is.'
 Lōk kahuō chī, 'yō kōp kahan.' kaunē nā gō.
By-the-people it-was-said that, 'this(-boy) he tells,' any-one not went.
 Paryō-nē jākat khō-hō. Chhā-mā kurya jākat mar-gō.
By-the-leopard boy was-devoured. Joke-in every boy died.

Numerals.

Ek.	yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Atth.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11	
Bārā.	Tērā.	Chandabā.	Pandā.	Sobā.	Satarā.	Atthāran.	Unī.	Bī.	Ek tē bī.		
12	13	14	15	16	17	18	19	20	21		
Dō tē bī, etc.		Dah tē bī		Yārā tē bī, etc.		Chavē.		Ek tē chavē, etc.			
22		30		31		40		41			
Dah tē chavē or pañjāh.		Yārā tē chavē, etc.		Sath.		Ek tē sath, etc.		Dah tē sath, etc.			
50		51		60		61		70			
Chār bī.	Ek tē chār bī.	Dō tē chār bī.	Tin tē chār bī.	Chār tē chār bī, and so on.							
80	81	82		83		84					
Dah tē chār bī.	Yārā tē chār bī.	Bārā tē chār bī, and so on, up to Unī tē chār bī. Sau.									
90	91			92		99		100.			

The two following specimens of Ajri will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujuri. The only real difference is that it borrows more freely from Pushtō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YÜSUFZAI ATRI.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jupā kā dō pūt thā. Un-mā nandbō pūt-nē bāp-nah .
One man of two sons were. Then-in the-younger son-by father-to
kahiō, 'ai bāp, manā hup dō kitnā baqā māy manā aprē'
it was-said, 'O father, me-to now give how-much share property me-to falls.'
 Us-nē appō bisāt un-nā bāp ditta. Thōrā dī piclēhē ōh
him-by his wealth them-to dividing was-given. A-few days after that
 mō hābhō knj ēk thār kar-kā dūr dēs-tah
boy all whatever one place having-mode far land-to
 chal giō. Uī appō māy had-lampī-mā uā
having-gone went. There his-own property dehuachery-in having-cause-to-fly
 chhōpiō. Us thār-mā har-knj lag-giō. Mhī us dēs-mā
was-wanted. That place-in everything was-spent. Then that country-in
 barō gābat pai-giō. Yō hup muhtāj hō-giō. Mhī us dēs-mā
great famine fell-went. He now pour became. Then that country-in
 ek khān-kā karē jā ruhīō, is-nē apnā patkā-mā mūdho
one chief-of in-ricinlty going remained, him-by his-own field-in swine
 churan-kā hōstē chalāō. Us-kō yō mīuō thū ōh bhō jō
grazing-of for was-sent. Him-of this craving was that straw which
 mūdha khāc jō bhī khā-kō raj rahē. Khō¹ kōi kuj
swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-mā āyō, tē kahiō, 'Mērā bāp-kā
not was seeing. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh māñhi hai, muchh-muchh tuk khāē, tē hū bhukh-tā
many many servants are, plentiful food eat, and I hunger-from
 māñ hai Hū uli-kē appā bāp-kā karē jā rahūgō. Hū us-
dying am I rising my-own father-of in-ricinlty going will-remain. I him-
 tab kahūgō, "ōi bāp, Rah-kē agē bhī, tērē agē bhī, ganān kīō; hup us
to will-say, "O father, God-of before also, of-thee before also, sin done, now that
 lakat-kō nahī jō tairō pūt hō-jāwū. Manā appā māñhi-kē
ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Puchhō² Corruption of āyogāt.

shān ek māṅhi jōr-lā." Mhī uph-kā apnā hāp-kā hōrō gō.
like one servant make "Then rising his-own father-of in-civility went.
 Ua bōrō jē dūr thā āpā-lā hāp-nō āṅi dithō, tams kōr, jhāh
That time when far was him-of father-by he was-servant, pig way-taken, haste
 kiō, āgā-dā garā-nār hāhō, wō muchh piāw diti. Pā āgā-du kahio
was-made, him-of neck-with applied, and much leg given. You him-of said,
 'ai hap. Rad-ke atō tōrō agō yō gunāh kiō, hūp us lākat-lā
'O father, God-of and thee before him am done, now that ability-of
 nahī, jē tūrā pāt hōyō." Bāp apnā māṅhiā-dā kahio jē, 'chūngā
not (am), that thy son I-am-ye. Father his-own servants-to said that, 'good
 chūngā chīṅā kad-kē jē-āw, is-lā tawā-chūngā, atō is-ka
good robe taking-out bring, him-to cloth, and him-of
 hāth āṅ āngā, tō pāṅt-āṅ chūngā hāw-chūngā, atō khāṅ tē khūchāl
hand in ring, and feet-in shoes put-on, and we-am-eat and festivity
 mānāṅ: jē mānō yō pāt mān giyō thō tō hūn jilō h'gō; gūn giō
celebrate: as my this son dead gone was, and now alive became: lost gone
 thō, hūn labh-lō hai' Mhī khūngāhī karāu-lāgū
was, now recovered is' They were-ment they-to-make-began.

Ur-kō barō pāt pātā-nā thō, kōrō hōrō ghār-lā nōrō āyō gīt tē
His elder son field-in was, what have horse-to were come, singing and
 nāchay-kā āwāz sun-lō. U bōrō ek ashmā jān-lāh sadiō
dancing-of sound was-heard That time one acquainted man-to it-was-called-by-him
 tē tapōs' kō jē, 'yō kē chhōy kō?' Tē nō-nō kahio jē, 'tairō
and enquiry was-made that, 'thou what matter is?' And him-by said that 'thy
 bhāi āyō hai, tē mānō bāp-nō muchh rōṅi kiō hū, n māṅh-lā
brother come is, and thy father-by great feast made is. of this reason-of
 chī ṅh rūgh-jōy' ā-gō-hai. Khapā hō-gō, ghār-dā andāw nā hōrō.
that he safe-and-sound he-come-is.' Angry he-became, house-of inside not entered
 Mhī āgā-lā bāp bāhār āyō, āgā-dā pūkhli' fīo Cā-rā lāp-tāh
Then his father out came, him possibled made. Thus-by father-to
 jāwāb-nā kahio. 'Dekh, itnā samā māṅ tōrī khidmāt kiō hai, kadē
reply-in it-was-said. 'See, (for) so-many years by-me thy service done is, ever
 bhī tōrī hukam-tō bāhār nahī hōyō. Kadō bhī tūṅ mānā ek lāṅ
even thy order-from beyond not I-became. How even by-thee me-to one bid
 dūtō nahī jē māṅ āpā yār āghūṅ nār khūngāhī
was-given not that by-me my-own friend (and) acquaintance with merriment
 kiō hōṅi. Hūy jō yō tōrō pāt āyō hai chī tairō mān kāchhī-pāṅ
made might-be. Now, that this thy son come is, by-whom thy property herts-on

¹ Corruption of *da āghā*, *Pūṅhō* = of him, the position of the *dh* is probably the result of the influence of Pūṅhā, which has *u-d* 'of him'

² This Pūṅhō word = *paty*.

³ Pure Pūṅhō word = *andāw*.

⁴ *rūgh jōy* = *safe and sound*.

⁵ *Pūṅhō* = *Pūṅhō* word = *recommended*.

gharak kiō-hai, tai us-yah kitnī muchh khair¹ kiō.
sank has-been-made, by-thee him-on how-much large feast made.

Us-nē agi-dā² kahio 'ai pūt, haanēgh tū mairē kupe hai.
Him-by him-to it-was-said, 'O son, aducys thou me near are.

Jē-kuj nairō hai, oh tairō hai; kha-hāli karan. tē khushāl
Whate'er mine is, that thine is; merriment making, and merry

ōn munāsīl. thō. kiñ yō tarō bhāi mar-giō thō. jītō
being proper was, because this thy brother devd was, alive

lō-giō; gam-giō thō. haṇ labh-līc-hai.
became; lost was, now recovered-is.

Corruption of Pushtō *khairāt* & least.

¹ *Agō-dā* = *agha-ta* = 'to sum' in Pushtō

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YUSUFZAI ARI.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk janō dhākā-mā haki chōru thō Ēk dī par-wā
One man mountain-on goats grazing was. One day rock-in
 maikhā lakh-lī. Us-ū ladhī chi, 'hī kq-hyūgō,' khō
honey(-comb) was-found. By-him it-was-said that, 'I will-eat-it-off,' but
 hālī us-kō nā apriō, kiō-jē thār saupō tō aukhō thō.
had him-of not reached, because the-place narrow and difficult was.
 Mī.ī wuh grō-tah āyō, dānā liō, tō par-tah
Then he village-to came gunpowder was-taken-by-him, and rock-to
 grō; us-kō hēt dāh-chhōpiō, chi ag lā-kō par
went; it-of beneath it-was-buried(-by-him) that fire applying rock
 wā-chhōpiō, tē maikhā hābhā kau-liyūgō. Mhī patī ch-nah ag
I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kō hāis-raiō. Mhī daz hōyo, par pāt-gō, janō
applying he-sat-down. Then explosion became, rock burst, (the)-man
 wā-chhōpiō. Ut maikhā-kō amān-wā mar-gō.
was-blown-up. There honey-of longing-to he-perished

Numerals

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhō.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandā.	Sōhrā.	Satārā.	Aṭhārā.	Unī.	Bi.	Ēk tē bī			
13	14	15	16	17	18	19	20	21			
Dō tē bi, etc.	Dah tē bi.	Yārah tē bī, etc.	Chārī.	Ēk tē chārī, etc.	Dah tē chārī.						
22	30	31	40	41	50						
Yārah tē chārī, etc.	Trai bī.	Ēk tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.							
51	60	61	70	71							
Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
80	81	90	91	100.							

GUJURI OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kūhō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmiri, and some of them are unstrucative. In the word *kūhō* for *kohō*, from *Lohūō*, to say we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *ḍī*, and then *tī*; *ghōyō*, a horse, becomes first *gōyō*, and then *kōyō*; *ḥarnō*, to fill, becomes first *ḥarnō*, and then *parnō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *i* like *ādmī*, a man, shorten the *i* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōyī*, a mare. *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāā*, respectively. We thus get the following forms:—

SINGULAR.				PLURAL.			
NOM.		OBL.		NOM.		OBL.	
<i>kōyō</i>	a horse		<i>tī</i>	<i>kōyō</i>		<i>kōyā</i>	
<i>bāp</i>	a father		<i>bāp</i>	<i>bāp</i>		<i>bāpā</i>	
<i>ādmī</i>	a man		<i>ādmī</i>	<i>ādmī</i>		<i>ādmīā</i>	
<i>kōyī</i>	a mare		<i>kōyī</i>	<i>kōyī</i>		<i>kōyīā</i>	
<i>tī</i>	a daughter		<i>tī</i>	<i>tīā</i>		<i>tīā</i>	
<i>gā</i>	a cow		<i>gā</i>	<i>gāā</i>		<i>gāā</i>	

The postpositions are—

Agent, *nā*.

Acc.-Dat. *nā*, sometimes *kē*

Inst. *nāl*.

Abl. *lā*.

Gen. *kō*, *gō*.

Loc. *nā*, in, on; *par*, on; *kōlē*, near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *ādmī-gō*, of the man; *ādmīā-gō*, of the men; *kāhō-gī chōtī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgri dialect of Mārwaṇī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kohistān, and *gō*, the sign of the dative, in the Gādi dialect of Chamēālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ek*, one, when used as an indefinite article, is *ekan*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou
Sing.		
Nom.	<i>hū</i>	<i>tū</i>
Ag.	<i>mai</i>	<i>tai</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tan</i>
Ag.	<i>ham-nē</i>	<i>tan-nē</i>
Obl.	<i>ham</i>	<i>tan</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>gā</i>	<i>uā</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>gā</i>	<i>uā</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōj* (obl. *kis*), who? and *kā*, what? *kōi*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing	Plur.
1.	<i>hō</i>	<i>hā</i>
2.	<i>hai</i>	<i>hē</i>
3.	<i>hai</i>	<i>hē</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *noi*, is not, used for all persons of both numbers, as in *is-tāh kō na*, I am not at all worthy; *badal na kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb**.—

The Infinitive ends in *nō* (*nū*) as in *hōnō*, *mārnō*. The oblique form ends in *an* (*en*), the *a* being dropped if the root ends in a vowel. Thus, *hōn lagō*, he began to be; *karan lagō*, they began to make; *chāran ohulāyō*, sent (him) to feed (swim); *gōn-hō*, of singing; *nachchōn-kō*, of dancing.

The Present Participle ends in *tō*, thus *kētō*, *māritō*. In *khāñtō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *ō* as in *māritō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are,—

<i>jānō</i> , to go	Past Part.	<i>giō</i>
<i>āyō</i> , to come	" "	<i>āyō</i>
<i>lēyō</i> , to take	" "	<i>lō</i>
<i>dēnō</i> , to give	" "	<i>dittō</i>
<i>baisnō</i> , to sit	" "	<i>bañtō</i>
<i>kahyō</i> , to say	" "	<i>kikō</i>
<i>laggnō</i> , to begin	" "	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujurāt, the past participle frequently takes the suffix *rī*, without changing its meaning, as in *māritō-rī*, *lagō-rī*. So we have *bañtō-rī hai*, he is seated (sentence 230); *lō-rī hai*, you have taken (240); *marē-rī* (or *māritō-rī*) *thō*, he was dead; *gum giō-rī thō*, he was lost; *āyō-rī hai*, (thy brother) has come; *rūtī kari-rī hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *ciō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lā-lu*, take (sentence 236), seems to be irregular.

The Old Present is thus conjugated:—

Singular	Plural
1. <i>mārā</i> , <i>mārō</i>	<i>mārā</i>
2. <i>mārē</i>	<i>mārē</i>
3. <i>mārē</i> , <i>mārō</i>	<i>mārē</i>

Lagōrī (pl. *lagōvī*; fem. *lagōvī*), the past participle of *laggnō*, may be added to any of these forms. Thus, *gadrō ācē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking=Hindi *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking=Hindi *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gi*) to the old present. Thus, *mārāgō* or *marīgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū giō*, not *hū giō*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean 'when.'

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

KASHMIRI.

Ēkan-janā-nā dō pūt thā. Un-bichchū nikrā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, 'O abā, nūl-kō hisō, jō miṣā
the-father-to it-was-said, 'O father, the-property-of share, which to-me
 āwē, minā dō' Phir us-nē māl un-nā banō-dittō.
may-come, to-me give? Then him-by the-property them-to was-did-idea-out.
 Thōpi-diyāpū piḥlō nikrā-gadrā-nē sārō-kuchh baṭṭō kar-kō
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkan-dūr-kā-mūl-k-mā jān lagō, hōr ūgū apnō māl
a-distance-of-country-in to-go began, and there his-own property
 pāṛā-kamrā-nāl uḍyō. Phir tā sārō-kuchh kharch
bed-work-in was-caused-to-fly-away. Then when everything expended
 kar-chhōyō, us-mūl-k-mā baṛō kāl pō, hōr wī kagāl
was-made-completely, that-country-in a-great summe full, and he poor
 hōn lagō. Phir us-mūl-k-mā ēkan-harā-sardār-kōlā jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.
 Us-nē us-nū apnā-dōgiā-nā bankutā chōran chālāyō, hōr us-nā
He-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 amān thō ki, 'un-sakkā-nāl, jōrā bankutā khāṣ, apnō pēt
longing was that, 'those-husks-with, which the-swine eat, my-own belly
 pōṭā.' ki us-nū kōi nai dē-tū Hōr hōsh-mā āyō,
I-may-fill? because him-to anyone not giving-was. And sense-in he-came,
 kihō, 'mārā-abā-kā kitā mānjā-nā jōr rāti hai, hōr hū
it-was-said, 'my-father-of how-many servants-to much bread is, and I
 pukkū mārā. Hū ūth-kē apnā-abā-kōlō jāḡō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kahōyō ki, "O abā, māi āsmān-kā hōtā hōr tērā
I-will-say that, "O father, by-me heaven-of in-the-presence and of-thee
 hōtā gumāh kariā, hōr hū is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phir tērō pūt kabāḥ: minā apnā-mānjā bichchū ēkan-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 bābbar banā." Phir ūth-kē apnā-abā-kōlō giō, hōr wū
like make." Then arisen-having his-own-father-near he-went, and he

ajiā dūr thō, ki us-nā dēkh-kē us-kū abū-nō tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
 āyō; phir āy-kē gal lā-lō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 ditti Gadū-nē us-nā kilō ki, 'O abā, māī āsmān-kā
was-given The-son-by him-to it-was-said that, 'O father, by-me heaven-of'
 hotā hōr tērā hotā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērū put kahāō, Bāp-nē
I-am-not that again thy son I-may-be-called, The-father-by
 apūā-mūjiā-nā kihō, 'chāngi-thū chāngi pōshūk kap-lē-āō. phir
his-own-servants-to it-was-said, 'good-thou good garment bring-forth, and
 us-kē lāō; hōr us-kā hatih-nā chhāp, hōr parā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair-(of-shoes)
 lāō, hō ham khātā khōshī karō; kyūki mērō yū gadrō
put-on; and we eating rejoicing man-wake; because my this son
 marē-vi thō, huq jivō hai; gum giō-vi thō, hum thāyō. Hōr
deul was, again alive is; lost gone was, again was-found. And
 vi khōshi karan lagā.
they rejoicing to-make begun

Hōr us-kō barō gadrō dūgi-mā thō. Tē ghar-kē nēē
And him-of the-big son the-field-in was When the-house-of near
 āyō, gūn-kō hōr nachhāp-kō swāz suniō Phir ekan-māñjā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kāk-kē puchh-hō ki, 'yū kē hai?' Us-nē us-nō
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāī āyō-vi hai, hōr tērā-abū-nō bāpī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭī kari-vi hai, is-wāstē ki wū chāngū-bhalō āyō' Wū
bread (i.e. feast) made is. this-for that he good-well came. He
 khafū hō-kē na mānī ki, 'andar jāō.' Phir
angry become-having not it-was-wished that, 'within I-may-go. Then
 us-kā abū-nē bahar ā-kō wū manāyō. Us-nō
him-of the-father-by outside come-having he was-entreated. Him-by
 abū-nā jawāb-mā kihō, 'dēkh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat karō rahiō-hō, hōr kadī tērā-bukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ek hakrī-kō bachchō minā nā ditti, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apna dos a ua kha h la u a ero ru sdra ayo
my o n f ends o th go ex g I n ay a e th t s o can e,
 s ne ter mal la k mm ma uayō, tē us-kē
home-by thy property but-work-in was-caused-to-fly-away, by-thee him-of
 wāstē hañi rūñi kari' Ūs-nū us-nū kihō, 'O bachahā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tū ham-sh mēre-kālē hai, hōr jō-kuch mēro hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magari khōshī manūñi hōr khōsh hōñō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhūi marō-rī thō, sō jivō hai, hōr gum giō-rī thī,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj tlāyō-hai.
he now found-is.'

GUJARI OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujars of the hill country speak Gujuri, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujars, and their language Gujuri, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujari has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows : --

District	Number of speakers.
Gujrat	111,086
Gurdaspur	60,000
Kangra	8,400
Hoshiarpur	47,469
TOTAL	226,955

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujuri spoken in Hazara, and of the local Pañjābī. Gujuri and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujari of Gujrat.

GUJARĪ OF GUJRAT.

Ik-jaṇā-kē dō puttār thā. Un-vichēḥ nikkō puttār-nō
One-man-of two sons were. Them-from-among the-younger son-by
 pēū-nū ākhēḥ. 'hāp, 'ham-nū apnā hissō-bāpī, jō-kuchl-āwē,
father-to it-was-said, 'father, me-to my-own share, whd-ever-comes,
 dē' Us-nē un-kō apnī jāydat-kē hissō-bāpī wand-dittō.
give.' Him-by them-to his-own property share was-decided
 Thōrā-dinō-kē hād nikkō-puttār-nē apnā māl-ashūb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk tur-giō. Māpā kammō vichēḥ ōdhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāvā-dittō. Jis-wakt ō sārō māl kharch
property was-returned. Then he all property expenditure
 kar-chukō, phēr us-mulk-vichēḥ kōl pai-giō. Phēr ō garīb
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr ō us-mulk-dē rais kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and)-stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujarī, Pañjābī and even Hindostānī. To Hindostānī belong forms such as *un-hō* (Gujarī *un-ao*), to them, *thōrā dinō-kē hād* (Gujarī *thōrā dinā-kā hād*); *jaṇā-kē* (Gujarī *jaṇā-kā*), and so on. To Hindostānī or Pañjābī belong phrases such as *apnā māl* (Gujarī *apnō māl*); and the mixed *apnā hissō* (Gujarī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttār-nē*, or *jāydat-kē hissō-bāpī wand-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē rais kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujarī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ik-ādmi-kē	dō	puttar	thē.	Chhōtē-nē	apnē-hāp-nē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>
kihā	ki,	'hē	bāp,	mārā	bēsā
<i>it-was-said</i>	<i>that</i>	<i>'O</i>	<i>father,</i>	<i>my</i>	<i>share</i>
				<i>given-having</i>	<i>me-to</i>
kar-dē.	Bāp-nē	dōhā-puttā-nē	bēsā	wand-kē	dē-diō.
<i>make.</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>
Thōrē-(mā-pichchē	chhōtā	puttar	sāi	jāidād	lai-kē
<i>A-fer-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>
pardēs-nē	giā,	Ulthi	sāi	jāidād	pāwā-dī.
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>
				<i>That-foreign-country-in</i>	
laqū	kāl	hō-giā.	Oāo	lapkā	barā
<i>a-great</i>	<i>famine</i>	<i>became</i>	<i>That</i>	<i>boy</i>	<i>very</i>
				<i>thin</i>	<i>became.</i>
				<i>The-foreign-land-in</i>	
kiśi-grā-dē-ik-ādmi-dē	pās	ohō	kāmā	rihā.	
<i>a-certain-village-of-a-man-of</i>	<i>now</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>	

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmi-kō* for *ādmi-kū* and *lōhkō-nē* for *lōhkō-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nē*, a corruption of the Pañjābī *nā*.

Kisi-ādmi-kō dō pūt thū Un-mā-tē lōhkō-nē
A-certain-man-of two sons were. Them-in-from the-younger-by
lāp-nē kahyō, 'ai bāp. laṭō-paṭō-mā-tē jō mērō hissō
the-father-to it-was-said, 'O father, property-in-from what my shore
niklē, sō min-nē dē-dē. Tā un-nē un-nō apnō laṭō-paṭō
comes-out, that me-to give' Then him-by them-to his-own property
baṇḍ-dinnō. Matā dhiārō nahī bitō kō lōhkō pūt
was-divided-out. Many day not passed that the-younger son
sab-kuchh kaṭthū kar-kē dūr-dēs-nē chalō-gō, hōr utthē
everything together made-having a-far-country-to went-away, and there
luchpan-mā dhiārō guwāē apnō laṭō-paṭō uṛā-dinnō
debauchery-in the-day a-synching his-own property was-caused-to-fly-away.
Jō ōh sab-kuchh guwā-chukō, tā us-dēs-mā baṛā kāl
When he everything spent-completely, then that-country-in a-great famine
pēō, hōr ōh kaṭkāl hū-gō. Hōr ōh jā-kē us-dēs-kē
fell, and he indigent became. And he gone-having that-country-of
raihnēwālō-mā-tē ikkan-kē ghar raihn lagō.
the-dwellers-in-from one-of (in-)house to-dwell began.

GUJARI OF HOSHIARPUR.

The following specimen shows that the Gujarî of Hoshiarpur closely resembles that of Kangrim. The Pañjâbî influence is, perhaps, a little stronger, and the whole is more grammatical,--but that is all.

Ēk-ādmi-kā dō putt thā Dohā-mē-sā chhotā-nē bāp-nū
One-man-of two sons were. The-two-in-from the-younger-by the-father-to
 kihō, 'sun, bāp. jō mērō-māl-kō hussā hai sō min-nū
it-was-said 'hear. father. what my-property-of share is, that me-to
 cō-dē ' Phir bāp-nē māl band-dinhā. Thorā-dinhā-magrō
give.' Then the-father-by the-property was-divided-out. A-few-days-after
 ohrotā-putt-nē sabh-kuchh kaithō kar-kē kitē dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ūghū jā-kō apnō māl uchakpunnā-bich khō-dinhā.
went-away There gone-having his-own property debauchery-in was-wasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kōl pai-giō, aur ōh
When everything was-expended, that-country-in a-famine fell, and he
 gauib hō-giō. Tā us-dēs-kō ūk-amir-kō kāmō hō-giō.
poor become Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES.

English	Māwātī	Guzarī (Hazarā)	Yūsufzai (Guzarī)
1. One	Ēk	Ēk	Yakō
2. Two	Dō	Dō	Dō
3. Three	Tin	Dē	Tin
4. Four	Chyar	Chār	Chār
5. Five	Pāch	Pānj	Pañj
6. Six	Chhai	Chhē	Chhē
7. Seven	Sāt	Satt	Sat
8. Eight	Āch	Atph	Ach
9. Nine	Nau	Nā	Naū
10. Ten	Das	Das	Dāh
11. Twenty	Bis	Bi	Bi
12. Fifty	Pāchās	Das-ki-chāl	Pañjāh
13. Hundred	Sau	Sau	Sau
14. I	Maī	Hū	Hē
15. Of me	Māō	Nāō	Māō, mainī (fem.)
16. Mine	Māō	Māō	Māō, mainī (fem.)
17. We	Ham	Ham	Ham
18. Of us	Mhārō	Mhārō	Mahārō, mahārī (fem.)
19. Our	Mhārō	Mhārō	Mahārō, mahārī (fem.)
20. Thou	Tā	Tō	Tā, tē
21. Of thee	Tāō	Tāō	Tāō, tairī (fem.)
22. Thine	Tāō	Tāō	Tāō, tairī (fem.)
23. You	Tam	Tam	Tam
24. Of you	Thārō	Thārō	Thārō, thārī (fem.)
25. Your	Thārō	Thārō	Thārō, thārī (fem.)

FORMS OF GUJUR

uri K m	gls
Ek	1. One.
Dś	2 Two
Tra	3. Three.
Chār	4. Four,
Pañj	5. Five.
Ṣha	6 Six.
Satt	7 Seven.
At h	8. Eight.
N .u	9. Nme.
Das	10. Ten.
Bi	11. Twenty
Pañja	12. Fifty.
Sś	13 Hundred.
En	14. I.
Mēro	15 Of me.
Me ś	16. Mine
Ham	17. We.
Mal arō	18. Of us.
Mahārō	19. Our,
Ti	20. Thou.
Perō	21. Of thee.
Telō	22. Thine.
Tam	23. You.
thō ś	24. Of you.
Thērō	25 You

6 H	V	wa	O	w	Oh wuh
27. Of him . . .	Wai-kō		Us-kō		Us-kō, us-ki (<i>jem.</i>)
28. His . . .	Wai-kō		Us-kō		Us-kō . . .
29. They . . .	Wā		Wā		Wā . . .
30. Of them . . .	Un-kō		Un-kō		Un-kō, un-kā (<i>obl.</i>) .
31. Their . . .	Un-kō		Un-kō		Un-kō, un-kā (<i>obl.</i>) .
32. Hand . . .	Hāt		Hatt		Hatt . . .
33. Foot . . .	Pāg		Pais		Pais . . .
34. Nose . . .	Nāk		Nakk		Nakk . . .
35. Eye . . .	Ākhye		Alkh		Alkh . . .
36. Mouth . . .	Māh		Māh		Mā . . .
37. Tooth . . .	Dāt		Dand		Dand . . .
38. Ear . . .	Kāa		Kann		Kan . . .
39. Hair . . .	Bāl		Bāl		Bah . . .
40. Head . . .	Sie		Sir		Sar . . .
41. Tongue . . .	Jit		Jibh		Jibh . . .
42. Belly . . .	Pat		Dhaddh		Dhaddh . . .
43. Back . . .	Mangar		Mār		Lāngō . . .
44. Iron . . .	Loh		Lūhō		Lchō . . .
45. Gold . . .	Sōnū		Sōnō		Ratō sar . . .
46. Silver . . .	Rupō		Ruppō		Chitō sar . . .
47. Father . . .	Bāp		Bāpp		Bap . . .
48. Mother . . .	Mā		Mā		Mā . . .
49. Brother . . .	Bhāi		Bhāi		Bhāi . . .
50. Sister . . .	Bahēn		Bhēn		Bair . . .
51. Man . . .	Ādmī		Ādmī		Admī . . .
52. Woman . . .	Lugāt		Trinat		Trinat . . .

W	H
Us kṣ	27. Of him.
Us kṣ	28. His.
Vi	29. They.
Un gṣ	30. Of them.
Un gṣ	31. Their.
Hatth	32. Hand.
Pann	33. Foot.
Nakk	34. Nose.
Alkkh	35. Eye.
Mūh	36. Mouth.
Dand	37. Teeth.
Kamm	38. Ear.
Bal	39. Hair.
Sir	40. Head.
J b	41. Tongue.
P t	42. Belly.
Māṛā	43. Back.
Lal u	44. Iron.
Sonḍ	45. Gold.
Chandi	46. Silver.
Abā (<i>one's own father</i>), bāp (<i>a mother's father</i>).	47. Father.
Amā	48. Mother.
Bhai	49. Brother.
Baba n, bahap	50. Sister.
Adm	51. Man.
Zanenā	52. Woman.

53 W	L gā				
54. Child	Balak		Trinat		Trinat
55. Son	Batō		De behō		Nēndō, māstū
56. Daughter	Bēti		Pāt		Pāt
57. Slave	Bādō		Dhī		Dhī
58. Cultivator	Jimādār		Ohulām		Mraya
59. Shepherd			Zimādār		Zamādār, hayi
60. God	Isur		Āpī		Ājī
61. Devil	Lhāt		Kludā		Kludā
62. Nun	Srāj		Shatān		Shatān
63. Moon	Chūd		Dīh		Dī (also means 'day')
64. Star	Tārō		Chann		Chau
65. Fire	Āg		Tān		Tām
66. Water	Pāni		Agg		Ag
67. House	Ghar		Pāni		Pān
68. Horse	Ghōṣā		Ghar		Ghar
69. Cow	Gā		Ghōṣ		Gharō
70. Dog	Kartā		Gā		Gā
71. Cat	Bilī (fem)		Kutā		Kūn
72. Cock	Kukarō		Bilī (masc.)		Bilī
73. Duck	Batak		Kukar		Kūkar
74. Ass	Gulhō		Batak		Batakō
75. Camel	Ūth		Kulhō		Calhō
76. Bird	Pakhōn		Ūth		Ūth (Pakhōn), ūth
77. Go	Jī		Pakhōn		Chiri
78. Bat	Khā		Jī		Chāi, (batsman) chalan
79. Sail	Bais		Khā		Khā, khāwan
			Bus		Bais, baian

R		50. Wife
Bachā		54 Child.
Pāt (one's own son), gadā (another's son).		55, Son
Tī		56. Daughter.
Gulān		57. Slave.
ILān		58 Cultivator.
Pahāl		59. Shepherd.
Klādā		60. God.
Shitān		61 Devil.
Dīh		62. Sun
Chān		63 Moon
Tārā		64. Star
Arg		65. Fire
Pzāl		66. Water.
Char		67 House.
Kāp		68 House.
Gā		69. Cow.
Kutā		70 Dog.
Būh		71. Cat.
Kukup		72. Cock.
Batak		73. Duck
Klād		74. Ass.
Ūt		75. Camel.
.....		76 Bird.
Ja		77. Go
Klā		78. Hat.
Bās		79. Sn.

80. O. m.	Aw	Äu	Ä, ä-jä, äwan
81. Beat	Mär	Mär	Mär, märap
82. Stand	Uß	Kia!	Kharä hō, kharō hōp
83. Do	Mar	Mar	Mar ju, marap
84. Give	Dē	Dē	Dai, daiwan
85. Run	Dauy	Nas	Bhaj, bhajan
86. Up	Ūpar	Uñā	Ophrā
87. Near	Nirō	Nērai	Naiç
88. Down	Michai	Taiā	Tāñā
89. Far	Dār	Dār	Dār
90. Before	Ägō	Aggō	Agō
91. Behind	Pichhai	Pichchō	Chhōkar, pachhā
92. Who	Kaup	Kāp	Kān
93. What	Kā	Kā	Kī
94. Why	Kyū	Kiā	Kañ
95. And	Ar	Tā	Ä
96. But	Par		Andō
97. If	Jar	Jō	Kā (Pughō)
98. Yes	Hā	Ahā	Hā
99. No	Nān	Nān	Nī
100. Also	Hāv	Hāō hōō	Amān jāi (pūy)
101. A father	Bāp	Bāpp	(Pughō)
102. Of a father	Bāp-kō	Bāpp-kō	Yakō bāp
103. To a father	Bāp-naī	Bāpp-na	Yakō bāp-kō m (ōlī) -hā
104. From a father	Bāp-tū	Bāpp-tū	Yakō bāp-tūh (Pughō)
105. Two fathers	Dō bāp	Bāpp-tō, (dār ō, from far)	Yakō bāp-nah (Jitto)
106. Fathers	Bāp	Dō bāpp	Dō bāp
		Bāpp	Bāp

An	80. come.
Mư	81 Beat.
Kháo lo	82. stand.
Mư	83 Die.
Dư	84. Give
Dư	85 Run
Ưư	86 Up.
Nư	87. Near.
Bư	88. blown
Dư	89. Far.
Agư	90. Debut
Pichư	91. Behad
Kư	92. Who
Kư	93. What.
Kư	94. Why.
Hư	95. And
Magư	96. Nat
Agư	97. If.
Hư	98. Yes
Nư	99. No.
Hư	100. Alas.
Bư	101. A father
Bư-kư	102 Of a father.
Bư-nư	103 To a father.
Bư-thư	104. From a father.
Dư bư	105 Two fathers.
Bư	106. Fathers.

English	Marathi	Gujarati	Hindi
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bāpā-kō or (obl.) -kō . . .
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bāpā-tah or -nah . . .
109. From fathers . . .	Bāpā-tai . . .	Bāppā-tē . . .	Bāpā-tah . . .
110. A daughter . . .	Bēti . . .	Dhi . . .	Yakū dhi . . .
111. Of a daughter . . .	Bēti-kō . . .	Dhi-kō . . .	Yakū dhi-kō, (obl.) -kō . . .
112. To a daughter . . .	Bēti-nai . . .	Dhi-na . . .	Yakū dhi-tah . . .
113. From a daughter . . .	Bēti-tai . . .	Dhi-tē . . .	Yakū dhi-tah . . .
114. Two daughters . . .	Dō bētyā . . .	Dō dhi . . .	Dō dhi . . .
115. Daughters . . .	Bētyā . . .	Dhi . . .	Dhi . . .
116. Of daughters . . .	Bētyā-kō . . .	Dhi-kō . . .	Dhi-kō, (obl.) -kō . . .
117. To daughters . . .	Bētyā-nai . . .	Dhi-na . . .	Dhi-tah . . .
118. From daughters . . .	Bētyā-tai . . .	Dhi-tē . . .	Dhi-tah . . .
119. A good man . . .	Ēk bhalā ādmī . . .	Ēk changō ādmī . . .	Yakō changō ādmī . . .
120. Of a good man . . .	Ēk bhalā ādmī-kō . . .	Ēkan changō ādmī kō . . .	Yakō changō ādmī-kō . . .
121. To a good man . . .	Ēk bhalā ādmī-nai . . .	Ēkan changō ādmī-na . . .	Yakō changō ādmī-tah . . .
122. From a good man . . .	Ēk bhalā ādmī-tai . . .	Ēkan changō ādmī-tē . . .	Yakō changō ādmī-tah . . .
123. Two good men . . .	Dō bhalā ādmī . . .	Dōy changō ādmī . . .	Dō changō ādmī . . .
124. Good men . . .	Bhalā ādmī . . .	Changō ādmī . . .	Changō ādmī . . .
125. Of good men . . .	Bhalā ādmī-kō . . .	Changō ādmī-kō . . .	Changō ādmī-kō . . .
126. To good men . . .	Bhalā ādmī-nai . . .	Changō ādmī-na . . .	Changō ādmī-tah . . .
127. From good men . . .	Bhalā ādmī-tai . . .	Changō ādmī-tē . . .	Changō ādmī-tah . . .
128. A good woman . . .	Ēk bhalī lūgāī . . .	Ēk changī trimī . . .	Yakā changī trimī . . .
129. A bad boy . . .	Ēk buri chōrō . . .	Ēk mandē lōhrō . . .	Yakō nākrī (Pughrī) jākat . . .
130. Good women . . .	Bhalī lūgāyā . . .	Changī trimī . . .	Changī trimī . . .
131. A bad girl . . .	Ēk buri chhōrī . . .	Ēk mandī bēpki . . .	Yakā nākrī (Pughrī) bēpki . . .
132. Good . . .	Bhalō . . .	Changō . . .	Changō . . .
133. Better . . .	(Wāt-tai) bhalō . . .	(Us-tē) chōngō, much . . .	Changō . . .

B pē kō	100	Of a daughter.
Bāyā-nā	108	To fathers.
Bāpā-thā	109	From fathers.
Ti	110	A daughter.
Ti kō	111	Of a daughter.
Ti nā	112	To a daughter.
Ti thā	113	From a daughter.
Dā ti	114	Two daughters.
Tiā	115	Daughters.
Tiā gō	116	Of daughters.
Tā ā	117	To daughters.
Tiā thā	118	From daughters.
Ek cl uōgō ādmi	119	A good man.
Ekup changā ādmi-gō	120	Of a good man.
Ekup changā ādmi-nā	121	To a good man.
Ekup changā ādmi-thā	122	From a good man.
Dō changā ādmi	123	Two good men.
Changā ādmi	124	Good men.
Changā ādmi-gō	125	Of good men.
Changā ādmi-nā	126	To good men.
Changā ādmi-thā	127	From good men.
Ek changi zanānā	128	A good woman.
Ek paipō gōdō	129	A bad boy.
Changi zanānā	130	Good women.
Ek paipō gōdō	131	A bad girl.
Changō	132	Good.
Much changō	133	Better.

134. Bear	Sab-tai' bhalo	Sā-tā-tē chāngā	Habbā-mā chāngō (vī- among good).
135. High	Ūcha	"	Ūchat (Pughā), ūchā
136. Higher	(Wai-tai) ūchō	"	Ūchō
137. Highest	Sao-tai' ūchō	"	Habbā-mā ūchō
138. A horse	Ghōpō	Ghōzō	Yakō ghōpō
139. A mare	Ghōpī	Ghōpī	Yakā ghōpī
140. Horses	Ghōpā	Ghōpā	Ghōrā
141. Mares	Ghōpīā	Ghōpī	Ghōrā
142. A bull	Bijār	Dānd	Yakō dānd
143. A cow	Gāy	Gā	Yakā gā
144. Bulla	Bijāi	Dānd	Dānd
145. Cows	Gāyā	Gā	Gā
146. A dog	Kuttō	Kuttō	Yakō kuttō
147. A bitch	Kuttī	Kuttī	Yakā kuttī
148. Dogs	Kuttō	Kuttī	Kuttī
149. Bitches	Kuttīyā	Kuttī	Kuttī
150. A he-goat	Bak'arō	Bak'arō	Yakō bak'arō
151. A female goat	Bak'arī	Bak'arī	Yakā bak'arī
152. Goats	Bak'arā	Bak'arā	Bak'arī
153. A male deer	Hān	Hān	Yakō hān (Pughā)
154. A female deer	Hir'arī	Hān	Yakā hān (Juto)
155. Deer	Hān	Hān	Ūsas
156. I am	Maī hā	Hā hā hā	Hā hā
157. Thou art	Tū hā	Tū hā hā	Tū hā
158. He is	Wō hā	O hā, hā	Wuh hā
159. We are	Hām hā	Hām hā	Hām hā
160. You are	Tam hā	Tam hā	Tam hā

h go	Saca-thu chahgō	134. Best
bat	Uchcho	135. High.
nat	Much uchcho	136. Higher.
ū uchō	Sārā-thū uchcho	137. Highest.
	Kōpō	138. A horse.
	Kōp	139. A mare.
	Kōpē	140. Horse.
	Kōpī	141. Mares.
	Dānd	142. A bull.
	Gā	143. A cow.
	Dānd	144. Bull.
	Gāwā	145. Cows.
	Kutō	146. A dog.
	Kutī	147. A bitch.
	Kutā	148. Dogs.
	Kutī	149. Bitches.
	Bakrō	150. A be-goat.
	Bakrī	151. A female goat.
	Bakrū	152. Goats.
	Rasō	153. A male deer.
	Rōsī	154. A female deer.
	Rasū	155. Deer.
	Hā hō	156. I am.
	Tā hai	157. Thou art.
	Wā hai	158. He is.
	Haia hā	159. We are
	Tam hō	160. You are.

English.	Malay.	Gujarati.	Tamil.
161. They are	Wā ha	Wā ai, hai, hē	Wā hai
162. I was	Maī thō	Hū thō	Hū thō
163. Thou wast	Tū thō	Tō thō	Tū thō
164. He was	Wō thō	Ō thō	Wah thō
165. We were	Ham thā	Ham thā	Ham thā
166. You were	Tam thā	Tam thā	Tam thā
167. They were	Wē thā	Wē thā	Wē thā
168. Be	Whā	Hō	Hō
169. To be	Hōga	Hōgō	Hōg
170. Being	Hōgō	Hōgō	Hō-ke
171. Having been	Hō-kar	Hōs	Hō-gō
172. I may be	Maī hōā	Maī hōā	Hā hūgō
173. I shall be	Maī hūgō	Maī hūgō	Hā hūgō
174. I should be . . . .	.....	.....	Hā hōā hai
175. Beat	Mār	Mār	Mār
176. To beat	Mārā	Mārā	Mārā
177. Beating	Mārā	Mārā	Mārā
178. Having beaten	Mār-kar	Mārē	Mār hō
179. I beat	Maī mārā	Hā mārā	Hā mārā
180. Thou beatest	Tū mārā	Tō mārā	Tū mārā
181. He beats	Wō mārā	Ō mārā	Wah mārā
182. We beat	Ham mārā	Ham mārā	Ham mārā
183. You beat	Tam mārā	Tam mārā	Tam mārā
184. They beat	Wē mārā	Wē mārā	Wē mārā
185. I beat (<i>Past Tense</i>)	Maī mārō	Nē mārō	Maī mārō
186. Thou beatest (<i>Past Tense</i>)	Tū mārō	Tē mārō	Tū mārō
187. He beat (<i>Past Tense</i>)	Wāī mārō	U-ā mārō	Us (<i>or</i> nā-nē) mārō

Vĩi ấ	161. They are
Hu thố	162. I was
Tu thố	163. Thou wast
Wu thố	164. He was
Ham thố	165. We were.
Mu thố	166. You were
Vĩi thố	167. They were.
H	168. Be
Fuab	169. To be.
H ấ	170. Being
Hố ấ	171. Having been.
Hu hấ	172. I may be.
H hốgồ	173. I shall be
.....	174. I should be
Mar	175. Beat
Marab	176. To beat
Marb	177. Beating
Mar-kồ	178. Having beaten
H mấi, hấ mấi l- gồvi, hấ mấi, hấ mấi l-gồvi	179. I beat
Tu mấi, tấ mấi l-gồvi	180. Thou beatest.
W i mấi, wấ mấi l-gồvi, mấi, mấi l-gồvi	181. He beats.
Ham mấi, ham mấi l- gồvi.	182. We beat.
Tam mấi, tam mấi l-gồvi	183. You beat.
Vĩ mấi, vĩ mấi l-gồvi	184. They beat
Mấi mấi	185. I beat (<i>Present Tense</i>)
Tấ mấi	186. Thou beatest (<i>Present Tense</i>).
Uấ mấi	187. He beat (<i>Past Tense</i>).

188. We beat (<i>Fast Tense</i>) .	Ham māryo	Ham-ma māreō	Ham-nā māriō
189. You beat (<i>Fast Tense</i>)	Tam māryo	Tam-nā māreō	Tam-nā māriō
190. They beat (<i>Fast Tense</i>)	Un māryo	Un-nā māreō	Un-nā māriō
191. I am beating .	Maī māri-hāi	Hā māri-hāi	Hā māri-hāi
192. I was beating .	Maī māri-thō	Hā māri-thō	Hā māri-thō
193. I had beaten .	Maī mārya-thō	Mā mārya-thō	Hā māri-hāi
194. I may beat .	Maī māri	Hā māri	Hā māri-gō
195. I shall beat .	Maī māri-gō	Hā māri-gō	Hā māri-gō
196. Thou wilt beat .	Tā māri-gō	Tā māri-gō	Tā māri-gō
197. He will beat .	Wā māri-gō	Ō māri-gō	Wuh māri-gō
198. We shall beat .	Ham māri-gō	Ham māri-gō	Ham māri-gō
199. You will beat .	Tam māri-gō	Tam māri-gō	Tam māri-gō
200. They will beat .	Wā māri-gō	Wā māri-gō	Wā māri-gō
201. I should beat .	...	...	Hā māri-hāi
202. I am beaten .	Maī māri-gō	Hā māri-gō	Hā māri-gō
203. I was beaten .	Maī māri-thō	Hā māri-gō	Hā māri-thō
204. I shall be beaten .	Maī māryō jāi-gō	Hā māri jāi-gō	Hā māri jāi-gō
205. I go .	Maī jāi	Hā jāi	Hā chālō
206. Thou goest .	Tā jāi	Tā jāi	Tā chālō
207. He goes .	Wā jāi	Ō jāi	Wuh chālō
208. We go .	Ham jāi	Ham jāi	Ham chālō (<i>colloquial</i>)
209. You go .	Tam jāi	Tam jāi	Tam chālō (<i>do.</i>)
210. They go .	Wā jāi	Wā jāi	Wā chālō (<i>do.</i>)
211. I went .	Maī gāyō	Hā gāyō	Hā giō
212. Thou wentest .	Tā gāyō	Tā gāyō	Tā giō
213. He went .	Wā gāyō	Tā gāyō	Wah giō
214. We went .	Ham gāyō	Ham gāyō	Ham giō

Gujarati (Kashmiri).	English.
Ham-nā māñiñ . . .	188. We beat (<i>Past Present</i>).
Tam-nā māñiñ . . .	189. You beat (<i>Past Present</i>).
Un-nā māñiñ . . .	190. They beat (<i>Past Present</i>).
Hāñ māñiñ rahāñ-hē . . .	191. I am beating.
Hāñ māñiñ rahāñ . . .	192. I was beating.
Moñ māñiñ-thāñ . . .	193. I had beaten.
Hāñ māñiññ . . .	194. I may beat.
Hāñ māñiññ-gāñ . . .	195. I shall beat.
Tū māñiññ . . .	196. Thou wilt beat.
Wā māñiññ . . .	197. He will beat.
Ham māñiññ . . .	198. We shall beat.
Tam māñiññ . . .	199. You will beat.
Un māñiññ . . .	200. They will beat.
. . .	201. I should beat.
Hāñ māñiññ giñ . . .	202. I am beaten.
Hāñ māñiññ giñ-thāñ . . .	203. I was beaten.
Hāñ māñiññ jāñiññ, jāñiññ . . .	204. I shall be beaten.
Hāñ jāñiññ, jāñiññ, jāñiññ lagōñiñ . . .	205. I go.
Tū jāñiññ, jāñiññ lagōñiñ . . .	206. Thou goest.
Wā jāñiññ, jāñiññ lagōñiñ . . .	207. He goes.
Ham jāñiññ, jāñiññ lagōñiñ . . .	208. We go.
Tam jāñiññ, jāñiññ lagōñiñ . . .	209. You go.
Un jāñiññ, jāñiññ lagōñiñ . . .	210. They go.
Hāñ giñ . . .	211. I went.
Tū giñ . . .	212. Thou wentest.
Wā giñ . . .	213. He went.
Ham giñ . . .	214. We went.

215. You work . . .	Tam gayā . . .	Tam gā . . .
216. They went . . .	Wē gayā . . .	Wē gō . . .
217. Go . . .	Jā . . .	Jā . . .
218. Going . . .	Jān . . .	Jān . . .
219. Gone . . .	Gayō . . .	Gē . . .
220. What is your name ?	Tērō kō nāw hai ?	Tērō nā kō m ?
221. How old is this horse ?	Yō guōpō kōtōi mmai-mai hai ?	Is ghōrō-ki kōtōi mmai-mai ai ?
222. How far is it from here to Kashmir ?	Kashmīr ut-tāi kītāt-k dāi hai ?	Is pū-lē Kashmir tārē kī dāi ?
223. How many sons are there in your father's house ?	Tērō lāp kē ghar-mai lātā-k bēta hai ?	Tērō bāp-kē ghar kīna pūt hē ?
224. I have walked a long way to day	Āj mai bhāt dār chalyō-bū	Āj mai bhāt dār tārē
225. The son of my uncle is married to his sister.	Mērō kākā-kē bēta-kō byāh wai-ki bēhīn-tāi hayn-hai.	Mērō pūyā-kō pūt rō-ki bēhīn nāi bēyō hōi hai
226. In the house is the saddle of the white horse	Sapōd ghōrō-ki jūi ghar-mai hai.	Chātō chōpō-ki kēbi ghar mai hai
227. Put the saddle upon his back.	Jin wai-ki pith par dharō.	Ukō kōmā-pur kēth gladh.
228. I have beaten his son with many stripes	Mai wai-kō hōy bhāt kār-tāi mōyō-hai.	Mī pō-kē pūt-na bārā kārī-nāi māpō-hōi
229. He is grazing outside on the top of the hill	Wō pūhār-lai ājār dādī dhātī-rayō-hai.	Ō ghākē kī dhātī ājār gā bēkārī dhātī.
230. He is sitting on a horse under that tree.	Wō wai mūkh-kai nichai ghōrō-par tōchōy-hai	Ō ghōrō upar mūkh hēth hūlō hōi.
231. His brother is taller than his sister	Wai-ki bhāt wai-ki bāhō-tāi lambō hai.	Ō-ka bhāt us-ka bēhīn-tō bōpōi.
232. The price of that is two rupees and a half.	Wai-kō mōi dhōi rapaiyō hai.	Is kō mōi udhātī rapaiyā hai
233. My father lives in that small house	Mērō bāp wai chhōtō ghar-mai rōhai-hai	Mērō bāp us nīkrō ghar līchōt rōhō.
234. Give this rupee to him	Yō rapaiyō wai-nāi dō	Yō rapaiyō us-nā dō chhōpō.
235. Take those rupees from him	Wai rapaiyā wai-tāi lō	Yō rapaiyā us kōlō chā lō
236. Beat him well and bind him with ropes.	Wai-nai khāb mārō ar jōyō-tāi lō	Us-nā mūchī mārō tō sālā-nāi bānō.
237. Draw water from the well.	Kuā tāi pāi kēdhō	Is kōlō bīchchō pāi kēdhō
238. Walk before me . . .	Mōnī āgai chāl . . .	Mērō āggō chāl . . .
239. Whose boy comes behind you ?	Tērāi pōchhai kōh-kō chhōrō āwai-hai ?	Tērō pōchhō kōh-kō kōhō sē ?
240. From whom did you buy that ?	Tam wō kīt-tāi mōi hōi ?	Yō tō hō tō mōi-kō hōi hai ?
241. From a shopkeeper of the village.	Gāv-kō ek lāp-nāi-tāi	Grā-kō kōlō dukānhāi-kōlō.

T m g	T m g y	215. You went.
Wā giā	Vi g yā	216. They went
Chal	Jā	217. Go
Chajana (ve. bal. noun)	Jāto	218. Going.
Gā	Gā-vi	219. Gone.
Terā kō pā hai ?	Terā nā kō hai ?	220. What is your name ?
Yā ghōrō kitnā samā-hō hai ?	Yā lōrō kitnō ek bāro hai ?	221. How old is this horse ?
Kashmir jhārō kitnō dūr hai ?	Tū Kashmir kitnō-ek dūr hai ?	222. How far is it from here to Kashmir ?
Tārō bāp-kō ghar-mā kitnā pūt hō ?	Tārō bāp-kā ghar mā kitnā pūt hō ?	223. How many sons are there in your father's house ?
Hō aj muchh pharō hai	Mañ aj muchh pāndō harō hai.	224. I have walked a long way to-day
Mañ pītō-kō pūt-nō is-ki bān bijōhi hai.	Mārō chāchā-kā pūt-kō biān us-ki bānā-nā hō giō.	225. The son of my uncle is married to his sister.
Chittō ghōrō-ki kātāi ghar-mā hai.	Ghar-mā chittō kōrā-ki rin hai	226. In the house is the saddle of the white horse.
Kathī us-kā matgār-pah dhar.	Us-kā mōrā-par gin kar	227. Put the saddle upon his back.
Mañ us-kō pūt muchh kaō-ra-pah māñō hai	Mañ mārō us-kō galā apni kamchī nāl.	228. I have beaten his son with many stripes
Wāh dhākā-kō sir-pah dangar chārō hai.	Wā us dhākā-gī chōt-pai apnē chōkharō-nā chāra laōvi	229. He is grazing cattle on the top of the hill.
Wāh rukh-kō hō ghōrō ch bāthō hai	Wā us rukh-kō hō lōrō-par bāthō-vi hai.	230. He is sitting on a horse under that tree.
U kō bhāi apni bāp-tē chō hai.	Us-kō bhāi us-ki bābāp-thō laronō hai.	231. His brother is taller than his sister
Is kō mul sūdā-lō rūpayā hai	Us-kō mul gāi rūpayā hō	232. The price of that is two rupees and a half.
Mañ hōp us nāpō ghōr-mā hōvai.	Mārō bāp us nikāē ghar-mā rahu.	233. My father lives in that small house.
Yō rūpayā us-nāh lai	Yā rūpayā us-nāh dē	234. Give this rupee to him.
Wāh rūpayā us-tē lai.	Vi rūpayā us-tē lō-lā	235. Take those rupees from him
Us nah chāngī māx āngār-pah bāthō chhōt	Us-nē chāngī tarāh mārō, hōi rosā-nāi bādō	236. Beat him well and bind him with ropes
Khō-tō pāpi kād lō	Khō-thū pāni chārō	237. Draw water from the well.
Mārā agē chal	Mārē aggē aggē chal	238. Walk before me.
Tana kād kis-kō lūrō āwē ?	Tārē picchā kis-kō gārō āwē lagōvi ?	239. Whose boy comes behind you ?
Yō tō kis-tē hō hai ?	Tā wō kis-thū mul lō-vi hai ?	240. From whom did you buy that ?
Grā kō dākāndār-tē	Grā-kā hāpālā-thū	241. From a shopkeeper of the village.